THE PORTRAICTVRE OF THE REVEREND M.ᵗ
Iohn DIODATI Minister of Gods Word in Geneva
Ætat. 66. Anno 1643.

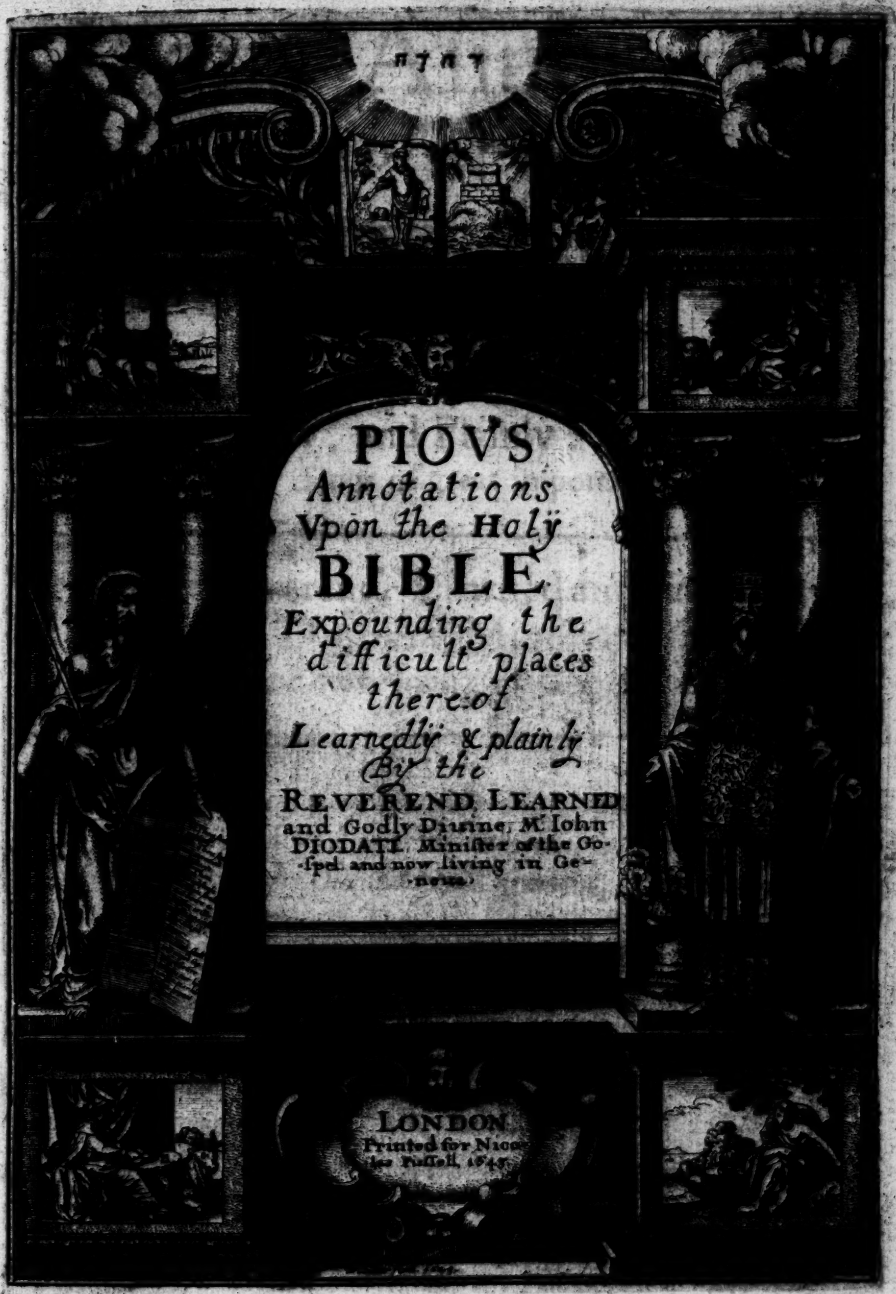


Reader looke well on DIODATI more
Vppon the Golden worke he stands before.
Lest in the Scriptures Labyrinth thy minde
Should snare and lose it selfe, heer thou mayst finde
A Clue that will through each mysterious storie
Lead thee from earth vp to the throne of Glorie.
Wher thy well-guided soule shall once meet his
Whoe heer directs thee to eternall bliss.

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PIOVS
Annotations
Vpon the Holy
BIBLE.
Expounding the
difficult places
thereof
Learnedly & plainly
By the
REVEREND LEARNED
and Godly Diuine, M. Iohn
DIODATI. Minister of the Go-
spel and now living in Ge-
neua.
LONDON
Printed for Nico-
las Fussell. 1643.

BIBLE

Pious Annotations,

UPON THE

HOLY BIBLE:

Expounding the difficult places thereof Learnedly, and Plainly: With other things of great importance.

By the Reverend, Learned and Godly Divine, Mr. IOHN DIODATI, Minister of the Gospell; and now living in GENEVA.

IT is Ordered this 11. *of* Ianuury, 1642, *by the Committee of the House of* Commons *in* Parliament, *concerning Printing, that this Exposition of the Book of the Old and new Testament, be printed by* NICHOLAS FUSSEL, *Stationer.*

IOHN WHITE.

LONDON,

Printed by *T. B.* for NICHOLAS FUSSELL: and are to be sold at the Green Dragon, in St. *Pauls* Church-yard. M. DC. XLIII.

Pious Annotations

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Christ's Church. MDCXLIV.

To the Reader.

Good Christian Reader,

KNowledge (how little soever esteemed in this our age) is the glory of a man, Divine knowledge of a Christian, that of the Word of God, of Sacred Scriptures, is most sublime, and which makes a Christian *happy to Salvation*. Now, although humane learning be highly to be countenanced and advanced, as directing and furthering us for a right understanding of Holy Scriptures, wherein all kinds of learning, even through all Tongues, Arts and Sciences, are more or lesse in every book or chapter thereof, to be made use of: as being the [a] *propædia*, that knowledge necessarily required before we can give any certaine interpretation of any text: Yet the one is of far greater transcendency than the other; the *brick and straw of Egypt*, is in no case to be compared with the *Gold and Silver vessels of the Temple*. The *rich houshold* stuffe that was *borrowed thence*, and placed in the *Tabernacle*, was but of small estimation, in respect of the *riches and glory of Salomons house*: So likewise, the instructions, Divines borrow from the Heathen and humane Learning, are *found light in the ballance*, while compared with the abundance and high value of those golden precepts, contained in sacred Scriptures. This is the knowledge, which fully understood, and conscionably practised, is, or should be, the maine and principall end of every true Christians endeavours. For the written Word of God, (I meane not the *Shell* or out-side of a bare *literall sense*, (there is more in it) but the inside and *kernell* of a true *spirituall meaning*, therein compriſed) is a masse of infinite delights, affording extraordinary sweetnesse to every soule, curing the griefes of heart, clearing a breast full of doubts and perplexities. Here the ignorant may be instructed, the wanderer reduced, the disordered reformed, the cold or *Laodicean*-

[a] *Clem Alex. lib. 10. Strom.*

like Christian inflamed, and by Gods grace farther illuminated. 'Tis as it were, an earnest-penny for our future happinesse, snatching us from the gates of death and hell, and leading us to a full eternity.

Which things premised, being fully weighed and examined, how ought our heads and hearts be employed: these through our honest intentions, and devout affections, the former by our studious endeavours, wholesome directions and pious consultations, with all the care and diligence imaginable, (not sparing any cost or charges,) when we may arrive in the end, by such meanes, to *see the face of God with joy*?

Whereupon finding the Authour of this elaborate worke, fully fraught with such serious thoughts, such pious meditations, as tend wholly to the glory of God, and the Readers good; the benefit whereof we ought to ascribe to the Translator, who hath opened the casket, wherein the jewell lay, unlockt the treasury, that contained such riches, wherein the meaning of the Holy Scripture, is so well explored, interpreted, (by comparing one place with another, and that with as much brevity as may be on each parcell of Scripture, which by the Authour is unfolded, that there is an excellency ascribed to these Annotations, by every solid judgement. For they are not so large in the volume, as they are briefe in the phrase and diction: every other word almost a distinct observation, and yet as full of devotion, as they are pithy in expression: So much learning in them, and yet so much modesty, without the least ostentation, or arrogating any thing to himself, (where the Scripture is not expresse) that ——*miranda, credenda putes*—— what you cannot but admire, you will also believe.

These considerations would inflame any heart with a religious zeale of his brethrens good; and for this purpose, the Translator hath spent much oyle, used much diligence to make it speake English, for the benefit of his Countreymen. Neither can a man want particular grounds and reasons, as so many tyes and engagements for his utmost performances in such a worke. Especially considering that in these last and perillous times, Heresies on the one side are sprung up, Schismes and Factions on the other, and that there is a kind of Atheisme, irreligion and prophannesse in most: Yet all and each of these are mask't and shrowded under the name of Christianity. The last of these, do not only [a] tyrannize, and usurp authority over mens Consciences, but men yeeld their members, servants to unrighteousnesse; as to a just and lawfull King, to whom obedience is due. All in their severall wayes cast mists, cloud the serenity and cleerenesse of the Scriptures: But still the

[a] *Regnat peccatum, vel ut Rex, vel ut tyrannus.*

the irreligious & prophan are not so much to be shunned, as dogmatically and opinatively erroneous; but (as they thwart evident Textes of Scripture, by the debauchednesse of their lives and foulnesse of their conversations, they do not only corrupt their judgements, but [a] defile and [b] foule their soules.

a *Devirginant, Pet. Abr. Diatrib. in varias.*
b *Qui non modo animum integrũ, sed ne animam puram conservent, Cic. in Verrem.*

Now *Paraphrases, Glosses, Annotations* and the like, are a great helpe, an especiall outward meanes, for the conversion and reformation of such prophane and impious, by explaining and enlarging, by laying to the conscience such texts of Scripture as teach what is to be done, what not, by unfolding and giving a just extent, to the cleerest precepts and instructions of Holy Writ, in matters appertaining unto practise; whereby God, such men as the Author of this worke, brings this end about to leave men altogether without excuse, in things absolutely necessary to salvation.

Amongst this sort of men, the corrupt, perverse obstinacy of the the will, infatuates their nobler faculty the understanding; so that it is not, their not understanding, but their not assenting unto, and being conformable to the Word of God, even in what they understand, that *casts* them *head-long* to *perdition*. The will, that untoward faculty, turnes guide, and the eye of the understanding will not perceive, insomuch that these men encroach upon the office of God, to whom judgement belongs, for they [c] *blind their own eyes, hearden their own hearts, that they will neither see with their eyes, nor understand with their hearts and be converted.* These are a sort of people commonly, notoriously, known to every Christian, to each beholder, as continually treading those paths which *lead* unto *destruction*.

c John 12.40.

But the grand enemies to all solid interpretations of texts of Scripture are [d] *Heretiques* and *Schismatiques*, who *ensnare*, who with *faigned words make merchandise of mens soules*, and lead men captive from a true profession of Christianity into a way of error and misbeliefe. Now *inter ea monstra & factionum portenta magis quam nomina*, in that there are more monsters in Religion than men; more Heresies and Factions, than names to be ascribed, and that they all assume a kind of infallibility, writing over error and falshood, as some Montebankes have done, gilding poysons, writing conserves over Rats-bane, and Rose-water over Mercury: So they All, in their severall wayes, triumph before the victory. Like unto [e] *Agesilaus* the King, who the better to encourage his souldiers to fight, had engraven on the palme of his hand the word *Victory*, which when the sacrifice was opened (as the manner of the Heathens was to offer sacrifice before they went to battel) He imprinted secretly

d δὲν πλουτεῖτε πλάσεις λόγοις ὑμᾶς ἐμπορεύσεται.

e Plutarch. and cited by Bishop *Jewel* in his Preface against *Harding.*

ſecretly with the palme of his hand upon the heart of the ſacrifice, this word, *Victory*; which being performed, he ſhewed unto his Captains and Souldiers: whereupon was ſuppoſed by all, that, That God which had written *Victory*, would alſo give *Victory*.

I need not take paines to follow the Alluſion, tis plaine and eaſie. But by this meanes thoſe Founders of *Hereſies* and *Factions*, while by falſe and groundleſſe interpretations of Scripture, they ſeeme to gaine *Proſelytes to themſelves, they make them ſeven times more the children of the Devill than before*; oftentimes [a] *wreſting Scripture to their own deſtruction*: So that there is no truth like their own gloſſe, and no preſumption like their own invention.

2 Pet. 3. 16.

Hence it comes to paſſe, that the great paines of learned Divines, are not made uſe of, every man following his own Fanatique and private humor; whereupon no better meanes can be uſed to *lop* off the *Heads* of ſuch *Monſters*, than by uſing the *Sword* of the *Spirit*, the *Word of God*, in ſuch a manner as I find here interpreted by this acute and grave Author; that every man may not follow his own opinion, how groundleſſe or unlearned ſoever; whereby, ſuch men make more doubts than the Orthodox can preſently ſolve: nay, too often, more than are neceſſary; and to ſtop a prophaneneſſe, they'le raiſe a blaſphemy; ſtriving to give ſatisfaction to a frivolous Quære; open a gap to an Hereſie. By this meanes, we give encouragement to our Adverſaries, to thinke better of their errours, than of our own known truths. Thus the weakeneſſe of many mens arguing, ſeemes to adde ſome kind of luſtre even to the foulneſſe of their cauſe.

No Scripture is of private interpretation.

Such dangerous deluſions are no wayes better prevented, than by hearkening to learned, judicious and pious Divines, who uſe all the lawfull, juſt and ordinary meanes, (ſetting aſide all *private Interpretations* of private ſpirits, and *extraordinary Divine Revelations*) for a true and right underſtanding of Holy writ.

Some particular obſervatiõs concerning this particular Worke.

For thy Farther inſtruction in this particular work (good Chriſtian Reader) theſe *Annotations* were firſt written in *Italian* by a *Reverend Proteſtant Divine*, (now living in the Church of *Geneva*. The worke is highly valued amongſt the *Italians*, & no leſs amõgſt our own men, who underſtãd the language; for Divinity, hath been the Authors whole profeſſion, for almoſt theſe 50 yeares. His firſt Bible that he printed with Notes on it: was 36 yeares ſince, when he had both finiſhed and printed thoſe Notes, he was but 30 years of age: Since which time his book hath been twice or thrice reprinted; every impreſſion hath carried along with it ſome additions, ſome eſpeciall Obſervations. The book at firſt was ge-

nerally

nerally wel approved of. If then in his young years he was of ſo cleare a judgement, ſo accurate in ſearching out the profound myſteries of Holy Writ, how can any man but be induced to conceive him in theſe his riper yeares; (conſidering *His excellent naturall parts, his holy life and converſation, and his continued indefatigable paines in the ſtudies of Divinity*) a rare man, a very fit and well prepared Divine for ſo great and laborious a taske.

For the confirmation of the goodneſſe of theſe his Notes, *Res ipſa loquatur*; the Notes themſelves will ſpeake it. But yet the Author wants not the approbation of very learned and able Divines.

Learned Vedelius hath afforded a large *Encomium:* tis thus, In giving anſwer to a certain objectiõ, made againſt the Reſurrection, inferred upon our Saviours words, Matth. 22.32. *God is not the God of the dead but of the living*, there he firſt rejects the common opinion, which is by way of reſponſal, then that of M. *Calvin*, and affirmes that to be moſt ſatisfactory, which he hath from *Beza*, and our Author here: He but barely names the former, but for the latter goes on thus, *Planius autem & diſtinctius, Cl. vir Joh: Diodati in aureis ſuis Annotationibus, quas verſioni ſuæ Italicæ (Operi nunquam ſatis laudando) Bibliorum annexuit:* That is, *That moſt excellent man Johannes Diodati, in thoſe golden Annotations of his, which he hath annexed to his own Italian Tranſlation of the Bibles, (a worke indeed never ſufficiently to be commended) hath given a moſt full and perfect anſwer; and that more plainely and diſtinctly than the reſt:* And when he hath alledged the Authors words, he admires him in the *ſolidity and ſoundneſſe of his opinion, making Chriſts words directly to prove the Reſurrection.* *Rationale Theologicum l. 2. c. 6*

The Atteſtations of many of our own *Divines*, I thought to have annexed to this Preface; but the Author being ſo well approved of; I am unwilling to burden the Book. But above all, the teſtimony of a moſt *Reverend and famous Prelate*, now living in our Church, is very materiall, and as large a commendation to the Work as can be given: tis thus, Directing ſome young Schollers in the ſtudy of Divinity, this particular exhortation amongſt others hath proceeded from him; *That they would ſtudy the Italian tongue, aſſigning no other reaſon, but this for their endeavours: The extraordinary great benefit, Divines might reape, from theſe learned Annotations of Mr. Deodati.*

Moreover, who ever deſires the knowledge of the *Italian* tongue, by comparing theſe *Engliſh Notes* with the Originall Copy in the *Italian*, I dare boldly affirme he may attaine, in a ſhort time, to a perfection in it. For they will ſerve in ſtead of a Dictionary, eſpecially by the helpe of

a

a *Concordance* for the more easie finding out of every word, likewise may an *Italian*-borne quickly attaine our tongue, who never before spake *English*; these being the first in this manner printed in our language that ever came forth, and contrived wholly for all those, who intend both to read and practise. Neither is it a small benefit accrues to the Reader, in that the Authour, both in his Translation and Notes, hath not gone to the broken *Cisternes*, but to the *Fountaines* themselves; His whole recourse hath been to the *Originalls*, the *Hebrew* and the *Greeke*, and for better satisfaction, sometimes to the *Syriake*; having given a learned and punctuall signification for every word, and in his *Annotations*, made a full and faithfull interpretation of the same.

That the Booke shall not arise to too great a Volume and price: whereby, many (the *Notes* in themselves being so large) might have beene deterred from buying of it, and so consequently, they and their Families, have been deprived of the great benefits therein contained: Here is no more of the *Bible* printed, than what is commented upon: the words of the *Text* are printed in a different letter from the *Notes*, and severed in manner of a *Parenthesis*, thus--] that the Reader may the better know them.

Before every Book also, here are full and pithy *Arguments*, opening the scope thereof, and also a generall Argument upon the *Apocrypha*, and likewise one before every Book thereof (no Notes indeed are by the Author written upon these latter) but by this meanes he sheweth the generall received opinion of the *Church*, throughout all ages concerning these Bookes; and his owne judgement thereon, which I conceive, in these times will be very satisfactory to All. In the reading of these *Annotations*, in no case sleightly passe over those places of Scripture, which are here cited by the Author, by way of proofe: For by thus doing (with Gods blessing) such comfort may be reaped by a right understanding, and knowledge of Scripture, that thou wilt blesse God for the Author of this worke.

The *Translator* hath spent neere two yeares labour and paines in this work, and hath proved himselfe an able man in the *Italian* tongue, and faithfull in the Translation, and yet with modesty confessed his disability in following the *Gracefull eloquence and beauty of the Authors phrase and stile*, but if the Reader receive any benefit thereby, and God the glory; both the Author and himselfe, have their ends, their intentions.

Now stand and admire our carefull mother the Church of *England*, and

and then, in a just relation, practise thy filiall obedience. She doth not deale with her children, as the Church of Rome with hers, by withholding any part or parcell of sacred Scripture, from any member thereof, whereby ignorance too often becomes the mother of their devotion. Now ours is the true mother *Solomon* mentions, who neither stifles them in the womb, nor denyes them the *sincere milke of the word*, while the children hang upon her breasts: but with the *milk of the Word* affords them the strong meat also, together with the best helps the learned can afford by way of interpretation. So that we have now no *lisping Ephraimites* amongst us, every man may or can pronounce *Schibboleth*: The dew of Heaven lies not onely upon *Gedeons fleece*, upon some particular persons, 'tis dispersed the Kingdome over. Every man may take Saint *Augustines* Counsell, *Tolle lege, tolle lege*, take and read. The *Jew* cannot say *Lognazim*, Ye are barbarous. Every man amongst us may be a *Rabbi*, learned in the Lawes, conversant in the Scriptures, and speaking the language of *Canaan*. Here is nothing with-held, God hath revealed for the benefit of the meanest. Away then with the *seducing Romanists*: Let us be obedient to our Mother, the Church of *England*, while she bespeaks us in the *Bride-groome* Language: *Let the dead burie the dead, come thou and follow me.* *Jewell against Harding.*

Yet by way of *Caution*, I cannot but insert thus much for our selves, that although we enjoy a great blessing, in hearing God speak to us in our owne tongue, and for the better understanding of him, and enjoy learned Annotations of most famous Divines, to instruct the meanest capacity: yet that *Lay-men* will not presume to be invested with *Aarons Ephod*, although they may be endowed with *Aarons knowledge*, that the *Urim and Thummim* affixed to his breast, those *lights* and *perfections*, whereby Divines are able to make knowne the will of God, as the *High Priest*, under the Law did, by the colour of those stones) should not bee assumed by every *Common man*, without a *due* and a *lawfull calling*, that *Divinity* may not be unravelled at the Loome, the Clew of Predestination wound up in every shop and private Conventicle. Let no man thus far presume, unlesse *called of GOD*; Let it bee both by an *outward* and *inward calling*. For this bold intrusion is contrary to Gods command, the practise pernicious, the effect dangerous: to the first such men should be obedient, the second, they should religiously avoyd; the third, they should with terrour fore-see; otherwise they may too late repent; as may evidently be perceived, by the examples of *Uzzah*, *Oziah*, King *Saul*, and the sonnes of *Sceva*. 2 Sam. 6. 6, 7 Acts 19. 14

Above all remember this, that as *Demaratus* of *Corinth*, advised a great King, before he would take off the dissensions among the *Grecians*, he would compose his owne domesticque broyles (for at that time his Queen and his son and heire were at deadly feud with him) So likewise doe I advise every man who intends to read this booke, before he adventures by these and the like helpes, to beat downe Heresies and Factions, to encounter with such adversaries; first, to amend his owne life, to settle and compose the differences, and distractions at home, residing in his owne conscience, within himselfe.

In fine, here are choyse Meditations, more to be valued than *refined gold*; *Aurea mensis verba bracteata*: and the choysest subject the world ever afforded, being *Jesus Christ and him crucified*, who is the *Way*, the *Truth*, and the *Life*: The *Way* by whom we walke unto God: the *Truth* by whom wee attaine unto him, who is *All Truth*: The *life* in whom we live for ever: The *Way* in his examples, the *truth* in his promises, and *life* in his rewards.

Bernard.

Good God, grant to every Reader readinesse of will to meditate on this word, wisedome to understand it, grace to season this knowledge, and piety to practise it, that a sportlesse innocency may be this Kingdomes glory, a just authority to enforce this innocency, the Churches priviledge, and loyalty to the Soveraigne, the peoples safeguard. To the obstinate and refractory give a feeling heart, and a tender conscience, strengthen the weak one, and confirme the strong, informe some, reforme others, conforme all to thy Divine Will, giving Grace and Peace, through

Iesus Christ our Lord
and Saviour.

AMEN.

* * *

THE FIRST BOOK OF MOSES, called Genesis.

THE ARGVMENT.

MOSES *who was the first Divine Writer, described and set down the beginnings of the world, and Church, in this book: which therefore by the Grecians was called* Genesis, *that is birth, or beginning. As for that of the world, though questionlesse it was revealed to* Adam, *and so passed over to his posterity, by teachings and traditions from Father to Sonne; yet questionlesse* Moses *had thereof a new, full, and most certaine knowledge by the inspiration of the holy Ghost: which likewise guided him, in the historicall relation of the beginning and continuance of the Church: to hinder the forgetfulnesse, ignorance, and falsification of those things, wherein are contained the grounds of her being, and the rules, and directions of her continuance, in all ages. He declareth therefore, how the world was by God created of nothing, and by him was distinguished into its parts, and by him appointed to his uses, adorned, enriched, and filled with creatures, very great in number, and variety in a most admirable order. And all this for man, who was especially created for the service and glory of God, according to his image, and likenesse in innocency, wisdom, and justice: and by him established as his deputy on earth for the government of his creatures, joyned with a holy and free use of them, with the enjoyment of a most happy, contented, equall, and immortall life; after the course of which, he should have been without old age, paines, sicknesses, drooping, or death, transported into the celestiall and eternall. And all this if he persevered in his obedience to God, whereof he had a sufficient grant in the originall justice, wherein he was created, if he would have practised it; But he having transgressed the commandement of triall, which had been given him, is fallen into death and condemnation, and hath lost his spirituall gifts totally and a great part of his naturall ones, and hath been deprived of the lawfull right he had over Gods creatures, and dispossessed of the quiet, and sweet possession of them, and hath lost the Sacraments of life and happinesse; which were the inhabiting of earthly Paradice, and the free use of the fruit, which grew upon the tree of life.*

Againe Moses *declareth Gods infinite mercy, in restoring man into a new state of grace and hope of life, by the promise of a Saviour: which promise, with all its signes, stamps, and dependencies of sacrifices, and other Religious acts, being made unto* Adam, *did notwithstanding not indifferently belong to all his progenie; as sin, and the sentence of condemnation was generally passed against them all: but it was Gods pleasure to appropriate it only to part of his race. So that after the said promise, there came two branches from* Adam, *the one by* Cain, *and the other by* Abel, *and afterwards by* Seth. *The first of the sonnes of men, accursed, abandoned in his sin and condemnation, having the Divell for his head: The other of the sons of God, blessed, holy, adopted by the heavenly Father, reconciled unto him through his sonne, and sanctified by his spirit: Whose chief head is, and hath alwayes been Christ Iesus, even at that time promised, and embraced through a lively Faith by all believers. These two bodies have even from the beginning continued in enmitie, trained up in much cruelty and fiercenesse of the evill, against the good one, the first alwayes strengthening himself, and increasing in power and number, and exceeding in wickednesse, and unrighteousnesse: The second contrary wise being oppressed by the other, and to its greater losse corrupted by his enticements, and conversation, whereby it hath decayed, and even quite degenerated. Which provoked Gods Iustice to drown the first world by an universall deluge; which being spared only for Gods elect, whose number was so decreased, that, as it appeareth, it was included in* Noahs *Family, which God only saved out of the universall destruction; not so much to preserve mankind, or beasts and plants, as for the preservation of the seed of his Children: But soone after the deluge, there sprung out of* Noahs *race, againe two generations, with the same contrarieties as the former. For the accursed one quickly grew mighty and powerfull in the world, by setting up great, and tyrannicall empires; and was corrupted by idolatries, pride, violences, and other vices. So that amongst all those Nations, which* Noahs *posterity was divided into, the knowledge and pure service of God, was almost utterly extinguished: Untill it pleased God to cause the holy stock to sprout out againe in* Abraham, *severed from the rest of the world by an especiall calling, new promises of grace, and a most peculiar covenant, sealed with the Sacrament of Circumcision, a token of the regeneration of Gods Children in the spirit, and of their separation from the world. This blessing was continued in* Isaac, *though somewhat interrupted in its beginnings, by the buds of the accursed race, which sprouted out of the Godly one, namely* Ismael *and* Esau. *But the blessed one began to take body, and being in* Iacob *and his numerous famike, under the new name of* Israel; *none of his Children being rejected, as some of the others were; Yet was the Church his posterity alwayes a wanderer, and a stranger in the world: full of defects, and infirmities within; and many oppositions, and molestations without, having none of her side, but only her God, who pardoning and correcting its sins, hath continually comforted it, guided it, provided for it, defended it, and increased it: giving it a promise also of a firme, and happy dwelling in the world, in the Land of* Canaan; *And from time to time visiting it, by visible apparitions of the sonne of God, its head; in proper person, under shape of an Angell: under whose conduct, it was at last all brought into* Ægypt, *where it was kept, untill the death of* Ioseph, *with which this booke endeth.*

AN-

ANNOTATIONS VPON GENESIS.

CHAP. I. VERS. 1.

IN *the beginning*] God giving the world its firſt being, began with the creation of the two generall parts of it, and then went to the particulars. [*The Heaven*] that is the higheſt and æthereall part; under which it is very likely the Angels are comprehended, *Gen.* 2.1. [*The Earth*] The lower and elementall part of the Univerſe, here indifferently called, earth, waters, and abyſſe, becauſe it was a confuſed maſſe of all the Elements.

V.2. *Without forme*] Without any particular, or diſtinct creature; without order, forme, or ornament. *The Spirit*] that is the 3d perſon of the moſt holy Trinity, immediatly and through its proper operation: which is to preſerve, and maintaine all things in their being, which they have received by the ſupreame will of the Father, and the productive action of the Son: ſee *Pſal* 104.2.29.30. *Moved*] the *Hebrew* terme ſignifieth, the moving or beating of the wings, which a bird uſeth over her young ones, to ſignifie the action of the holy Ghoſt, in maintaining and cheriſhing of that ſhapeleſſe maſſe, to prepare it for the ſubſequent productions.

V.3. *Let there be*] It is likely that the light was at firſt imprinted in ſome part of the heaven, whoſe turning made the firſt three dayes, and the fourth it was reſtrained into the body of the Sun, or of all the other Stars: but in a different degree.

V.4. *God ſaw*] he liked, and approved of his work, and took delight in it, to preſerve it, *Divided*] that is, ordained the heaven to turne continually about: and that when the Hemiſphcare, wherein the light was imprinted, was above the earth, it ſhould then be day: and when it was under the earth, it ſhould be night, which was the beginning of the viciſſitude or ſucceſſion of day and night.

V.5. *God called*] God gives names to theſe great creatures, which he reſerved under his own governement; *Gen.* 1. *v.*8. 10. and 5. 2. And lets *Adam* give names unto them, which he ſet under him; *Gen.* 2. *v.* 19.23. *Evening*] that is night, at which the *Jews* begin their artificiall days. The meaning is, that in this firſt turning of the heaven, none but the aforenamed things were created.

V.6. *A Firmament in the middeſt*] that is the aire, a thin and clear body, which being at firſt confuſed in the maſſe of the Elements, is now ſevered, and ſet in its proper ſituation. *From the waters*] The Scripture placeth waters in the heavens. *Pſal.* 104. *v.* 3. and 148. *v.*4. yet neither declareth the nature, nor the uſe of them: According to ſome, they are the very ſubſtance of the heavens; yet not fluent or running, impure, nor corruptible, as the elementall: Whatſoever they are, it is not ſaid that they were taken out of this lower maſſe. The waters under, do here alſo ſignifie the water, and the earth mixed together in a kind of mirie ſtuff.

V.8. *Heaven*] a name common in the Scripture to the aire; to the place of the Stars, and the abode of glory.

V.9. *Into one place*] that is, in the great deep under the earth *Gen.* 7.11. which hath divers iſſues, or openings above, ſee *Pſa.* 24.2.

V.11. *Graſſe*] it is that Kind of graſſe, which groweth of it ſelf, without ſeed, or manuring, and is food for beaſts.

V.14. *Lights*] great celeſtiall round bodies, into which God reduced the light: Now together with theſe bodies, were their motions alſo eſtabliſhed, different amongſt themſelves, and alſo from the motion of heaven. *Signes*] namely of naturall effects and chances, as of heate, cold, raine, faire weather &c. ſignes of the occaſions and ſeaſons of many humane actions: alſo fore-bodings of diverſe extraordinary chances.

V. 16. *Great*] though indeed the Moon be no bigger than any other Star: but this is ſpoken in regard of our ſight, to which the Moon is neereſt, and alſo by reaſon of her more ſenſible operation: *To rule*] not only by the light, but alſo by the greater influence and operation. *Job.* 38.33.

V.20. *Moving*] a common name to all living creatures, as well of the water, as of the earth, which traile along, creep, or glide. In this place are meant the water ones, and *v.*24. the Land ones.

V.26. *Let us make*] This manner of conſultation, of the Father with the Son, who is his eternall wiſdom, and with his ſpirit (whereof you may ſee other

examples. *Gen.*3.22.& 11.7.*Isa.*6. 8.) here used only in the creation of man, seemeth to shew his excellency above other creatures. *Man*] that is, the generation of men, in their first stock, and beginning: *Image*] set downe in the spirituall, immateriall, immortall qualities of his soule; in the naturall faculties of it, understanding, memory, reason and will; in the supernaturall gifts of wisdom, justice and holinesse: in the dominion over other creatures: all stamps set on man out of the everlasting modell of Gods perfections. *Dominion*] as well for the governing of them, as for the making use and employing of them.

V. 27. *Male*] This is here spoken by way of anticipation, to gather together the creation of man-kinde, in its two sexes, because that woman was made afterward. *Gen.* 2.18.

V. 29. *Herbe*] That is agreeable with your nature; and so likewise of trees: In this place there is nothing said of the use of the flesh of beasts, as *Gen.*9.3. though it is likely that God did then grant it.

V. 30. *Herbe*] Which is the same as V. 11.

CHAP. II. Verse 1.

Of them] Namely of the heavens, to which this word of hosts is often attributed to give an inkling of the starres and the Angels, as well in respect of their order, as of their services under Gods command.

V. 2. *He rested*] He ceased to shew his vertue and power in creating of new kindes of Creatures, yet ceased not in working of their preservation, sustenance, and increase, by order of nature, and in guiding them with his providence. *Joh.* 5. 17.

V. 3. *Blessed*] That is, granted unto it this sacred prerogative of being free from bodily Labours; to be imployed by men, in exercises of piety; and the publike service of God. *Because*] That is to say, that he would have a perpetuall remembrance to remaine of this his cessation: to teach man from time to time to with-draw himselfe from the cares of this life, to apply himselfe in freedom and tranquillity, to the meditations and actions of the spirituall life; and by this meanes to dispose himself to the perfect repose of the eternall imitating God, who had ended the worke of Creation on the seventh day: in which he did, (as it were) retire himself within himselfe; to enjoy his owne blessednesse. *And made*] This seems to be added, to shew; that as by this rest God would not proceed *in infinitum*, in creating, so would he not leave any thing imperfect which he had intended to make.

V. 5. *For*] The meaning is, that the first plants were immediately brought forth by God; the order of nature, being as yet not established, and there being yet no raine, nor labour of man, under which two meanes (the one naturall, and the other artificiall) are comprehended all other meanes of the earths yielding.

V. 6. *But there*] After the first creation of plants, God did appoynt raine, engendred by vapours from below, and created man to manure the earth, and finally did establish the order of nature, for the preservation, and continuance of the kindes of them.

V. 7. *Of the ground*] mingled with the other Elements; yet in such sort, that the earthly part did predominate. *Breathed*] it seemeth it was some created sensible and externall breath: as *Iob.* 20. 22. for a signe of the vertue proceeding immediately from God, to create the soule of man, without taking it out of any other matter, as hee had done the body. See *Num.* 16.22. *Io.* 27. 3. *Zach.* 12. 1. *Heb.* 12. 9. *into his nostrills*] to shew the means ordayned by God to preserve the union of the body and the soule, which is continuall breathing. *Soule*] That is a living soule, moving and operating, whereas before the body was but a dead immooveable masse.

V. 8. *Planted*] Hee caused a certaine parcell of ground, to bring forth plants, and trees most exquisite, and usefull for man: and enriched that place with more fruitfulnesse, and beautie than any other part of the earth. *A garden*] called by the Hebrewes and Greeks. *Paradice*] a figure of the heavenly one. See *Gen.* 13. 10. *Ezek.* 28. 13. *in Eden*] A Countrey of Mesopotamia, which was afterwards called *Eden*; that is to say, a place of pleasures, for its situation, and most happy qualities. See 2 *King.* 19. 12. *Ezek.* 27. 23. *Amos* 1. 5. *Eastward*] in respect of those parts where Moses was when he wrote these things.

V. 9. *The Tree of Life*] A certaine Tree in whose fruit God had put this vertue, that it should keep mans body in a perpetuall, and equall state of health, life, and strength; free from diseases, decaying, and old age. And besides he had set it there for a Sacrament, of the subsistence and spirituall life of man, in the grace and communion of the Lord, so long as he should persevere in Justice, and Obedience. And to it is correspondent Jesus Christ, in the heavenly Paradice. *Rev.* 2. 7. and 22. 2. *Of knowledge*] Another Tree by which God would make proofe of mans obedience or rebellion. By which man might also know by experience, his true happinesse, if he persisted in innocency; or his unhappinesse, if he disobeyed this commandement of tryall, joyned to the perfect law of Justice, which God had imprinted in his soule.

V. 10. *A river*] It seemes that it ought to bee understood

understood of the Channell of two Rivers, Euphrates and Tigris joyned together, which by the confluence of these two Rivers made a great circuit, within which on the East side was the Paradice, and so the word, *going out*, doth not signifie the head or birth of those Rivers, but the extent of their course, out of the limits of Paradise, above the which those two rivers were distinct like two heads, and below it two more, into which this great channell did branch it selfe.

V. 11. *Pison*] It seemeth to be *Pasis*, or *Pastigris*, as the ancients called it, which did run through plaine, and low countries: whereupon, according to the signification of the Hebrew name, it was more like a pond than a river. *Havilah*] That Countrie which was afterward inhabited, by the posterity of *Havila*, of the Generation of Sem, Gen. 10. 29. not the other which was inhabited by another *Havila*, which descended from Cam, Gen. 10. 7. which is comprehended under the name Cus, or Arabia, spoken of hereafter, and was on the west side of this Channell, See Gen. 25. 18.

V. 12. *Bdellium*] *the Ital.*] *Pearles*] The Hebrew word is so understood by the most learned, though others doe take it for *Bdellium*, which is a most precious Gum, which thickens into very cleare drops, like pearles. Num. 11. 7.

V. 13. *Gihon*] The name of the other branch, which runne along the high Countrey, and swiftly, which is signified by the property of the name *of Ethiopia, the Ital.* of *Cus*] one part of Arabia, which bordereth upon Mesopotamia.

V. 14. *Hiddekel*] which is the river Tigris. Dan. 10. 4. *over against*] according to the Italian, the English hath it *Towards the East*] of Assyria.

V. 15. *Keep it*] To hinder and keep the beasts from spoyling of it or hurting it, through his Majesticall and awfull presence.

V. 17. *Shall surely dye*] That is, thou shalt be guilty of death, and thy body shall from that very houre become mortall, subject to infinite number of chances, diseases, languishments, and old age, continually decaying unto its last destruction: and as for thy soule, thou shalt be deprived of my grace, and shalt in thy conscience feele my wrath and curse, to the finall condemnation of eternall death, and total separation, from me, from my life, and from my glory.

V. 18. *Said*] It seems that this happened before Adam was lodged in the Garden. *Good*] nor agreeing with my decree, to multiply man-kind through him by meanes of matrimony; nor pleasing or commodious for him; nor becomming the dominion which I have given him over beasts, which are all coupled; nor fitting for my service, which ordinarily is best performed in holy society, and by vertue of it; nor according to the pleasure and delight, I take in communion.

V. 19. *Unto Adam*] This name was given the first man by God himselfe, Gen. 5. 2. and signifieth of earth, or earthly. 1 Cor. 15. 47. And although all other earthly creatures were extracted out of the earth, yet was this name appropriate unto man; because that he only was apt to be instructed, and humbled by his name. Eccl. 6. 10. *To see*] being willing by this meanes to establish him so much the more in the dominion which he had granted him: a token or signe of which is to give and change his subjects names as he pleaseth.

V. 20. *Gave*] not onely according to his censure, but also with knowledge and reason, for some hidden or apparent property; which we may yet find in many Hebrew names. *Meet*] or correspondent, that is of the same kind, with distinction of Sex; as in other creatures: and by that meanes fitting to bee joyned in Matrimony.

V. 21. *One of his*] Eve was formed not out of the head; because the woman ought to be subject to the husband: nor the feet, because she must not be held as a slave, nor trampled upon: nor of the fore-part, because she must not withstand; nor of the hinder part, because she must not be despised, nor forsaken: But from the side, and from the middle of the body, to shew the moderation which the husband ought to use in his superiority, and the faithfull society they owe to one another.

V. 22. *Brought her*] as a mediator, to cause her voluntarily to espouse her selfe to Adam; and to confirme and sanctifie that conjunction.

V. 23. *This is now*] That is to say, it being known to God and my self that amongst the other creatures, I could not have a fitting companion to live with; God hath now provided me one, of the same nature as my selfe, with whom I may bee contracted in the most straight bonds of Matrimony. See. Ephes. 5. 30.

V. 24. *Therefore*] These doe seeme to be Moses his words, and not Adams. *Leave*] That is, shall become head of a new family; being severed from his fathers; and shall enter into a new society with his wife; to which duty the naturall duties towards father and mother must yield; not to be annihilated; but to be brought into an inferior degree. *One Flesh*] as one person, united in body, in soule, in covenant, and indissoluble community.

V. 25. *And were not*] Because that the soule being as yet in its originall purity, there did not appeare in the body, especially in the instruments of generation, any spot of sin, nor filthinesse of concupiscence, nor disproportionate of brutish motions, and theights: which are the true causes, and objects of shame: And not the body in its pure naturall nakednesse, which is a glorious example of Gods works which being also by Christ re-established in perfect

holineſſe, may at the happy Reſurrection, appeare in glory, without any other ornament, or garment, but that of the image of God: ſee 2. Corinth. 5. 3. Rev. 3. 18.

CHAP. III. Vers. 1.

The Serpent] *Moſes* in all this hiſtorie under corporeall and ſenſible things, doth comprehend the ſpirituall and inviſible. And by the Serpent naturally crafty, and gliding: *Gen.* 49. 17. *Pſa.* 58. 4. *Math.* 10. 16. is meant the Divell, moſt cunning in ſeducing. *Epheſ.* 6. 12. *Rev.* 12. 9. who took this as an inſtrument, working and ſpeaking through him, by Gods marvellous diſpenſation and providence. *Yea hath*] The Divell feigneth that he believeth God had wholly forbidden them the uſe of the fruits of the garden, to make way to talke with the woman; and to induce her to give eare unto him.

V. 5. *God doth know*] he doth wreſt into a wrong ſence the name of that tree, as if it had power to conferre divine knowledge, and the underſtanding of every thing: accuſing God of envie: and provoking the woman to pride, and curioſity.

V. 7. *The eyes*] that is, their conſcience preſently awaked, and made them ſee the good which they had loſt, and the evill which they had purchaſed, according to the ſence of the name of the tree: which appeared by the ſhame which they were touched with.

V. 8. *In the cool*] that is early in the morning, when a pleaſant little wind uſeth to riſe, in ſtead of which they heard the terrible ſignes of Gods preſence, ſee *Cant.* 2. 15. *Walking*] it hath been thought by many, that the Son of God did appeare in his proper perſon, in all thoſe actions, in a bodily ſhape, taken at times.

V. 12. *which thou*] or the which thou haſt given me.

V. 14. *Becauſe*] the Divell, as ſufficiently convinced, is not examined by God as *Adam* and *Eve* were. And alſo as having ſinned through his own proper malice, and ſeduced man is abſolutely accurſed without any moderation, or hope of being reſtored, whereas the ſentence againſt man, hath all circumſtances contrary. *Thou art curſed*] this is pronounced againſt the Serpent in a corporall ſence, and againſt the Devill in a ſpirituall. The Serpent is condemned as a common enemy to all creatures, that he ſhal no more move with a body and head erected, nor walk openly and ſecurely, as he did before; nor enjoy the good fruits of the earth, but ſhall hide himſelf in holes & caves, and lick the duſt, and filth. The Devill receiveth either his firſt condemnation, or the confirmation of it: to be baniſhed from heaven, driven under the earth, and into hell. *Luke* 10. 18. *Rev.* 12. 9. deprived of all good, delight, and truſt, loaden with confuſion and deſpaire, and ſubject to have no other food, paſtime, nor entertainment, but in filthy, and wicked things, and actions.

V. 15. *I will put*] that is to ſay, whereas thou by thine allurements haſt drawn the woman into fellowſhip of ſin; I will cauſe thee, O Serpent, to be an abomination to all mankind, eſpecially to the female ſex; and ſhalt by it be mortally perſecuted: as thou on thy part ſhalt ſeek all wayes, & means to hurt him. And thou, O Devill, with all thy partie, in whom thou ſhalt have imprinted thy malice, ſhalt have a deadly and continuall war with my Church: which in its due time, ſhall by a Virgin, without work of man bring forth into the world, Chriſt, her head in this war; wherein the fight, and iſſue will be very unequall, for all thine endeavours ſhall not be able to reach Chriſt. *Ioh.* 14. 30. *Rev.* 12. 5. and thoſe which thou ſhalt be ſuffered to uſe againſt his elect, which ſhall be his body, and the new progeny of my Church, whoſe bridegroome he ſhall become, *Rev.* 12. 17. ſhall not be mortall, nor able to take away from them the gift of the Spirit; but ſhall end with ſome prickings troubleſome to the fleſh, in things concerning this earthly life, or in wounding of the ſpirit of the new man, by the remainder of the old, which he ſhall draw along with him here on earth, ſee *Ioh.* 13, 10. 2. *Cor.* 12. 7. But as for thee, Chriſt of himſelf, and his elect through his Spirit, ſhall deſtroy all thy Kingdom, power, and works, by a compleat and everlaſting victory. So that by the woman may be underſtood the Church, and the Virgin: and by her ſeed, Chriſt the head, and the faithfull, who are his myſticall body; as in prophecies we often finde diverſe ſences joyned, and put together one within another.

V. 16. *Multiplie*] The paines of travaile have indeed naturall cauſes; but before ſin God would have eaſed the woman through grace, and ſupernaturall power, but after that, they have been increaſed by God, through his judgement. Now God leaving the firſt ſentence of death in force, for which he had granted a remedy to the elect, through the Redeemer: he addeth thereunto the ſufferings of this life, common to believers and unbelievers: but for a correction to the firſt, and a puniſhment to the latter. And within theſe paines, is comprehended the curſe of the bringing forth of man, ſee upon 1. *Tim.* 2. 15. *Shall be*] that is to ſay, thou ſhalt moreover be eſpecially puniſhed, in ſo much that having abuſed the equall ſociety, wherein I had placed thee with thy husband by enticing of him to ſin; thou ſhalt be in great part degraded from it: and that ſweet direction which he had of thee, ſhall be turned into domination, as over a ſubject much unequall in wiſdom, capacitie, ſtrength, and other gifts: And alſo ſeeing your will, are no more united in true and plaine goodneſſe as they were before ſin: there ſhall, in your common manner of living, ſtrifes ariſe amongſt you, wherein thou

thou shalt be faine to yeeld to thy husband in humility and silence; or by force and violence which peradventure he shall use, and shalt not be able to free thy self, from the power he hath over thee. In conclusion if he have obeyed thee in sinning, thou shalt be subject to him in punishment.

V. 17. *Cursed*] that is to say, it shall not have power to bring forth all sorts of needfull plants, of it self, or with small labour, but contrary wise it shall abound in noisome stocks. *In sorrow*] because that the pleasant and easy manuring, which was before sin, is changed into a toilesome labour, as well through the growing weak of mans body, as through the malignancy of the earth, and the disorder of nature.

V. 18. *Herbe*] that kind which God hath ordained for the use of man, *Gen.* 1. 29. and no more of the fruit of Paradice.

V. 19. *For*] not because that the terrestriall matter, or elementall composition of the body of man is the true, and immediate cause of death; but sin: *Rom.* 5. 12. and 6. 23. but to shew that the body being destroyed, resolveth it self into its first principles, of which the most eminent is the earth.

V. 20. *Eve*] that is, living, she through whom mankinde having been condemned to death, should also be preserved alive, by the meanes of a new offspring.

V. 21. *Make.*] in some divine manner, not set down. Now God who had left it to mans wit to provide for those things he wanted, by many inventions and arts, would notwithstanding cloath himself with beasts skins; not only to shew him the use of them, and to give him the reason of it; but also to impose a necessitie upon him of covering his nakednesse: and to teach him, that it belongeth only to God, to cover sin with the clothing of righteousnesse, and the Redeemers satisfaction.

V. 22. *Behold*] a bitter mock of mans boldnesse. *Of us*] see above, *Gen.* 1. 26. *And now lest.*] since that through sin he is fallen from the life of the soule, he hath no more part in the immortalitie of the body, not the tree of life which is the meanes to it: and ought not to profane the Sacrament of eternall life, which no more belongeth to him; for the aforesaid reason; and it is fitting for him to seek his life, and the causes thereof in his Redeemer, who is therefore called the tree of life: *Rev.* 2. 7. and 22. 14.

V. 24. *And he placed*] as it were to watch. *Cherubins*] a name of Angels appearing in a bodily shape, and particularly in the shape of an oxe. *Ezek.* 10. 14. according to the proper signification of the Hebrew word, though it do often extend it self to any other shape: *And a*] it was a corporall vision to affright *Adam*, that he might not come neere to the earthly Paradice: whereby is figured the wickeds exclusion out of the heavenly Paradice.

CHAP. IV. VERS. 1.

Cain] that is gotten or getting, *from the Lord*] by his favour and power.

V. 3. *Brought*] God even at that time had ordained this manner of service; in token that man oweth unto God a fee out of the goods he hath bestowed on him: and to figure and represent continually before ones eyes Christs sacrifice, the ground of all true Religion, and of all his actions.

V. 4. *Of the firstlings*] which questionlesse God had reserved to himself by expresse command, which was afterwards renewed by *Moses*, *Exod.* 13. 2. *Num.* 3. 13. even then intending, as it is very likely, to figure out the sacrifice of Christ the great first borne: *Had respect*] by some visible signe, as by fire sent from heaven: *Lev.* 9. 24. 1. *Kings* 18. 38. 1. *Chron.* 21. 26. he shewed that *Abels* person was acceptable unto him; because of his lively faith in the promised Redeemer: and the sacrifice, because of his person: *Heb.* 11. 4. Now it seemeth that this sacrifice was an act for the election, and consecration of one of the two brethren, whom God did chuse for his servant, and for head of the blessed race. See *Gen* 4. 7, 25. 26. And thereupon grew *Cains* anger, to see his younger brother preferred to this dignitie, which he thought to belong to him by right of eldership: see *Num.* 16. 7.

V. 5. *Fell*] through sorrow and confusion.

V. 7. *Shalt thou not*] that is to say, thou mayst hope to be restored into thy degree of eldership, if thou beest converted from thy wickednesse and malice: see upon *Gen* 49. 3. others have it *shall there not be acceptance?*] that is, shall not God accept of thy services? others, *shall there be no pardon?*] [*Sin*] that is as much as if he said: Besides the being deprived of this dignitie, the punishment of thy malice is also ready, and hangeth over thee. *His*] that is *Abels*, as if he said: My preferring him before thee in this belonging to my service, doth not take away the civill honour which he oweth thee, and doth willingly yeeld unto thee, as his elder; and thou being sensuall, and worldly shouldest content thy self therewith, see *Gen.* 3. 16.

V. 12. *When*] that is to say; I will withdraw that remnant of blessing from thy Land, which I have left unto it since sin; and will increase the curse; under these corporall punishments are comprehended the spirituall, to be deprived of the grace of God, and to be banished out of his Church in this world, and from his glory in heaven. *Strength*] that is her fruit, which is the effect of that power and blessing, which I have given it: *Joel.* 2. 22. *Vagabond*] an outcast of my Church, disquieted in thy minde, tossed up and down in thy body.

V. 13. *My*] words of despaire in the acknowledgement of his extreame sin.

V. 14.

V. 14. *From*] Giving mee no place of ſecure reſt. *From thy*] that is from thy Church, where thy name is called upon, and where thou doſt manifeſt thy ſelfe by ſpirituall Revelations, and corporall apparitions. *It ſhall come to paſſe*] Cain being all carnal, feareth nothing but bodily dangers.

V. 15. *Therefore*] ſince thou feareſt this onely, I will deliver thee from it, to reſerve thee for my judgment, and will not ſuffer thy ſolitary, and roming life, to give any one occaſion to hurt thee, ſince the fact is knowne to me alone, I onely can and will be judge of it. *Seven-fold*] the Italian addeth, *more than Cain*] though he ſlew innocent Abel. The ſtraightlier to repreſſe all man-ſlaughters, done without lawfull order and power, *a marke*] the forme of which is unknowne. Yet it is to be believed, that there was ſome impreſſion of Gods Majeſty added unto it.

V. 16. *Nod*] This ſame ſignifieth flight or exile, and was given this Land in remembrance of Cains curſe.

V. 19. *Took unto him*] The abuſe of Poligamy contrary to the firſt inſtitution of marriage. Mal. 2. 15. is ſhewne by this, that it was brought in by the accurſed Generation, out of the Church.

V. 20. *Father*] That is inventer of the art. *As dwel*] that have no firme habitation, but follow the paſtures with their cattell, as now a dayes the Arabians and other people doe.

V. 21. *Of all*] That is to ſay of all Muſicians.

V. 23. *I have*] Very darke words; neither is there any certainty in any thing that is written thereof. It may be they are onely a vaunt of a cruell and violent man, who thinketh himſelfe to have liberty to commit murthers unpuniſhed: and it ſeemeth hee was one of thoſe Giants of the primitive world, that could kill a man with the leaſt blow of his hand.

V. 25. *Again*] That is, many years after the death of Abel, Gen. 5. 3. God being willing thereby to try Adams patience, by his long expectation, between his children, in which, and by which the bleſſed Generation was to be continued, as hee did alſo afterwards with Abraham. *eth*] That is, put in dead *Abels* place in the Prieſt-hood, and to bee head of the holy Generation or branch of man-kind.

V. 26. *Then*] Cains progeny running more and more into wickednes, & vices, was parted by ſom expreſſe order of God, from Seths: into which the Church was reſtrayned: this bearing the glorious title, and poſſeſſing the right of the Children of God: and the other having no other name or quality, but of Children of men. Gen. 6. 2.

CHAP. V. Vers. 1.

THE *Book*] Of the bleſſed Generation, continued by Seth, from Adam unto Noah.

V. 3. *In his owne*] As well in nature, as in the corruption of it, through ſinne; and this ſeemeth to be expreſſed to ſhew that all the odds the holy progeny had, proceeded from Gods pure grace, and not by vertue of their nature which was corrupt, as well as all others.

V. 22. *walked*] That is, did wholly dedicate himſelfe to Gods ſervice, and to all exerciſes of pietie, without any diſtraction of worldly affaires, or digreſſing into any vices, by ſome expreſſe profeſſion, and rule of living. See Gen. 6. 9. and 17. 1. and 24. 40. *And begat*] So it appeareth, that the uſe of matrimony in its purity, may ſtand with the ſtricteſt rule of holineſſe.

V. 24. *was not*] That is, God by miracle gathered up his ſoule into the glory of heaven, by a ſweet ſeparation from the body, without paſſing through the horrors and pains of death: or hee might alſo tranſport him into heaven, both body and ſoule, cloathing him in a moment, with the qualities of glorified bodies, as hee did Elias. See Hebrewes 11. 5.

V. 29. *Noah*] That is to ſay, reſt, or refreſhing. *This ſame*] It is like that Noah's father had divine Revelation, that by him man-kind ſhould bee ſaved from the generall deluge: which he miſ-underſtanding, might believe that Noah ſhould be the Saviour of the world, through whom Gods curſe ſhould bee annihilated.

V. 32. *Begat*] That is, began to beget.

CHAP. VI. Vers. 1.

WWE] After the world was peepled, and that through the multitude of women, mens concupiſcences were excited: the faithfull themſelves took leave to uſe poligamy, and marryed themſelves into ſtrange kindreds, out of the bleſſed generation.

V. 2. *The ſonnes*] That is, many of the ſacred ſtock, and members of the Church. Gen. 4. 26. *of men*] of the accurſed progeny of Cain, that had no part in the ſpirituall regeneration, nor in the Sacraments thereof. *Faire*] More curious in the enticements of the fleſh, and in the art of ſetting forth that gift of nature with painting, ornaments, and dalliances, &c. which was always ordinary among prophane people: And by this circumſtance it is noted, that the end of their marriages was onely pleaſure; and not a deſire of holy company, and iſſue. *which*] without uſing any diſtinction for ſpirituall matters or religion; which common piety and reaſon did intimate was to be done: and had queſtionleſſe beene either commanded, or inſpired by God: and was afterwards renewed. Gen. 26. 35. Exod. 34. 16. 1 Cor. 7. 39. 2 Cor. 6. 14. From this mixture came the holy races corruption in Religion and

and manners: wherefore God determined to destroy the world by the floud: seeing the world subsisted but onely for the elect, and they being almost all failed, the cause of the worlds preservation seemed also to faile.

V. 3. *Spirit*] Which through the Prophets teachings. 1 Pet. 3. 19. and by internall motions reproved the world, and pressed it to repentance. *For that*] They are altogether incorrigible: the light of my regenerating spirit being quite extinguished in them, and all his power smothered up: whereby the externall action and benefit thereof, is in vaine imployed about them. By the word flesh opposed to the spirit, in Scripture is understood, the corrupt nature of man, and deprived of Gods life: the true subject of death and corruption: as the flesh without soule or spirit is. See Joh. 3. 6. Rom. 8. 5. *His dayes*] The time which I will give them to bethink themselves.

V. 4. *Giants*] Men of extraordinary stature and strength, of a fierce disposition, which violently usurped and tyrannically exercised domination over other men. *And also*] There did arise such tyrants in the Church of God after the mixture of the two generations.

V. 5. *Imagination*] Internall conceits and secret discourses, which are as it were the modell of all externall humane actions.

V. 6. *It repented*] There can bee no repentance in God, which is a sorrow for a fault committed, and an alteration of his mind, towards the selfe same subject. 1 Sam. 15. 11. but by this word taken from men, is meant an alienation of Gods will, and liking towards a thing, which of good was become evill.

V. 7. *Beast*] Because that being created for man, and given to him, God would punish him not onely in his person, but also in his goods and instruments.

V. 9. *In his*] That is, all the time that hee lived, before and after the deluge, which was a new age of the world. Or else amongst the men of his time. *Walked*] See above Gen. 5. 22.

V. 12. *Flesh*] That is man or person.

V. 13. *Before me*] I have already decreed it, and will shortly put it in execution, the thing is already present before me. God opposeth his certain knowledge, to the worlds conceit, concerning their happinesse and security; and the decree of his will, to naturall likely-hoods: *With the earth*] As much as concernes the beauty of it, the fruits and goods: but not the substance of it, nor yet the highest and strongest plants.

V. 14. *An Arke*] A great Vessell, on the inside like a great Chest, of a slangrell forme, with divers partitions and inclosures. The briefenesse of the narration leaves it doubtfull, whether this bodie was not contained within some other, more apt to swimme above the waters, and preserve this. *Gopher*] It seems to be a generall name for all trees that have Rozen in them: some hold it to be the Cedar, anciently used in building of Ships. Ezek. 27. 5.

V. 16. *A window*] The Italian hath it, *Give light*] It is likely that this light was taken from the top of the Arke: by an opening which is called a Lanthorn, through which the ayre and light came in, and so was distributed into divers stories and rooms of the Arke, by windowes and other overtures. Whereof see Gen. 8. 6. Some translate it, *make a window*] *Above*] The roof raised in the middle a cubit, to cause the falling off, of the raine-water.

V. 18. *Establish*] I will take thee into my charge and protection, as by an expresse covenant, which I doe now make promise of, and will assuredly keep my word.

V. 19. *Of all Flesh*] Of every kind of creatures. *Two*] That is generally of all sorts of beasts; for of those that are cleane hee commandeth, Gen. 7. 2. That he should take seven couple of each.

V. 20. *Shall come*] By a secret instinct: and by Gods motion. As Gen. 2. 19.

CHAP. VII. Vers. 1.

Righteous] That is, righteousnesse of faith. *Heb.* 11. 7. which consists not in perfection of works, and merit, but in the acceptation of Gods grace, followed by true obedience and holinesse, produced by the spirit of grace, yet never without infirmities, defects, and combats in this life; and therefore alwayes joyned with humble confession, and recourse to the same grace.

V. 2. *Clean*] Not in regard of the use of eating, but for the use of sacrificing: for the Lord had set downe what kind of creatures he accepted of and required in sacrifices, which afterwards was renewed and set downe by Moses. Such were Oxen, Sheep, and Goats, Doves, Turtles, and Sparrowes. Lev. Chap. 1. Verse 3. 10. and verse 14. 4. and verse 22. 19. *By sevens*] That is, three paires and one over: this greater number of cleane beasts was ordained for provision for sacrifices. Gen. 8. 20. and peradventure also to increase the race of tame beasts, more then the wild. Because they were more usefull and necessary.

V. 3. *Of Fowles*] Namely of the cleane kinds.

V. 4. *Living substance*] That hath a soule or sensitive life, as all beasts are, because it seemeth, that plants, all, or for the most part, were by miracle preserved under the water.

V. 11. *Second*] The Scripture makes mention of two sorts of yeares: the one sacred, which began with the March Moon, set downe Exodus 12. 2. for

the celebration of feasts. The other civill, which was from the beginning of the world, and began with the September Moon, for the doing of politick businesses: therefore the second moneth was the October moone. *Abiſſe*] under the earth there is a great abyſſe, which by the heads of rivers, and ſprings, power forth its waters upon the earth by ſome breathing, or boyling out; which is unknowne; then they all iſſue forth into the ſea, which is like a great Ciſterne, which through Pipes under the earth, ſends the ſame waters back, into the great abyſſe. Now theſe waters were then ſwelled and increaſed by Gods omnipotency, and fell in great abundance upon the earth; either by the ordinary wayes, or by new gulfes, or by a generall comming on of the Sea. *The windowes*] A figurative terme to ſignifie fierce Raines: and herein there was alſo a miracle.

V. 14. *Of every*] The Italian hath it, *of every wing*] for there are ſome flying creatures which have skinny, and griſly wings; and the reſt feathered wings.

V. 24. *Prevailed*] Over-flowed in ſuch an abundant manner, and then continued ſo without decreaſing. See Gen. 8. 3. for in this number are comprehended the forty dayes of raine.

CHAP. VIII. Vers. 1.

Remembred] That is ſhewed that he had charge of him, to ſet him out of danger, and trouble: and in full fruition of goods. *A wind*] to conſume and dryе up the waters by his diſperſing of them. Now though the meanes was naturall, yet the operation was increaſed by miracle. See Exod. 10. 13. and 14. 21. Numb. 11. 31. Paſalme. 78. 26. *were aſſwaged*] from the vehement floating which had ſtirred them up five moneths.

V. 2. *were*] From the fourth day of the deluge, in which it ſeemeth the waters ceaſed to increaſe: yet remained high five whole moneths, and then began to decreaſe.

V. 2. *Reſted*] came a ground, though the hills were not quite uncovered. *Of Ararat*] The common opinion is, that it was Armenia. See Iſa. 37. 38. Jer. 51. 27.

V. 6. *The window*] Of the Chamber where he lay, which peradventure was againſt the great Lanthorne. Gen. 6. 16.

V. 7. *A Raven*] which likely was made choyce of, becauſe of the quality of that bird, which is to flye far and then returne home, bringing ſomewhat in his Bill; and ſo doth the Dove.

V. 9. *Found no*] Becauſe that though the tops of the hills were bare, yet the earth was all dirty, and diſtempered.

V. 11. *In the evening*] according to the cuſtome of Doves. *Leaf*] or a little Bough. Hence it is gathered that God preſerved the places miraculouſly, or ſome part of them a yeare under the water: and indeed it is not ſaid that he cauſed any of the roots, or ſeeds of them to be kept in the Arke, as hee had done of the beaſts.

V. 13. *Drie*] That is, uncovered, and no water upon it, but yet not well hardned, whereby he might ſet his foot upon it, and inhibit it: which was not ſo untill two moneths after.

V. 20. *Burnt offerings*] A kinde of ſacrifices wherein the whole offering was burnt. Lev. 1. 3.

V. 21. *Smelled*] A figurative terme taken from the ſmell of Sacrifices, in which were uſed great quantities of Incenſe. The meaning is, God tooke notice of the purity of Noah's heart, and of his faith, and accepted of his action, and was propitious to him, and to his intentions. *Said*] That is, having decreed it within himſelfe it ſhould be ſo, he made an authenticall declaration of it. *For the*] the wickedneſſe of man-kind would often deſerve ſuch a curſe; but I will take an occaſion through this his unavoydable miſerie to uſe my mercy. *From his*] being perverſe by nature he brings forth the effects of it, in his firſt moovings; and, as a man ſhould ſay, in the internall Ideas of his actions. Pſal. 25. 7.

V. 22. *Remaineth*] In this ſtate and forme, as it is diſtinguiſhed by times and the ſucceſſions thereof. See Rev. 10. 6.

CHAP. IX. Vers. 2.

The feare] God after the Deluge re-eſtating man in his dominion over other creatures, ſheweth by theſe words, that their ſubjection is no more through a ſweet naturall inſtinct in them, as towards their naturall maſter, as it was before ſinne. Gen. 1. 28. but for feare, as of an enemy, yet ſtrengthned by Gods decree.

V. 3. *Every moving thing*] You may eate indifferently of the fleſh of all beaſts, which thing was not ſet downe before the deluge; as it was concerning the fruits of the earth; which was then given way too. Now as for herbes it is underſtood only of thoſe which are fitting for the food of man: ſo it is likewiſe to be underſtood in beaſts.

V. 4. *The life thereof*] The Italian hath *the ſoule thereof*] The ſoule of beaſts hath no ſubſiſtence, but is a meere vitall faculty, which proceeds from the bloud purged, and is maintained in it, and lyeth wholly therein. In man the ſoule hath its eſſence; which ſubſiſteth of it ſelfe, yet it is united with the body, and viviſieth it, by meanes of the ſpirits which proceed from the bloud, and are contained within it. Now God forbiddeth the eating of the bloud of the beaſt, to ſhew humanity. And chiefely to repreſent by the bloud of the beaſts, which was to be ſpilt upon the ground, a figure of Chriſts bloud which

ſhould

ſhould be ſpilt for the redemption of our ſoules.

V. 5. *And ſurely*] If I have care to have humanity uſed towards beaſts, I will take much more care of mens lives, who beare mine Image. *Of your*] that is, the life of men which ſhall bee unjuſtly taken from them. Now becauſe the old world periſhed through violence. Gen. 6. 11. 13. God in this new re-eſtabliſhment, provideth for the prevention of murthers, by this firſt fundamentall Law. *Of every*] in which there can be no ſinne, nor the vengeance of juſtice cannot be put in execution againſt them, but are puniſhed onely for examples ſake, and mans inſtruction. *Every mans*] without regard or diſtinction of perſons: though amongſt men your ſmall murtherers are puniſhed, and the great ones honoured.

V. 6. *Shall be ſhed*] This, by way of juſtice ſhould be done amongſt all nations. Yet if men will not do it, I will reſerve the vengeance of violent deaths, and ſuch like ſad accidents, unto my ſelfe. *By man*] or amongſt men *the image of God*] therefore ought mans life to be in more eſteem than a beaſts, and cannot have violence done unto it, without offence to God himſelf: and this Image being in all, in reſpect of that, they are all equall, and none hath abſolute power over another, unleſſe it be in executing of juſtice; exerciſed by men in the behalfe of God.

V. 7. *Bring forth*] Or goe and come, as Gen. 8. 17.

V. 9. *I eſtabliſh*] I give you an authentical promiſe, and through it I doe in a manner bind my ſelfe to you.

V. 10. *From all*] As well the preſent, as them that are to come.

V. 11. *Of a Flood*] Namely a generall one, for there have been and are oftentimes particular ones.

V. 13. *I doe ſet*] The Rain-bow is a naturall impreſſion in the Cloud, and was before the Floud, but here it receiveth a new uſe of remembrance, and confirmation by Gods ordinance, who may uſe what ſigne hee pleaſeth for a ſeale of his grace and promiſe, although there bee no correſpondence between the naturall operation of it, and the thing which is ſignified.

V. 14. *Shall be ſeen*] for that purpoſe it is ſufficient, if it be ſeen but at ſome times.

V. 16. *I will*] A humane kinde of ſpeaking: which is as much as to ſay, I will as ſurely keep my promiſe, as if I did ſee the bond, by which I was bound to doe it continually before mine eyes.

V. 20. *A vineyard*] whoſe plants were preſerved by miracle, and Noah began to dreſſe, and trimme them anew. See Gen. 8. 11.

V. 22. *Told*] In an impious and ſcornfull kind of mock.

V. 25. *Canaan*] God governed Noah's ſpirit and tongue, that he thus caſt out this curſe againſt Cam, in the perſon of that child of his, whoſe whole progeny hee had excluded from his grace: willing to have it deſtroyed at the appoynted time: Namely Canaans generation. For the reſt of Cam's poſterity have taſted of Gods grace under the Goſpell. *Of ſervants*] That is, the moſt baſe and abject: Now by this kind of ſlavery, is figuratively meant the condition of the children of the world, who are deprived of the ſpirit of adoption, and debarred of that liberty of glory which Gods children have: to be ſubject to the ſlavery of ſin, the devill, and death, and to the curſe of God eternally. See Gen. 25. 23. and 27. 29. 37. Gal. 4. 25.

V. 26. *Bleſſed*] From Sem deſcended Abraham, in whoſe poſterity Gods people were preſerved. Now in ſtead of bleſſing of Sem, as hee had curſed Cam, he bleſſeth and prayſeth God, to ſignifie that all the good, and advantage he ſhould have, ſhould proceed from this onely head, that God ſhould be his God. *His*] Namely Sem's poſterities, who are here comprehended under the name of their father.

V. 27. *Enlarge*] Grant him a numerous iſſue and poſterity, and a ſpacious Countrey, and eſpecially after they ſhall turne Heathens: May it then be Gods will to enlarge them out of the priſon of ignorance, and wickedneſſe by the preaching of the Goſpell. Others have it; perſwade, or draw unto him; that is, by bringing of that poſterity to the obedience of faith. *Shall dwell*] finally under Chriſts Kingdome, let it be incorporated into the body of the Church, which till then ſhall be reſtrained within the Jewiſh nation, which deſcended from Sem. This prophecie was fulfilled when the European Gentiles were called, which deſcended from Japhet.

CHAP. X. Vers. 2.

[*Aphet*] To whoſe lot fell Europe, and the Northerne Aſia: the memory of him remained amongſt the heathen under the name of Japetus. *Gomer*] It is thought he was the father of the Cimbrians a northerne nation of Europe. *Magog*] from whom came the Scithians. Ezek. 38. 2. *Madai*] from whom the Medes came. *Iavan*] The Father of the Ionians or Greeks. *Tubal*] The father of the Iberians, or the Albaneſes, and of Aſia. *Meſhech*] By the affinity of the name, and the northerne ſituation, it is gathered, that this was the father of the Moſcowiters. *Tiras*] The father of the Thracians.

V. 3. *Aſhkenaz*] The Jewes doe ſtrongly believe that he was the father of the Germans. *Riphat*] the Father of the Ripheans in the fartheſt northerne parts. *Togarmah*] The father of ſome northerne nation hitherto unknowne. Ezek. 27. 14. and 38. 6. The Jewes believe that the Turks were his poſterity.

V. 4. *Eliſhah*] From whom deſcended the Eolians in the leſſer Aſia. *Tarſhiſh*] The father of the

Cilicians, where the City of Tharſus was. *Kittim*] The father of the Macedonians. Num. 24.24. Dan. 11.30. 1 Mac. 1. 1. Now under theſe names which have a plurall termination, it ſhould ſeem ought to be underſtood; the head with all its deſcent. *Dodanim*] The father of the Epirotes, as the Albaneſes of Europe, in which Countrey ſtands the City of Dodœna.

V. 5. *The Iſles*] Here and elſe where by this name is meant, the Iſlands of the Mediterranean Sea, and in generall all the provinces of Europe encompaſſed and divided by the ſayd Sea. *After*] To ſhew that this ſeparation was after the confuſion of Languages, at which time, God by miracle cauſed every race to take a ſeverall one to it ſelfe.

V. 6. *Cuſh*] Father of the Ethiopians on both ſides of the Arabian Sea. *Mizraim*] Father of the Egyptians. *Phut*] the Father of all the Eutei, a people of Affrick.

V. 7. *Seba*] From him and his brethren have the countries and nations of Arabia, the Sabeans, Sabateans, Caulateans, &c. taken their names. Finally, Cam peopled the ſouth, Japhet the north, Sem the eaſt.

V. 8. *Began*] He was the firſt after the floud that preſuming upon his ſtrength and greatneſſe of his mind, ſet up an abſolute and violent domination, ſuch as ſome were before the floud, in ſtead of the loving government of fathers of families, of the firſt borne and of the wife.

V. 9. *Before*] This in a manner of ſpeaking ſheweth, either a great eminency, as if one ſhould ſay; mighty, as any one under the heavens can be, or an open profeſſion and manner of living: *It is ſaid*] By common proverb, for an example of ſtrength, and incomparable valour.

V. 10. *And the beginning*] His reigne began in theſe Cities, but afterwards it extended it ſelf a great deale further. *Babel*] This name being given after the confuſion of languages, it is very likely that Nimrod did alſo then begin his reigne. *Shinar*] That is, Meſopotamia, the land between the two rivers, Euphrates, and Tigris, and that is the meaning of the Greek and Hebrew name. *Aſſhur*] The ſonne of Sem, verſe 22. And it ſeemeth, that Aſhur, not able to endure Nimrod his tyranny, who uſurped other mens parts, (as Chaldea, which Nimrod had ſeized upon was Sems part) went away beyond Tigris, where he founded the Empire of Aſſyria, whoſe chief City was Nineve. Iſa. 23. 13. And afterward deſtroyed that of Babilon: till ſuch time as Nineve being deſtroyed by the Medians, Babilon, or Babel, did riſe again, in the dayes of Nebucadnezzar the great.

V. 13. *Ludim*] The father of the nations of divers Countries of Affrick. *Lehabim*] The father of the people of Libia.

V. 15. *Sidon*] This, and they that follow, with their nations, are the inhabitants of that countrey which God did afterwards beſtow upon his people.

V. 18. *Spread abroad*] and were divided into many leſſer branches.

V. 12. *The father*] The firſt ſtock of the Hebrews, Gods people; in which branch Sem is honoured and bleſſed, as Cam is accurſed in Canaans. Now it ſeemeth that the people did derive their name from Eber, rather than from any other of his next progenitors; for Eber lived longeſt of any after the floud. Gen. 11. 16, 17. Even after Abraham retaining his originall language and the true worſhip of God. *The elder*] Others have it the brother of Japhet, who was the elder.

V. 22. *Elam*] Whence came the Perſians, or part of them. *Aſhur*] The father of the Aſſyrians. *Lud*] Father of the Lideans. *Aram*] The father of the Syrians.

V. 23. *Huz*] Theſe are the fathers of divers nations of Syria. *Maſh*] Alſo called Meſech. 1 Cro. 1. 17.

V. 25. *Peleg*] That is to ſay diviſion, by reaſon of the diviſion of languages, and afterwards of habitations. *Jaktan*] The people of the uttermoſt parts of the Eaſt, and peradventure America alſo, where there yet remaine ſome tracks of that name.

CHAP. XII. Vers. 2.

Language] The Hebrew, which was the originall language of the world.

V. 2. *From the Eaſt*] From the mountains of Ararat where the Arke ſtayed, ſeeking a larger and more commodious countrey for their families to multiply in. *Shinar*] See Gen. 10. 10.

V. 3. *Brick*] For want of ſtone in that fat plaine, which made them alſo uſe clay of that Countrey, in ſtead of mortar, which doth very well with bricks, as divers Authors doe write.

V. 4. *Whoſe*] Which may be exceeding high: a hyperbolicall terme, as Deut. 1. 28. and 9. 1. *Leſt we be*] By this may be underſtood the chief end of this great fabrick; namely to found an univerſal Empire, whoſe chiefe head ſhould be Babylon, an enterpriſe which the devill doth alwayes undertake to keep his kingdome continually on foot in the world, by means of thoſe great Empires, full of pride and violence; alwayes oppoſite to the ſpirituall, holy, and friendly kingdome of Chriſt, and therefore alſo ever condemned, and overthrowne by God.

V. 5. *Came downe*] A phraſe taken from men, to ſhew a ſingular and actuall application of Gods knowledge, and mind unto this action, as Gen. 1. 26. C. 18. 21.

V. 6. *This*] A holy ſcorne, as Gen. 3. 22. as if hee ſhould ſay, This beginning is ſo ſtately and ſo great, that they will imagine nothing to be impoſſible to them: therfore it is fitting to withſtand this their raſhneſſe at the firſt.

V. 7.

V. 7. *Let us goe down*] A conſultation of the holy Trinity. As it is Gen. 1. 26.

V. 8. *Scattered them*] That is, he cauſed, according to the different languages which had befalne to ſeverall nations, divers and ſeverall communities to be. See Gen. 10. 5. 10. 31. Now in this change God did by miracle ſend a forgetfulnes of the former languages, and in a moment imprinted new ones in the minds of men.

V. 9. *Babel*] That is, confuſion.

V. 10. *The generations*] After that through the confuſion of languages God had ſeparated the reſt of the world from the holy ſtock, which kept the originall language, Moſes deſcribeth how it was continued, and increaſed until it was reſtrained into Abrams family.

V. 26. *Lived*] Since Abram went out of Haran, at the age of 75 years. Gen. 12. 4. and went out of it after his fathers deceaſe, who lived 205 years. v. 32. it is impoſſible that Terah ſhould beget him at 70 years of age, but when hee was 110 or thereabout: therfore this word *Begat*] ought to be underſtood began to beget theſe three children; of which, Abraham was not the firſt borne, though he be firſt named, by reaſon of his ſpirituall prerogative.

V. 28. *Before*] The Italian hath it, *in the preſence of*] That is, whilſt he yet lived. Num. 3. 4.

V. 29. *Of Haran*] It is uncertaine, whether this Haran were the brother of Nahor; and if he were, you muſt note that theſe marriages of uncle and neece, which were afterwards forbidden by the Law. Lev. 18. 12. were then permitted. Exod. 6. 20.

V. 31. *They*] Namely, Terah, and Abraham as heads, taking with them Lot and Sarah. *Haran*] A City of Meſopotamia, renowned in hiſtories, and bordering upon Canaan.

CHAP. XII. Vers. 1.

Had ſaid] Before he came to Haran.

V. 2. *A bleſſing*] Bleſſed every way: as if all bleſſings wer gathered together in thee, or a patterne of a compleat bleſſing.

V. 3. *Shall*] Not only becauſe Abraham ſhould bee a patterne of a ſoveraigne bleſſing: as Gen. 48. 20. But chiefely becauſe the bleſſing of Gods grace ſhould ſpread it ſelfe over all people indifferently, under the Meſſias: ſo that in imitation of Abrahams faith; in the promiſes of the Redeemer, they ſhould become his ſpirituall progeny. Rom. 4. 11, 12. Gal. 1. 7. 9. Of which, their bleſſing Abraham was the head, but onely in the title and honour. But Chriſt, who came from him according to the fleſh, is the true author and ſpring of it: therefore in another place in ſtead of bleſſed in thee, is ſet downe, bleſſed in thy poſterity.

V. 5. *The ſoules*] The Italian hath it, *The perſons*] and ſo the Hebrew word is, that is to ſay, men & women ſervants: for ſlavery was then in uſe, and approved by God himſelfe, though the beginning of it be not ſet downe and declared unto us. Which might bee either for a puniſhment of rebellions againſt naturall and mild ſubjections: or by reaſon of warre, or through incapacity of underſtanding; or through poverty. But chiefely it ſeemes that the firſt ſlaves were of the accurſed generation of Cam: and condemned unto it. Gen. 9. 25. 26, 27.

V. 6. *The plaine*] Or the Grove, or Thicket of Oaks.

V. 8. *Bethel*] This place is here ſo called by anticipation, for it was then called Luz. See Geneſis 28. 19.

V. 15. *Pharaoh*] A common name of the Kings of Egypt even in thoſe dayes: and it may ſignifie a defender, a revenger, or a freer.

V. 17. *Plagues*] That is, ſickneſſes, and other mournfull accidents; by which Pharaoh finding it to bee a divine vengeance, it is likely he did enquire the reaſon of it, and did finde it out by ſome unknowne meanes.

V. 20. *Commanded*] To ſee that he ſhould have no injury done him by any one.

CHAP. XIII. Vers. 1.

The ſouth] The ſouthern part of the land of Canaan, Gen. 12. 9. oftentimes abſolutely called by the name of the ſouth, by the diſtinction of the hill, and plaine Countrey, &c. See Joſ. the 10. 40. and 11. 16.

V. 6. *Beare them*] As well for the roome to dwell upon it, as for paſture for their cattell.

V. 7. *The Canaanite*] This ſeemeth to be added, for to ſhew that Abraham and Lot could not ſpread themſelves, as they would, the Countrey being already inhabited by mighty nations, which queſtionleſſe were not verie favourable to theſe ſtrangers.

V. 9. *Before thee*] At thy choyce by my conſent, to take up thy habitation where thou wilt.

V. 10. *The plain*] It was a great plaine, in the which Jordan did diſperſe it ſelfe into ſmall ſtreams, and at laſt loſt it ſelfe in the earth; for it hath no iſſue into the ſea, and thence proceeded the great fruitfulneſſe of it. This is the ſame place, where afterwards grew the dead ſea, or the lake Aſfaltis. *The garden*] A proverbiall ſaying, as who ſhould ſay, A right earthly Paradice. See Iſa. 51. 3. Ezekiel 28. 13. and 31. 8. *Of Egypt*] which is likewiſe all watered by channels and ſtreams taken out of Nilus. *unto Zoar*] This city is ſo called by anticipation; for then it was called Bela. Gen. 14. 2. and 19. 22.

V. 14. *For ever*] I doe now give thee right to it, and to thy posterity will I give the possession of it, untill the comming of the Messias, where doe end the temporall promises of the old Testament, Christ bringing in with him a new age.

V. 18. *The Plaine*] Or the Groves, or thickets of Oaks.

CHAP. XIV. VERS. 1.

Shinar] See Gen. 10.10. All these other Countryes were towards Chaldea and Assyria. *Of nations*] the Italian hath it, *Of Goi*] It was certainly some nation made up of divers nations.

V. 3. *Of Siddim*] Or of the fields: that is to say arable grounds, which are verie fruitfull. *The salt Sea*] That is to say a great sulphurous lake, into which were reduced the wicked Cities, with their inhabitants, called Sale, for a distinction betweene it, and other great fresh water lakes that are in Palestina.

V. 5. *The Rephaims*] All these are set downe in the Scripture, and noted for mighty Nations of Giants, on the east side of Palestina.

V. 7. *Amalekites*] The inhabitants of the Countrie which was afterwards inhabited by the *Amalekites*; which as yet were not there. See Genesis 38. 12.

V. 10. *Fell*] Their men were hindred in their flight, by those pits, by which a great number perished.

V. 13. *The Hebrew*] That is to say of the progeny of Eber. See Gen. 10. 21. according to some it signifieth one that is beyond the River, as Abraham was come out of Mesopotamia, from beyond Euphrates.

V. 14. *Brother*] His neerest kinseman, *armed*] or led out to warre, *trayned servants*] That is to say, the sonnes of his servants, which he had fed, brought up, and trayned. *Dan*] This is a place on the Northerne confines of Palestina, so named by anticipation; for it was then called Lesem. Jos. 19.47. or Lais Jud. 18.7.

V. 15. *Against them*] He divided his men into divers bands to assault them.

V. 17. *Dale*] It was so called afterwards. 2 Sam. 18. 18.

V. 18. *Salem*] Which was afterwards called Jerusalem. See Psal. 76. 2. for it is very likely that it is the same, and not the place called Salim. Joh. 3. 23. now all the hidden mysteries of this person, and of this action are expounded unto us, Heb. 7.1. *Brought forth*] it doth not appear that this was done to any other end, but to refresh Abraham and his men; and in this feast of congratulation, if there was any Sacrifice, it was of prayse and thankes-giving, as the occasion of Abrahams victory required: for in a Sacrifice of expiation there would have bin the shedding of bloud required. Hebr. 9. 22. *Of the high God*] This sheweth that amongst those nations, there was yet some seed of true piety left.

V. 19. *Possessor*] Supream Lord.

V. 20. *Tithes*] Which part even at that time was due by divine right, by some expression from God. See Gen. 28. 22. and afterwards confirmed by Moses law, like unto many other.

V. 22. *I have lift up*] The gesture of one that sweareth, whereby it is shewed us, that God is called for a witnesse of truth, and a judge against falshood. Deut. 32. 4.

V. 23. *That I will not*] Aswell to free himself from suspition of avarice, as also to shew how he detested that wicked King and his people.

CHAP. XV. VERS. 1.

Reward] that is, the good which through my grace thou shalt have according to thy faith; wherewith I will require thy faithfull service. Others have it, *I am thy shield and thy great reward*] That is as much as to say, in mee and in my grace consisteth all the good which thou canst expect or look for.

V. 2. *Seeing*] This is sayd, because that God in all his promises to Abraham made mention of his posterity, in regard of which, they were chiefely made; and therefore it seemed that his want of issue would make them frustrate. *The Steward*] For want of children I am constrained to put all my goods into the hands of a servant, who is a stranger, who is the second person in my house, See Gen. 24.2.

V. 6. *Beleeved*] This faith in that particular promise, was an Essay or proofe of Abrahams generall faith, in the promises of Gods grace, upon which this particular faith was also grounded. So that Gods approving of it for an act of Justice is drawne by the Apostle, and applyed to the justification by faith in Christ, by reason of the agreement that is between them. For first as Abraham is here justified, for having beleived in the promises of God, so is the faithfull man justified before God, for his lively faith in his Redeemer, in whom is all his justice. Secondly, as in this particular faith Abraham groundeth himselfe onely upon Gods power, goodnesse, and truth; all naturall meanes being wanting. Rom. 4.18,19. So justifying faith acknowledgeth it selfe to be void of all vertue, and justice, and utterly renounceth them, relying onely upon the grace of God for the obtayning of salvation and life.

V. 8. *Whereby*] he asketh this question, not out of incredulity contrary to that faith, which is before commended: but out of an humble desire to be strengthned against the infirmities of the flesh. See Jud. 6. 17. 37. and 2 King. 20. 8. Isaiah 7. 11. Luke 1. 18. 34.

V. 9.

V. 9. *An heifer*] Here are implyed all kindes of Beasts fitting for sacrifices. See Lev. 1. 3. 10. 14. Now this ceremony of passing through, between the parts of the sacrifice, which was afterwards observed in the confirmation of solemne Covenants. Jer. 34. 18. is here brought in by the Lord, for the same end, in the 17. V. *of three yeares*] Some have it, three of each kind.

V. 10. *Divided them*] All this was done by Gods appoyntment, to whom it belongeth to appoynt all signes that are confirmatives of his grace, *divided he not*] This ceremony of not cutting the Fowles in pieces, which were offered in Sacrifice, was afterwards confirmed by Moses, Lev. 1. 15, 17.

V. 11. *The Fowles*] It seemeth to signifie the Disturbances, which evill spirits doe offer to the Elect, by wandring thoughts, or otherwise.

V. 12. *A deep*] Abraham was ravished in an extasie, during which, God sheweth himselfe unto him in Majesty, imprinting in his soule the knowledge and certainty of those things whereof hee laid the signes before him. *A horrour*] Ordinary tokens of Gods presence.

V. 13. *Foure hundred*] In which are comprehended all the Pilgrimages of Abraham, and his posterity, from the birth of Isack, untill the comming forth of Egypt, and the number of foure hundred is set down from four hundred and five, according to the exact number.

V. 15. *To thy Fathers*] To death, which hath already carryed away all thy fore-fathers.

V. 16. *Generation*] It seemeth hee meaneth an hundred yeares, which time, or thereabouts was in those dayes the age of man. Others take these words for a lineall degree, and take the beginning of it, at the peoples comming into Egypt. *For the*] I deferre the giving of this Countrey to thy children, till that time: because I will doe it to the destruction of those wicked people; and I have set downe so long a time for my patience to last towards them. See Mat. 23. 32. 1 Thes. 2. 16.

V. 17. *Furnace*] A Type of Gods Majesty, who is a devouring fire, yet hidden from man, as a fire in an Oven is: yet there comes a blaze out, which did represent some manifestation of God, passing through the middest of the parts of those beasts, to confirme his covenant; now it is uncertaine whether this did happen in a mentall, or in a corporall vision.

V. 18. *From the River*] It was a little river upon the confines of Egypt, elsewhere called Sihon.

V. 19. *The Kenites*] Which are the Midianites. See Num. 24. 21. Jud. 1. 16. 1. Sam. 15. 6. Here so named by anticipation. *Kenizzites*] This nation is named no where else; it seemeth they were Idumeans, descended from *Kenaz* of Esau's race. Gen. 36. 15. 42. Now, though in the first conquest of the country God did forbid the invading of the Idumeans, Deut. 2. 4. yet were they afterwards subdued by David. 2 Sam. 8. 14. *Kadmonites*] or Easterly: these were the Arabians. Jud. 6. 3. and 7. 12.

CHAP. XVI. Vers. 1-2.

Hath restrained me] the Italian *Hath made mee barren*] The Hebrew hath shut me up: *Goe in*] Through the great desire she had of having issue by Abraham, to whom the promises were made: Sarah perswadeth Abraham, to take this Concubine unto him, which was in those dayes tolerated, though contrary to Gods first order. Mal. 2. 15. See Gen. 30. 3. 9. *Obtaine*] Adopting for mine owne these children which she shall beare, which I may doe, being her Mistresse. See concerning these ancient adoptions Gen. 30. 3. 2 Sam. 21. 8. Hest. 2. 7.

V. 5. *Be upon thee*] Thou ought'st to right me, chastising and rebuking thy servant; for by thy connivence thou mak'st thy selfe guilty of the wrong she doth me: or I being thy lawfull wife, the injury done unto me, redounds upon thee *into thy bosome*] for to be thy Concubine.

V. 7. *The Angell*] This was the everlasting sonne of God, which appeared personally to the fathers, under corporall shapes, cloathed with some beams of brightnesse, and other celestiall qualities: and therefore V. 13. he is called everlasting Lord, by reason of his essence, and Angel, by reason of this speciall embassage, and his generall office of Mediator. Ex. 14. 19. and 23. 20. Isa. 63. 9. Mal. 3. 1. *Shur*] A place in the desert, betweene Egypt and Palestina.

V. 10. *I will multiply*] This sheweth that hee that spake was true God.

V. 11. *Ismael*] That is to say, God hath heard, or will heare.

V. 12. *A man*] That is to say, he and his posterity, a fierce and rough people, that shall live in no civill conversation with their neighbours, but in continuall warre: The Italian hath it, *Like unto a wilde Asse*] because that kind of beast will never be tame. Job. 39. 8. *In the presence*] That is to say, the nations that shall descend from Abraham, as hee doth, as the children of Ketura, Abraham's second wife, and the posterity of Esau; shall be forced to let thy posterity live by them, though it shall much trouble them with incursions, thefts, and wars, and shall not be able to destroy it, nor subdue it.

V. 13. *Seest me*] The Italian hath it *God of the sight*] because thou hast given man his sight, and preservest it, as thou hast now done by mee, strengthning me that I am able to endure the brightnesse of thy Majesty: Thus saith Hagar after she knew him, that she spake with, to bee the true God. *Have I*] Words of admiration, as if she should say. And is

it

it possible that my life, my light, and my sences have remained entire, after I have seen God in corporall vision; an astonishment which ordinarily mortall, fraile, and sinfull man falleth into, when God appeareth unto him. See Gen. 32.30. Exo.24.11.and 33. 20. Deut. 5.24. Jud. 6.22. and 13. 22. Isa. 6. 5. Luke 5. 8.

V. 14. *Beerla hairoi*] The Italian hath it, *The well of the living after the vision*] Or of the person that hath remained alive, after it hath seen God.

CHAP. XVII. Vers. 1.

Walk] That is, beare me alwayes in thy mind, to rest thy selfe upon me by faith, to depend upon my providence, and to regulate all thy actions according to my will.

V. 2. *Make*] Having made my covenant already, I will make it firme, and not to be changed.

V. 4. *As for me*] Every covenant being mutuall, God here sets downe his promises,and V. 9. he doth demand of Abraham his duty.

V. 5. *Abraham*] That is, father of a great multitude, whereas Abram was but onely, high father, or father of height. *Father*] Not onely by corporall generation of the numberlesse people of Israel; but chiefely by his ingrafting of all nations indifferently,into the body of the Church,through the imitation of Abrahams faith,whereof he was an exemplary and borrowed father. Rom.4.12.17.

V. 6. *Make thee*] That is as much as to say, I will make thee a father of many nations, which shall proceed from thee.

V. 7. *God unto thee*] That is, by vertue of my Covenant, I will communicate unto thee the effects of all my perfections; and all that which I am in my selfe, I will be in thy behalfe,so that, as I doe live eternally, so will I cause mine to live likewise. As the Lord concludeth, Mat. 22.32.and so on the other side, I wil be he alone, that thou shalt serve, acknowledge,& worship as God,forsaking all the false Gods, of other nations.

V. 10. *My covenant*] Circumcision was a condition of the Covenant through obedience, and a Sacrament of it through faith. Now the corporall Sacrament is named by the name of the spirituall thing, according to the scriptures stile,because that on Gods side, this is alwayes joyned with that; by vertue of Gods order and promise. See Exod. 12. 11 and 40. 15. Mat. 26. 26. 1 Cor. 10.13. Ephes. 5.26. *Circumcised*] As in the genitall parts was imprinted a more expresse mark of sinne. Gen. 3: 7. So God ordained for a Sacrament of his grace, this cutting off in the same part, for a figure and seale. First, of the annihilating of the fault, through remission. Rom. 4. 11. Secondly, of the extirpation of vice,and corruption, and of the life of sin, through the spirit of Regeneration. Deut.30.6. Jer.4.4. Rom. 2. 29. Philip. 3.3. Col.2.11.

V. 12. *He that is borne*] The Italian hath it, *The servant that is born*] meaning the Proselite, who of his owne free will shall adde himselfe to the Church, by the profession of Gods true service. See Exod. 12. 44. 48. But if there were any servants that were not converted to God, the Sacrament had beene prophaned, if it had beene communicated unto them.

V. 14. *Cut off*] By capitall punishment by the Magistrate, if the fact be notorious; by excommunication if the delinquent be out of the reach of him; or by the judgement of God, if the fact be secret. Exo. 31. 14. Lev. 17. 4. 18. 29. Now this is not to bee understood of Children, but of those who by their age were capable of voluntary rebellion, refusing,or contemning the use of this Sacrament.

V. 15. *Sarai*] Sarai signifieth my Lady;as if it were sayd, Lady onely of her family, but Sarah signifieth Lady absolutely, and without limitation,because that Abraham being established father of the faithfull of all nations: God would have his wife also to participate of this title.

V. 17. *Laughed*] Not through unbeliefe, not believing a thing which he judged to be strange, and impossible, as Sarah did, Gen. 18.12,13. but through a godly rejoycing. *and said*] Through admiration, not through diffidence, which he could never be blamed for. Now at a hundred yeares of age in those dayes they were not quite unapt for generation. But it was strange that Abraham should at that time begin to get children, and especially by a woman that was barren and past age.

V. 18. *Might live*] Thy promises doe surpasse my desires, it would doe sufficient for me, if Ismael might live under thy protection, and bee alwayes in thy favour.

V. 19. *Isaac*] That is the son of laughter.

V. 20. *As for*] I doe grant thee my temporall blessing for Ishmael, as Gen. 27. 39. but as for the spirituall one, for to be heire of the promise of grace, and Patriarch of the blessed off-spring, and to have my Covenant in his posterity, I doe reserve it particularly for Isaac.

V. 22. *went up*] He caused the externall signes of his presence to vanish away, carrying them up to heaven, as Gen. 35. 13. Jud. 13. 20. to shew, that is the place of the perfect,and eternall manifestation of his glory.

CHAP. XVIII. Vers. 1.

Plaines] Or Thickets, and groves of Oaks.

V. 2. *Three men*] That is to say, three Angels in human shape, whereof the chiefe and most honourable was the sonne of God himselfe, as Gen. 16.7. and

and at the first arrivall Abraham did not know them.

V. 3. *My Lord*] He doth direct his speech to the chiefest.

V. 4. *Wash*] According to the fashion of the ancients, when they came out of the fields, or from journeying, for they used for the most part Sandalls, or soles laced upon their bare feet.

V. 5. *Therefore*] A common manner of speaking, as Genesis 19. 8. and 33. 10. The meaning is, your comming bindeth me to this duty, and I could not bee contented, if I should not performe it towards you.

V. 10. *And he*] The Lord doth here begin to make himselfe knowne. *Behind*] Or the tent was behinde him: that is, the Angel stood with his back towards the tent, whilst he was talking with Abraham.

V. 12. *Laughed*] Gods reproving of her sheweth, that it was not a laughter of joy, as Abrahams was, Gen. 17. 17. but of some doubting and irreverence, in a thing that was so strange, and seemed within it selfe, to include an absurdity in nature, which notwithstanding, was presently overcome by her faith, Heb. 11. 11. being awakened by the word of the Lord.

V. 18. *Seeing that*] Since that I have made him head, and father of all my Church, it is fitting hee should bee instructed concerning this judgement of mine, that by him my Church may receive necessary instructions therein.

V. 19. *I know him*] Chosen and destinyed him for mine owne. *Justice and judgment*] Termes set downe in Scripture, taken from the duty of Judges; which is to doe good men right, and to punish the wicked. So every faithfull man is bound to avoyd the evill, and do that which is good. *That the Lord*] That they on their part observing and keeping the conditions of my Covenant: it may for ever stand firme to them, according to my promise made to Abraham.

V. 20. *The crie*] A figurative terme used in Scripture, to shew how Gods judgments are provoked by exorbitant sins.

V. 21. *Goe downe*] Humane kinds of speeches, to shew that he will proceed with entire justice; after he hath diligently examined the cause.

V. 23. *From thence*] From Abrahams habitation. *Before*] Before him, which amongst the three Angels, was the Sonne of God knowne, and worshipped by him, who stayed yet a little while with Abraham, the other two going before.

V. 23. *The righteous*] The good man, according to humane condition; the man who is innocent of those sins, for which thou wilt destroy Sodom.

V. 24. *And not spare*]] Not that this is a perpetuall and generall rule in *Gods* judgments in this world Ezek. 14. 18. but here God through especiall grace, yeelds to Abrahams request.

V. 27. *Now I have*] A preface of humility, and of correcting himselfe, as if he should say, shall I dare to assume so much liberty to my selfe?

CHAP. XIX. VERS. 1.

TWO Angels] Two of those which had appeared to Abraham, Genesis 18. 2. For the Sonne of God, who was the third, did not goe into Sodom, Genesis Chapter 18. verse 22. and Chapter 19. ver. 27.

V. 2. *Nay*] To make tryall of Lots words, and to kindle his good affection the more.

V. 5. *Know them*] A terme of wicked and infamous meaning in this place, as Judg. 19. 22.

V. 8. *I have two*] Lot astonished at this cruell injury, inconsiderably propoundeth unto them, this blamefull meanes of satisfying their lusts, or doth in earnest thinke, that he avoydeth a greater evill by a lesser, and by reason of a great weakenesse in faith, constancy, and wisedome, sheweth at least his true charity, in preferring the strangers honours before his owne. *Therefore*] See Gen. 18. 5.

V. 9. *They pressed sore*] Even to force him to that execrable act.

V. 14. *which married*] The Italian hath: *which were to be married*] That is, were espoused, according to that laudable custome, whereby they were wont to leave some time betweene the espousing, or contracting, and the consummation of Matrimony. See the two and twentieth Chapter of Deuteronomy, and the three and twentieth verse, and the first Chapter of Matthew, and the eighteenth verse.

V. 15. *In the iniquity*] In the punishment of their wickednesses.

V. 17. *That hee*] The Italian hath it, *The Lord*] It is likelyer that the Sonne of God, one of the three which was not gone into Sodom, came here to meete the other two, and made himselfe knowne to Lot. *For thy life*] The Italian hath it, *Upon thy soule*] as thou loveſt thy life. See Deut. 4. 15. Jos. 23. 11. Jer. 17. 21.

V. 18. *Oh not so*] Make me not goe so farre, lest my weaknesse hinder me from enjoying thy benefits, words expressing the weaknesse of his faith.

V. 20. *A little one*] And therefore of small consequence either in the destroying or the preserving of it. Words of humane ignorance, not agreeing with Gods justice, who regardeth not little or great.

V. 22. *I cannot*] Gods order is, that I should set thee in safety, before I destroy the Citie: hast thee therefore, for the time of execution is come. *Zoar*] That is to say, little; whereas before it was called Bela. See the fourteenth Chapter of Genesis, and the second verse.

V. 24. *The Lord*] The Son of God, who had appeared unto Abraham and Lot, caused this raine to fall by some word or token, which raine was caused by Gods omnipotency, and showred upon the earth without any naturall cause.

V. 25. *The plaine*] Of Jordan, Gen. 13. 10. where there were five Cities: Sodom, Gomorrah, Adura, Seboim, Zoar.

V. 26. *Looked*] Following Lot, she turned her eyes towards Sodom, either through curiosity, or through griefe, against Gods Commandement, ver. 17. *A pillar*] A dead stiffe body dryed up by that sulphurous and Salpetrie stuffe, which the Scripture calleth salt. Genesis 14. 3. Deut. 29. 23.

V. 29. *Abraham*] For whose love chiefely God preserved Lot, who though he was innocent of those abominable vices, yet might very well deserve to be partaker of their corporall punishment, for having stayed so long amongst them for worldly ease.

V. 31. *Our Father*] It sheweth that they believed all the world was consumed, and that they only surviving with their old Father, it behoved them to make haste to have issue, for to preserve man-kind, and that this necessity, did disannull the ordinary Law: an inconsiderate cause of a wicked effect.

V. 37. *Moab*] That is to say, of the father; that is, begotten upon me by my Father.

V. 38. *Benammi*] That is to say, Sonne of my people, begotten in the holy linage, and not of the accursed of Sodom, where I should have beene married.

CHAP. XX. Vers. 1.

From thence] That is, from the plaine of Mamre, Gen. 18. 1. *The South*] See Gen. 13. 1. *Kadesh*] See Gen. 16. 14.

V. 3. *A dead man*] This was told Abimelech after the plagues which God had sent him, to hinder him from abusing of Sarah, v. 6 because he might be the cause of them, and be delivered from them by restoring of her to her husband.

V. 4. *Nation*] because that the Kings Court and the people, had also been stricken with those plagues, verse 7. 9. 17. *Righteous*] That is, guiltlesse of this fact.

V. 5. *In the Integrity*] In ending to make her my lawfull wife, without ravishment, or Adultery.

V. 12. *Daughter of*] Many are of opinion, that shee was Tares Grand-child, and the Hebrewes will have her to be Isca, the daughter of Haran, Genesis 11. 29.

V. 15 *Before thee*] At thy command and choyce, See Gen. 13. 9.

V. 16. *Thy brother*] It should seeme that this sum was given, for a kinde of recompence. *Pieces*] The Italian hath it *Shekels*] a kinde of silver coyn weighing halfe an ounce, or foure drams. *A covering*] that is to say, he that alone hath interest in thee, and power over thee, wherefore as a signe of subjection, thou shalt goe with thy face covered, Gen. 24. 65. 1 Cor. 11. 10. That every one that seeth thee may know that thou art married; and therefore abstaine from thee. For it is likely that Sarah had taken off her vayle, whereby the King was fallen into some error. *Thus shee*] Though she was honoured, and rewarded by the King, yet was she faine to suffer the shame of this rebuke.

V. 17. *Bare Children*] So the Hebrew hath it; the Italian hath it, *They were able to beare*] This signifieth that Abimelechs plagues and sores were in the genitall parts of men and women, which hindred their cohabitation, which is modestly expressed by this circumlocution.

CHAP. XXI. Vers. 1.

Visited] That is to say, shewed himselfe to bee present with her in grace and vertue, giving miraculously, new power to conceive.

V. 6. *Made me to laugh*] She hath reference to her laughing, Gen. 18. 12. as if she should say, now have I truely occasion to laugh for joy, as I did before through wonder.

V. 7. *For I have*] Words of admiration, as if she said, that I should, &c.

V. 9. *Mocking*] Saint Paul, Gal. 4. 29 calleth this scoffe a persecution, which sheweth that there was malice, hatred, and flowrnesse in it.

V. 10 *She said*] Though it is manifest, that there was some carnall and vicious passion in Sarah: yet all this was done by the secret promise of God: to separate Ishmael from the blessed progeny, in which he had no share. See Gen. 25. 6. and 36. 6, 8.

V. 12. *Shall thy*] The progeny which shall beare thy name, and shall participate in the spirituall right of the holy race, whereof I have made thee head, shall bee borne unto thee by Isaac, and not by Ishmael.

V. 14. *Beersheba*] The place is so called here, by way of anticipation, v. 31.

V. 17. *where he is*] To shew, that God was even present in the desert, in grace, and power.

V. 18. *Hold him*] The Italian hath, *Strengthen thy selfe to have a care of him*] The Hebrew hath it, strengthen thy hand over him.

V. 19. *Opened*] Whether sorrow did trouble her judgement, or whether God did by miracle hinder her sight, or whether it was dazled through the long distance, all obstacles were taken away in a moment, and the remedy to her want was shewed her.

V. 20. *Was with*] Went along with him, with his blessing in temporall things, Gen. 17. 20. *Archer*] both in warre and hunting.

V. 23.

V. 23. *That thou*] In this Oath as in all other oathes there is a promise in these words, thou shalt doe, and an execration, *If thou*] as the Italian hath it in stead of *That thou*] which must be thus applyed, that God may judge thee, and curse thee, &c. if thou lyest.

V. 25. *Reproved*] The Italian hath, *complained to*] *Taken away*] debarring Abraham, and his servants who had digged it, from the use of it. verse 30. See Gen. 26. 15, 18, 20, 21, 22.

V. 30. *That they*] That thou art King accepting this present from me, for an acknowledgement that I have digged this well in thy land, I may be out of strife with thy subjects: and thou giving credit to my saying, namely, that I have digged it, maist command thy servants to be silent.

V. 31. *Beersheba*] That is to say, a well of swearing.

V. 33. *A grove*] It seemeth he used it for a retyring place, to doe his exercises of piety, to pray and sacrifice: which example having brought in a superstitious opinion amongst many, as if the Deity were present in such shady places, God did forbid the use of these groves, neere to holy places, Deut. 16. 21. and often condemneth the service that is done there in imitation of the Pagans.

CHAP. XXII. VERS. 2.

Moriah] This name signifieth provision of God, and is here used by anticipation, because it was so called afterwards, verse 14. upon the said occasion: and is one of those hills which afterwards was inclosed within the compasse of Jerusalem; which did also participate of that name: for Jerusalem signifieth, God shall provide in Salem; and upon Moriah afterwards the Temple was built, 2 Chron. 3. 1. *One of the*] Because there were two hills, Syon and Moriah, and the latter gave the name to the Country.

V. 11. *The Angel*] Which was the Sonne of God himselfe, as it appeareth by the 12. and 16. verses. See Gen. 16. 7.

V. 12. *I know*] God hath no need of proofe, knowing the very bottomes of the hearts: but this is spoken after the manner of men, to shew that Abraham had made his piety notorious and approved, and that God had approved of it, and did meane to reward it.

V. 14. *Iehovah-Iireh*] The Italian hath it, *The Lord will provide*] And this is the sense of the Hebrew word Moriah, and Jerusalem, Verse 2. and the common proverbe that was taken from thence shewed, that in the greatest extremities of the Church, God would miraculously provide for it; and especially that there should by pure miracle be provided, the unspotted Lamb which taketh away the sinnes of the world, which is Christ Jesus.

V. 16. *For because*] This promise was made before unto Abraham, out of meere grace, before this act of faith, and obedience. See Rom. 4. 13, 14. but this is said, to shew that, the more Abraham's Faith was strengthened, the more did the Lord assure the promise of his grace unto him.

V. 17. *The gate*] As if he had said, the Court, the Palace, the seat of the Empire, as formerly your councells and publike Assemblies were held neare the Citie gates: and there also were the Rockes and strong places.

CHAP. XXIII. VERS. 2.

Kiriath-arba] It seemeth that this most ancient City, Num. 13. 23. was called Mamre, ver. 19. afterwards Kiriath-arba; that is, the City of Arba the Gyant, who was Lord of it, Jos. 14. 15. Then Hebron, Genesis 35. 27. *Come*] Into Sarah's Tent, which according to the custom was apart from Abrahams, Gen. 24. 67.

V. 4. *Give me*] This ground and propriety of a burying place in the Land of Canaan, so much desired of Abraham, was but as an earnest to his posterity of his faith in Gods promises, that that Countrey should be given to his posterity; therefore the rest of the Patriarchs would have also part therein, Gen. 15. 9. & 47. 29. & 50. 13, 25. Exod. 13. 19. Heb. 11. 22.

V. 9. *Machpelah*] That is double *As much money as it is worth*] as 1 Cron. 21. 24. Others have it, for entire money, not diminished, nor falsified.

V. 10. *Dwell*] The Italian hath, *Did sit*] That is to say, he was of the City Councell. *went in*] noted Citizens, which had a seat in the Senate. See Gen. 34. 24.

V. 15. *Betwixt me*] An honest way to speake the reasonable price of a thing, without bargaining with a friend: as if he did say, the thing is not worth the making many words betweene us, who are so joyned in friendship, and are so wealthy, doe what thou will with it.

V. 17. *were made sure*] It is in the Italian, the beginning of 18. verse, though our English hath it the latter part of the 17. gotten by a firme and irrevocable contract. *Before all*] In the publike assembly of the City. *The City*] The Italian hath it *His City*] Namely Hets, or Epous.

CHAP. XXIIII. VERS. 2.

PUT] A ceremony anciently observed in your obligatory, or binding oathes made by inferiour persons to their superiours. See Gen. 47. 29 1 Chro. 29. 24.

V. 3. *Of the daughters*] Because those Nations were Infidels, and accursed: and that by such commixtures and marriages, the holy race had beene infected, and Gods service and manner corrupted.

See Genesis 6. 2. and 27. 46. and 28. 2.

V. 4. *My Country*] That is, Mesopotamia or Chaldea in the Confines of which Charran was: the place of abode of Abrahams kinred, where Gods true worship was yet preserved, though with diverse corruptions. See Gen. 11. 31. and 29. 43.

V. 6. *Beware thou*] This so strict forbidding is grounded upon Gods command, Gen. 12. 1. given to Abraham for him and for his whole family.

V. 7. *His Angell*] To guard and guide thee, Gen. 48. 6. Exod. 14. 19. and 23. 20.

V. 10. *For all the &c.*] The Italian hath it, *carrying with him of all kindes of his Masters goods* Now the English is, *For all the goods of his Master were in his hand*] To shew that hee might take as much of them as he pleased.

V. 13. *Behold I*] This servants piety and faith, and the successe which God gave to his desire, shew that this thought was inspired into him by God, not to make any vaine conjecture, or to binde God to his judgement, but to have from God Himselfe a certaine signe of his blessing. See the like examples, Judg. 6. 36. 1 Sam. 6. 7. and 14. 8. and 20. 7. 1 Mac. 5. 40.

V. 14. *Thereby*] That is to say, if this my thought and prayer, be ratified by thy providence, I shall have an assured token, that thou wilt blesse Abraham in this businesse, as thou hast done in all other. *Or in her*] That is to say, in that maid which by this token shall be made knowne to me.

V. 19. *Done drinking*] The Italian hath it, *have dranke*] Or untill they have dranke.

Ver. 27. *Brethren*] That is, his neerest Kinsfolkes.

V. 28. *Of her*] Because the women had their lodgings a part, ver. 67 Gen. 31. 33.

V. 32. *To wash*] See Gen. 18. 4.

V. 47. *Upon her face*] The Italian hath it, *Above her nose*] This was a kind of Carcanet which women did weare upon their forehead, and did hang downe upon the nose. See Isa. 3. 21. Ezech. 16. 12.

V. 49. *Deale*] Favourably consent to my request, and keep your promise loyally with me.

V. 50. *Speake unto thee bad*] We cannot gain-say thee, nor with words expresse the joy we feele. See Gen. 31. 24, 29.

V. 51. *Hath spoken*] That is to say, declared his will, by the aforesaid signe,

V. 59. *Her nurse*] Called Debora, Gen. 35. 8.

V. 60. *Thou art*] That is to say, they being farre from us, shall not change, nor diminish the affection towards thee, through which, from henceforth wee wish thee, happie and abundant fruits of thy marriage.

V. 62. *South*] From the Southerne parts of Palestina, Gen. 11. 9.

V. 63. *To meditate*] The Italian hath it, *To pray*] to thinke upon God aside, and upon heavenly and divine things.

V. 65. *A vaile*] Through virgin Modesty; and to shew even from that time her respect, and subjection to her husband, Gen. 20. 16. 1 Cor. 11. 10.

V. 67. *Brought*] Brought her into his house, into the Mistresses lodgings, Gen. 23. 2. as it were to put her in possession of them, in Sarah his mothers stead, and there to be married to her solemnly.

CHAP. XXV. VERS. 1.

Tooke] Some have held, that he tooke her whilst Sarah was yet living, but it is uncertaine; & this strength to beget Children, was miraculously renewed in him, whereby he begat not only Isaac, but all these besides. *wife*] That is to say Concubine, verse 6. 1 Chron. 1. 32. Such women were marryed by the custome of inhabiting together, but were not partakers of their husbands dignity and estate, as the true wives, called Ladies: An abuse of Gods first Ordinance, tolerated in those dayes, Gen. 30. 4, 9.

V. 2. *Zimram*] These were the heads of many people of Arabia, and neighbouring Nations.

V. 3. *Assurim*] See concerning these names that have a plurall termination, Gen. 10. 4.

V. 5. *Gave*] Made him his full and generall heire.

V. 6. *The East Country*] Called afterwards Arabia, which people were called the children of the East, or Easterne, in regard of Palestina. See Judg. 6. 3. and 7. 12. Job 1. 3.

V. 8. *Gathered*] See upon Gen. 15. 15.

V. 13. *According*] As they have beene set down in their Registers, and Genealogies: and their names as being heads of Nations, have remained to their posterity. *Nebaioth*] The Nabateans, and the Chadarens, named in histories amongst the people of Arabia, descended from these.

V. 16. *By their*] That is to say, the names of these heads were given to the places where their posterity dwelt; which through the craggednesse of the Country, were either strong castles, or unwalled townes.

V. 18. *And he dyed, &c.*] The Italian hath, *And his Countrey fell to him before all his brethren*] As well that which he first inhabited, as that which hee afterwards usurped.

V. 20. *Padan Aram*] was a part of Mesopotamia, where Charran was.

V. 22. *Struggled*] By an extraordinary and prodigious kind of moving, which was by Rebecca her selfe found to be such. *If it be so*] fore-seeing by this prodigie that her burthen was of two brethren, which should hate, and hurt one another. *To enquire*] By some Prophet, or by some divine revelation, in a dreame, or by some Angels message; obtained by prayers and devotion.

V. 23. *Two nations*] The heads of two nations, the one blessed, and the other rejected. *Shall be stronger*] bodily, the people issuing from Jacob, the youn-

younger, ſhall bring into ſubjection, the other which iſſued from the Elder, 2 Sam. 8 14. 1 King. 22.48. and ſpiritually the Church, little and weake in the world ſhall overcome by the word, and by the ſpirit, and by the power of God, the world, and its kingdome, repreſented by the wicked Idumeans, perpetuall and capitall enemies to Gods people. *Shall ſerve*] Being by me bereft of his right of firſt borne, which was to command his brethren, and all the houſe under his Father, Gen. 4.7. and 45.3. See concerning this accurſed ſlavery, Mal. 1.3.

V. 25. *Red*] That is with a red hayre all over his body. *Eſau*] That is to ſay, a man of his hands, valiant and of deeds, as ordinarily your red and hairy men are: Or a man already wholly formed; becauſe that when a body is hairy; he is a man already, and not like a new borne babe.

V. 26. *Tooke hold*] A miraculous ſigne, to ſignifie that Jacob ſhould in a manner ſtrike up Eſau's heels, by getting away his birth-right: and that the Church by the only power of the ſpirit, ſhould overthrow her enemies, though mightier than ſhe. *Iacob*] That is to ſay, ſupplanter, or a wreſtler, that ſtriketh up ones heeles.

V. 27. *Hunter*] The qualities of the Children of the world, to be violent and fierce, and of the children of God to be ſimple and milde, are here pointed out, by the two different natures of theſe two brothers. See Gen. 10.9. *Of the field*] A man having a ſociable, civill, and homely life, loving to live in the fields. *Dwelling*] homely, ſtayed, and peacefull.

V. 29. *Sod*] All this was brought to paſſe by a ſecret providence of God, which doth not for all that cleare Jacob from all manner of deceit, and evill cunning: yet makes Eſau his prophaneneſſe evident, in deſpiſing that which was taken from him by Gods decree, v.23.

V. 30. *Edom*] That is to ſay, red; Gods people uſed this name more than the other: Eſau in remembrance of this voluntary ſale, which juſtified their contention againſt the Idumeans, their perpetuall emulators and adverſaries, Amos 1. 11. deriving this name more from the red potage, than from his haire, ver. 25.

V. 31. *Thy*] Which in thoſe dayes carryed the Patriarchſhip with it, and the firſt degree in the bleſſed race, and the dignity of the ſacred function. See Gen. 4.7. Exod. 19.22. Num. 8,16. to this is anſwerable the ſpirituall birth-right of the Church, Exod. 4.22. Jer. 31.9. Ja. 1.18.

V. 32. *I am at*] That is to ſay, I am mortall, and any manner of living doth daily expoſe me to a thouſand dangers; why ſhould I then debarre my ſelfe of a preſent pleaſure, for this imaginary dignity? Here is his prophaneneſſe found noted in him, Heb. 12,16. whereby hee deſpiſed the ſignes, and earneſts of the ſpirituall graces.

V. 34. *He did eat*] This plaine relation ſhewes it Eſau his ſecurity, and aſtoniſhment in his ſin.

CHAP. XXVI. VERS. 1.

Vnto thee] To thy perſon will I now preſently give the uſe, and peaceable, and ſure enjoying of it; and to thy poſterity, the poſſeſſion and proprietie.

V. 5. *Becauſe that*] God doth fulfill his promiſes, for the ſame reaſon, by which he was moved to make them; which is nothing elſe but his meere grace, and not mans works, Rom. 4.4. But becauſe between the promiſe, and the accompliſhment hee hath ordained the way of faith and obedience, on mans ſide, Gen. 17.9. The Scripture doth often attribute the effect, not to the Soveraigne, and only cauſe, but to means well obſerved. See Geneſis 22. 16. to incite man to his duty.

V. 8. *Sporting*] Uſing ſome pleaſant familiarity of a husband.

V. 14. *Of ſervants*] Or a great deale of land to manure.

V. 16. *For thou*] Becauſe thy great number of people is a hinderance to us; and thy power, and wealth, breeds a jealouſie: wherefore for our ſecurity, and to the end we may continue friends, it were good thou ſhouldeſt go: further from us.

V. 20. *Ezek*] That is to ſay, ſtrife.

V. 21. *Sitna*] Enmity, hatred, oppoſition.

V. 22. *Rehoboth*] Making of roome. *He ſhall be*] The Italian hath it, *we being*] or we may be fruitfull in the land: or, as we ſhall increaſe.

V. 24. *Sake*] Alwayes regarding what I promiſed to Abraham, and his progeny: the conditions of which promiſe hee hath faithfully kept. So that the bleſſing of his off-ſpring proceedeth alwayes from this head or fountaine.

V. 29. *That thou wilt*] The Italian hath it, *if ever thou ſhalt*] A manner of ſwearing amongſt the Jewes, the execration being alwayes underſtood to bee meant, to which hee was to bee ſubject, that did forſweare himſelfe. *Thou art*] The Italian hath it, *Thou who art*] Hee like a prophane man, attributeth unto himſelfe, to bee partly the cauſe of Gods bleſſing; as if it had laine in his power to hinder it.

V. 33. *Called it*] That is to ſay, confirmed the name which Abraham had given it before. See the one and twentieth Chapter of Geneſis, and the one and thirtieth verſe. For this was one of thoſe wells, which the Philiſtims had ſtopped up before. *City*] Which was thereby, or which afterwards was builded there.

V. 34. *Judith*] It may ſeeme by Gen. 36.2. that

theſe women and their fathers had ſeverall names, which thing was very frequent. Or that Eſau had divers wives.

V. 35. *Griefe*] The Italian hath it, *bitterneſſe*] and ſo hath the Hebrew: which was for their Idolatries, impieties, and prophane cuſtomes.

CHAP. XXVII. VERS. 4.

Meat] In all this we ought to look, not ſo much to mens actions, who cannot excuſe themſelves from being defective and croſſe: as to the execution of Gods Oracle, Geneſis 25.23. which was by theſe meanes, directed through his ſacred providence. See Geneſis 25.29. *My ſoule*] That is to ſay, that I may with a good will, and with all mine heart declare thee to be mine heire, and ſucceſſor in the right of the ſpirituall bleſſing and Gods Covenant, and alſo to be the head of the bleſſed race. Now it ſeemeth, that either Iſaac had not rightly underſtood the ſaid Oracle; or that it was grievous to him to obey it.

V. 7. *Before the*] By his authority and approbation, preſenting my ſelfe before him, as in a religious act, to deſire the confirmation of his grace.

V. 8. *Obey*] Rebecca did underſtand the Oracle, Gen. 25.23. and did deſire to bring it to paſſe: there was no defect in her, but only in the meanes which ſhe uſed, which God ſuffered, and made to ſerve for his worke.

V. 13. *Thy curſe*] This great confidence in Rebecca ſheweth, either a ſtrong inſpiration, and conduct of God; or a certaine knowledge of, and faith in the aforeſaid Oracle.

V. 16. *The hands*] &c. which are the naked and uncovered parts of the body, by which alſo Iſaac embracing of, and touching his ſon, might have knowne him.

V. 23. *Bleſſed him*] That is to ſay, wiſhed him all manner of good, becauſe that here there is not yet the formall, and patriarchall bleſſing which is contained ver. 28, 29.

V. 27. *Smelt*] It is very likely that theſe clothes were perfumed with ſome ſweet ſent; which being ſmelt by Iſaac, excited in him this joy of ſpirit. The meaning and ſenſe is: As a faire and fruitfull parcell of land recreates the ſences, eſpecially the ſmelling, through its flowers and fruits; ſo I do finde my ſelfe exceedingly delighted in the preſence of that of my Children, upon which Gods bleſſing muſt reſt: who ſhall alſo bring forth the true fruits thereof in piety, and holineſſe.

V. 28. *God*] This vertue containeth the promiſes which belong to this life, made unto his piety: the next hath reſpect to the ſpirituall ones.

V. 29. *Serve thee*] That is to ſay, let the whole Church comprehended in thee and thy poſterity, and repreſented now in thee, obtaine the right of inheriting the world: and of the ſpirituall liberty and dominion over the creatures, and other men, who are but ſervants in the houſe. See Geneſis 9. 25. and 25. 23. Iſaiah 49.23 Gal. 4. 25, 26. Rev. 3. 9. *Thy brethren*] Figuratively are underſtood all the men of the world, that are of the ſame nature as the faithfull: *curſed*] by God, who taketh upon him all that is done either for, or againſt his Church,

V. 33. *Trembled*] By reaſon of his aſtoniſhment, ſeeing he had done otherwiſe than he intended: and there was alſo a kinde of divine motion, whereby God revealed unto Iſaac, or put him in mind of his decree concerning his Children: inclining him through a religious feare to conſent unto it. *And hee ſhall*] This bleſſing ſhall ſtand firme and irrevocable.

V. 34. *A great*] With griefe that he had irrecoverably loſt that good, yet without converſion or repentance.

V. 35. *Thy bleſſing*] That which ſeemed by right to belong to thee, as firſt borne.

V. 37 *What ſhall I doe*] This prerogative of being the ſtocke of the bleſſed race, muſt not be divided, it muſt remaine whole and entire, and cannot bee communicated to unbeleevers, and children of the world, which are repreſented by Eſau.

V. 38. *Haſt thou*] Theſe words ſhew that Eſau had no underſtanding, nor did not apprehend this true bleſſing, which is ſingle and onely one. And if hee had in earneſt deſired to have him partaker of it, hee muſt have ſought for it, by holding with Jacob, and with the true Church, as a member, not as head.

V. 39 *The fatneſſe*] The Italian hath it, *In the fat places of the earth*] So all the bleſſings of worldly men conſiſt in temporall goods, not in the grace and covenant of God.

V. 40. *Shalt thou live*] Though thy poſterity ſhall bee ſubjected to the Iſraelites, yet ſhall they defend themſelves from them, with armes in their hands Ezec. 25. 12. Amos 1, 11 A pourtraiture of the world, in maintaining it ſelfe in power and might againſt the Church, which in right and in ſpirit ought to bee miſtreſſe of it: *When thou ſhalt have the dominion*] The Italian hath it, *When thou ſhalt have groaned*] That is to ſay, when thy progeny hath been oppreſſed, and ſubdued; others have it, *when thou ſhalt have overcome*. See 2 Kings 8. 20. A ſigne that the Church often loſeth her right, ſhe hath over the world in temporall things, but never in ſpirituall, and everlaſting things.

V. 43. *Haran*] The Italian hath it *Charan*. See Gen. 11.31. and upon Gen. 24. 4, 10.

V. 45. *Of you both*] Of thee if Eſau ſhould ſlay thee: and of him alſo, who by killing of thee would bee guilty of Capitall puniſhment. Geneſis 9. 6. and would ſtand accurſed, and finally puniſhed by

by God Himselfe, as Cain was.

V. 46. *Of my life.*] Rebecca would have Jacob, by the occasion of seeking a wife out of the holy race, to obtaine leave of his father, with his good liking and blessing.

CHAP. XXVIII. Verse 9.

Vnto Ishmael] That is to say, to the Ishmaelites, for Ishmael was dead, Gen. 25. 17. *Mabaleth*] Called also by the name of Bashemath, Genesis 36. 3.

V. 12. *A Ladder*] This vision signifieth the Communication which the Elect have with God, through the mediation of Jesus Christ, and the Covenant of grace founded upon him, through which God takes notice and care of their wants, and prayers which are brought unto him by his Angels: and doth miraculously afford them ayd. See Joh. 1. 51.

V. 15. *Until*] The Scripture doth often use this manner of speech, not to exclude the time which followeth after the prefixed time; but onely to assure the thing against that time, when it seemeth to bee most doubtfull and dangerous. See Psalme 110. 1. Matth. 28. 20.

V. 16. *The Lord*] As if he said, God appeareth in this Country of Infidels, as well as in my Fathers house, where I thought this gift had beene peculiar, and restrain'd to that place.

V. 17. *Dreadfull*] Through the glorious apparition of God, which alwayes brings terrour to the frailtie and Conscience of the sinfull man, *This is*] The Italian hath it, *This place is*] This place seemeth to bee a place of the particular presence and residence of God; and from hence man seemeth to have Heaven open to communicate with God, and have accesse to his Throne. Words of an abstracted mind; for there was no worth nor holinesse annexed unto this place: yea the Israelites were condemned in following ages, for holding this superstitious opinion, 1 King. 12. 29. 32.

V. 18. *A pillar*] For a remembrance of this apparition. *Oyle*] Which was used in the consecration of places, and persons, Exod. 30. 25. and 40. 9.

V. 19. *Bethel*] That is, the house of God. *Citie*] That is, neare unto the place of this vision.

V. 20. *Vowed a vow*] This manner of ceremoniall service was then in use, and so it was afterward with many such like observations, afterwards confirmed and ruled in Moses Law: *If God*] Not that he doubted of Gods promises, or that he would bargaine with God, like one that were mercenary, but by this it must bee understood; when, or after, that these good things shall have chanced unto me, according to Gods promises I doe promise him service therefore, with an expresse and solemne acknowledgement.

V. 21. *Shall*] That is to say, I will serve him faithfully, and will worship him as mine only *God.*

V. 22. *Gods house*] A place of devotion, prayer, and sacrifice. See Genesis 35. 7. *The tenth*] See upon Gen. 14. 20.

CHAP. XXIX. Vers 1.

Of the East] That is of Mesopotamia, East of Palestina, from whence he went.

V. 8. *We cannot*] Either because the shepheards of those three flockes, verse 2. were not able to roll away the stone: or because by some common order they were forbidden.

V. 12. *Brother*] That is to say, next of kindred, or nephew.

V. 13 *All these*] The cause and whole progresse of his voyage, as it is above set downe.

V. 14 *Thou art*] I doe truely acknowledge thee and doe love thee dearely, as thy nearest kinsman, of my bloud and linage.

V. 21. *I may goe in*] A modest phrase to signifie cohabitation.

V. 27. *Her weeke*] Or the feast of Leahs wedding Judg. 14. 12.

V. 31. *Hated*] Lesse beloved, scorned, or neglected. See Deut. 21. 15. Matth. 6. 24. Luke 14. 26.

V. 32. *Reuben*] Or sonne of regard, or regard of affliction.

V. 33. *Simeon*] That is heard.

V. 34. *Levi*] That is, conjunction.

V. 35. *Iuda*] That is, the Lords praise.

CHAP. XXX. Vers. 3.

Behold] See above Genesis 16. 2. *Upon my*] I will receive, adopt, and bring up the Children shee shall bring forth, as if they were mine owne. See Gen. 50. 23.

V. 4. *To wife*] That is to say, to be thy Concubine, Genesis 35. 22. See upon Genesis 25. 1. yet the sonnes which Jacob had by these Concubines did inherit with their other brothers, by reason that they were adopted by his lawfull wives.

V. 6. *Judged mee*] The Italian hath it, *Done me right*] Namely, of the wrong my sister did me, through her contempt of me, and by her insulting over mee.

V. 8. *Wrestled*] I have strived with my sister concerning Children, and have overcome; for I also through Gods blessing have had some. *Nepthali*] that is wrestling.

V. 11. *God*] That is to say, Good luck.

V. 13. *Daughters*] The Italian hath it, *women*] The Hebrew hath, the daughters. *Asher*] Happie fortunate.

V. 14. *Mandrakes*] Namely apples of this roote

or plant, which are fragrant, and of a good colour, Cant. 7. 13.

V. 15. *Shall lie*] Hence it ſeemeth that Jacob did oftener and more frequently cohabit with Rachel, as with his firſt and true wife, and beſt beloved. Or that he abſtained from *Leah*, after ſhee ceaſed to bring forth.

V. 16. *Hired thee*] I have bargained with my ſiſter, that thou ſhouldeſt lie with me this night.

V. 18.] *Becauſe I*] A raſh reaſon in regard of *God:* but ſuch a one, as according to men, may have ſome colour. *Iſſachar*] That is, or recompence.

V. 20 *Zabulon*] That is, dwelling.

V. 23. *Reproach*] For barrenneſſe was opprobrious in women in thoſe dayes: See Luke 1. 25.

V. 24. *Ioſeph*] This name in Hebrew hath a double ſenſe, either to take away the reproach, or to adde, namely a new poſterity.

V. 26. *For*] Seeing that I have faithfully performed my bargaine, and my time is out.

V. 27. *If I have*] A broken kind of ſpeech, which muſt be ſupplyed, if thou beeſt my friend heare mee, let us yet treat together: *Learned by experience*] the Italian hath it, *I fore-bode*] *Laban* being an Idolater, and ſuperſtitious, *Gen.* 31. 19. uſeth a terme of a damned art, which peradventure he did practice.

V. 32. *Browne*] Under this denomination are comprehended the black, and ſad coloured. *Such ſhall*] all the ſpotted, or browne ſheepe or goates, which ſhall bee brought forth by white ones, which he therefore drawes out, as if hee contented himſelfe with a very ſmall likely-hood of gaine.

V. 33. *It ſhall*] The Italian hath, *when thou ſhalt contend with mee. My righteouſneſſe*] My innocence ſhall be made manifeſt to thee, becauſe that what is thine ſhall bee marked, and ſo ſhall what is mine. *Browne*] By the precedent verſe is knowne, that under this colour are comprehended and to bee underſtood the ſpotted, and ſpeckled.

V. 35. *White*] Namely mingled with other colours.

V. 36. *Betwixt himſelfe*] Betwixt his ſervants, his children, and his ſpotted and brown flocks. *The reſt*] Namely them that were all white.

V. 37. *Rods*] This art hath ſome reaſon in nature, for in the act of ingendring, an obj. & lively imprinted in the imagination, or in the common ſence, may frame ſome likeneſſe of it ſelfe in the thing that is brought forth: but this being ſeldome and uncertaine we muſt acknowledge that in this numerous and certaine production of ſpotted cattell Gods providence did work miraculouſly, ſee Gen. 31. 8. *Haſell*] Or Almond-tree. *Chaſnuti-tree*] or Plaiane.

V. 41. *Laban did*] After he had kept all the ſpotted and brown broods for himſelfe, he would drive them in ſeverall flocks before *Laban's* white beaſts, in the time of their joyning, to give them the greater impreſſion of their colour. *The Lambes*] Under which muſt alſo be underſtood the Kids.

V. 41. *The ſtronger Cattell*] Thoſe which joyne in the ſpring, which is the beſt ſeaſon for brood, as well for the hees which are then moſt vigorous, as for the ewes which feed better in the Summer, and for the young ones: which being brought forth in Autumne, are exempt and free from the great droughts, and parching heat of Summer.

V. 42. *Feeble*] That is, thoſe that ſhall be begotten at the autumnall coupling.

CHAP. XXXI. Vers. 3.

V. 3. *Vnto thy kinred*] The Italian hath it: *Vnto thy native place.*]

V. 5. *But the*] He wiſheth mee evill wrongfully, ſeeing I have been faithfull to him and likewiſe lucky for his profit, through the bleſſing of God.

V. 8. *If hee ſaid*] Laban had agreed with Jacob, Geneſis 30. 32. that generally all the Sheep or Goats which were ſpotted, browne, or black, ſhould be his; but afterwards ſeeing that thoſe coloured broods, multiplyed beyond his expectation, he reſtrained them to one of theſe colours.

V. 10. *The Rams*] the Italian hath it: *The he goats*] The ſenſe is, that God by this viſion ſheweth him how he would by myracle work this bringing forth of ſpotted broods, from flockes that were all white, as if the old ones had beene of the ſame ſpotted colour.

V. 11. *The Angell*] The Sonne of God Himſelfe, v. 13. See Gen. 16. 7. and 18, 13. and 22, 11.

V. 12. *For* I] Becauſe Laban is ingratefull and diſloyall unto thee, and the bargaine which thou haſt made with him, depends wholly upon me: I will favour thee by miracle.

V. 13. *Of Bethel*] The ſame God which appeared to thee in that place, and who doth take care of thee, as at that time I did promiſe thee.

V. 15. *Sold us*] That is to ſay married us at a certaine price, and in manner of bargaining by which he hath made profit, and hath not given it us for our portions, as reaſon and cuſtome required.

V. 16. *That is ours*] By right, without this meanes, wherein God hath wrought ſo miraculouſly; ſhould have beene ours, for the part of our Fathers goods, which belongeth unto us, and for thy ſervice.

V. 19. *Had ſtollen*] It is not ſet downe to what end, but it is likely that ſhe was infected with her fathers, and his houſholds Idolatry, ſee Gen. 35. 2. Joſ. 24. 2. *The Images*] The Italian hath it, *The Idols*] they were certaine little humane pictures, conſecrated to bee little houſhold, and moveable Gods: v. 30. 1 Sam. 19. 13. The Hebrew word ſignifieth, pollutions, a common name to Idols. Now it is likely that Laban's Idolatry, did not runne ſo far as to worſhip the Pa-

gans

gans false gods, but to worship the true God, in certaine representations and remembrances: see Exod. 32.4,5. 2 Kings 10.28,29.

V.21. *The river*] That is Euphrates. *Gilead*] so called by anticipation: v.47.

V.23. *His brethren*] That is to say his neerest Kindred.

V.24. *Speak not*] The Italian hath it, *That thou esme not to words*] That is to say of strife, neither to contend with him, nor yet to do him any violence.

V.33. *Leahs*] See of these severall roomes for women, for civilitie: Gen.24.67.

V.40. *Thus I was*] The Italian, *I have carried my selfe*] I have served thee with all diligence, vigilancy, and fidelity, and have been always present and ready, when thy businesse hath required it.

V.41. *Ten times*] That is as much as to say, many times.

V.42. *The feare*] The true God who hath so often appeared to Isaac in his terrible Majestie, a thing oppolite to the vaine terrours of Idolaters.

V.43. *Thine*] Since thou art so neere unto me, I hold thy good to be my good, and therefore do not intend to do thee any wrong.

V.44. *Let it be*] Let this formalitie of agreement, put us in minde of our enterchangeable bond, and tie us thereunto more strictly, by reason of the oath which passed therein.

V.45. *A pillar*] A monument of this agreement on Jacobs side, as the heap of stones on Labans.

V.46. *They did eat*] Namely after that they had sworne: v.54.

V.47. *Jobar-Sagadutha*] This is a Syriack name: Galed the Hebrew: and they both signifie the selfe same thing, that is a heap of witnesse. So it is manifest that the holy language, remained pure in the blessed generation, together with the pure service of God. *Galeed*] The Italian hath Galed, so by a little change, afterward was framed the name of Galaad.

V.48. *This day*] Is set for a remembrance of our covenants.

V.49. *Mizpah*] That is a view, or watch tower.

V.51. *Betwixt me*] To be as a bound, or a barre, to stay all our differences, and every evill thought.

V.53. *The God*] The Italian hath it, *The Gods*] It appeareth by Jos.24.2. that before Abrahams departure they served God in his fathers house, in pictures, and representations, which are in that place called strange Gods, because that prophane nations did use it. And it seemeth Laban would confirme his idolatrie, as being the true Divine service, used by his ancestors.

V.54. *Sacrifice*] To give thanks for the preservation and blessing of the covenants. And in these sacrifices, after they had offered unto God those parts which were due unto him, the rest was spent in holy feasts of mirth: 1 Sam.9.12. and 16.3. *To eat*] That is to say to take food.

CHAP. XXXII. Vers. 1,

His Angels] In humane shape, well known to Jacob, by their brightnesse, agilitie, and other signes.

V.2. *Mahanaim*] That is to say host, or camp: the one of Angels, the other of his own company.

V.3. *Seir*] See Gen.14.6. and 36.20. *Of Edom*] In that part of the Horims, which Esau otherwise called Edom possessed, and was named according to his name: Deut.2.22.

V.8. *If Esau*] Peradventure he will vent his anger upon one and spare the other.

V.10. *I am not worthy*] The Italian hath it, *I am lesse then all*] They infinitely go beyond any power I have to deserve them; and any abilitie I have to worthily acknowledge them.

V.11. *The mother*] A proverbiall manner of speaking, as much as to say without any mercy or distinction: see Hos.10.14.

V.16. *Every drove*] This distinction, and distance was to stay Esau his first violence.

V.21. *In the company*] The Italian hath it, *in the camp*] that is, in the middest of his tents, which were in manner of a camp.

V.22. *Sonnes*] That is to say the males, for Dina was the twelfth.

V.24. *A man*] It was the son of man in humane shape, as it appeareth by the whole narration, and by Hos. ch. 12. 4,5. Now by all this action he would shew Jacob, what trialls he would make of his faith, and constancy, in all difficulties which should be set before him, by him, and by the happy issue that he would grant him, and by this meanes give the Church an instruction touching the good combat of faith.

V.25. *He touched*] A figure to shew that all the spirituall victories of the faithfull in this world, are marked with some notable frailty which God giveth them a lively feeling of, to humble them: see 2 Cor. 12.7. *Was out of joint*] the bone was driven out of the joint, and though it was quickly put in againe, yet did it leave paine, and weaknesse behind it.

V.26. *Let me go*] This is said to kindle in Jacob the desire of holding the Lord so much the more: as Luke 24.28,29. *Breaketh*] A figure to signifie, that after the night of afflictions, comes the bright day of consolations: in which night, faith ought not to slack, but to grow stronger, to obtaine from God the fruit of the victory, as he hath granted him strength to fight. *I will not let thee*] Representing unto us, that the faithfull man, in his victory, and in his infirmities which he acknowledges in it, cannot rest securely, untill God through his Spirit have assured him, that he is in his favour, that he accepteth of his faith-

fulnesse, and remits unto him his defects. It may very well be that Jacob did not understand all these mysteries, in that instant, and did not know his wrestler: but God inspired him with some words from whence grew occasion of instructing, and illuminating him. *Except thou*] Jacobs intention indeed seemes to be no other, then to intreat his wrestler to go away from him in peace, and friendship. But the Son of God grants him, and makes him feele another blessing, namely a Divine one in the approbation of his faith, and in the assurednesse of his crown of glory, in the eternall sight of God, whereof he would also have his changed name to beare a signe.

V.28. *Israel*] That is Gods valiant, or valiant with God; with which name Jacobs posteritie was rather honoured, than he himself, who did not leave his old name. And it seemeth that this name of strength and valour, was opposite to the name of Jacob, which shewed a certaine weaknesse of humane cunning and deceipt: Gen. 25, 26. and 27. 36. *With God*] in all the trialls which I have sent thee, wherein the outward appearance might make thee judg that I was against thee, and likewise in the oppositions which thou hast had with men as Esau, Laban, &c. thou hast obtained victory, through thy faith in me: 1 Joh. 5. 4, 5. now by these words Jacob was enlightened to know who it was that spake with him.

V.29. *Wherefore*] Thou knowest my name well enough; but by that thou canst it not fully comprehend, the person of him that beares it: Judg. 13. 18. let it suffice thee to see some small beame of it, and feele some effect of my grace, who am thy true God, whom thou knowest and worshippest. *Blessed him*] in some manner so evidently divine, that Jacob presently knew him: and with all apprehended the meaning of the aforesaid mysteries.

V.30. *Peniel*] That is, the face, or sight of God. *Face*] Not in a dreame, or in a vision, but with mine eyes, waking, and having the use of my senses, free and entire I have seen my God, in divine, and unspeakable glory; though indeed it was but in a bodily shape, and in a small beame, not in that essence, naked, and simple majestie of God, which is the true face of God, and is not visible in this world. Pf 17.15. 1 Cor. 13.12. 1 Joh. 3.2. *My life*] I have not been cast down dead to the ground, by this presence: see upon Gen. 16.13.

V. 32. *Therefore*] This observance being onely for a remembrance, and not for any superstition, is not blamed. *Sinew*] The Italian hath it, *Muskle*] Annot. the Hebrew word signifieth properly a Sinew, but because one doth not use to eat Sinewes it seemeth that it should be understood of the great muskle of the joint of the thigh, which from thence extendeth it selfe downwards. The Hebrew word signifieth, Borrowed, that is to say, applied on the out-side. Others expound, drawn up, or shrunk, namely by this accident.

CHAP. XXXIII. VERS. 8.

Drove] The Italian hath it, *This host*] That great multitude of cattel which thou hast sent to present me withall: Gen. 32.13.

V. 10. *For therefore*] The good of having seen thee, and been friendly entertained by thee bindeth me unto it, and the fruit that I desire of this enterview, is that thou wilt shew good will towards me, and accept of what is mine: see upon Gen. 18. 5. *As though*] A proverbiall, and hyperbolicall kinde of speech: see 2 Sam. 14. 17. 20.

V.12. *I will go before thee*] The Italian hath it, *I will beare thee company*] The Hebrew, I will go beside thee. Which may also be understood, I will accommodate my going to thine.

V.14. *Until I*] Yet it is not said that he did go thither, be it either because he altered his minde, or because the Scripture hath not spoken of it, or that Jacob dissembled his intention, to get away from his brother, whose sight did yet terrifie him.

V.15. *Leave with thee*] For to guide, and guard thee. *Let me*] A courteous manner of refusing, as if he should say, I pray do not.

V 17. *Succoth*] That is to say cottages, or booths, it was a place beyond Jordan.

V.18. *Came*] The Italian hath it, *Arrived safe and sound*] according to others, to Salem a City of Shichem: and so the ancient name of the City should have been Salem: Joh. 3. 23. afterwards changed into Shichem, Hemors sons name.

V.19. *Peeces*] Hebrew, Chesite that is lambes, according to the opinion of some, but it seemeth it was some coine with this stampe: See Job 42.11.

V.20. *El*] The Italian hath it, *God the God*] Not to attribute Gods name to that Altar: but by this title he would shew to whom it was consecrated, and by whom it was consecrated, that is to say Jacob, whose name God had newly changed into Israel, for a new earnest of grace: see Gen. 35. 7. Jerem. 23. 6. and 33.16. Ezech 48.35.

CHAP. XXXIV. VERS. 5.

Held his peace] He durst not make his complaint against the offender, nor crave justice, for feare of offending, having no meanes to defend himself.

V.7

V.7. *In Israel*] In Jacobs family, which began already to beare the forme of a people, under the name of Israel, which was a glorious title of the continuance of Gods covenant: see Gen. 33. 20. and Deut. 22. 22.

V.12. *Dowrie*] Either the ordinary one which the husband giveth to the wife, Gen. 31. 14. or some extraordinary one, ordained by the Laws, or by custome in the behalf of defloured maidens: see Exod. 22. 16, 17. Deut. 22. 18, 19

V.19 *More*] The greatest, the heire, the second person, whereby he might through his authoritie and example, perswade his Citizens to his will.

V.20 *The gate*] To the Court of the Citie: See Gen. 22. 17 and 23. 10

V.23 *Shall not their*] Incorporating them into our communitie, we shall make profit of their goods by way of alliance, or commerce, whereby our city will grow more powerfull.

V.24 *went out*] All the Citizens and inhabitants of the City: Others, that it was none but the chief, who had admittance and a place in Councell.

V.25 *Sore*] See Jos. 5. 8. and therefore were unable to defend themselves. *Brethren*] both by father, and by mother side. *Boldly*] into the City which lived securely, without any feare or suspicion.

V.30 *Gather themselves*] But God provided for it: by a terrour he sent amongst those people: Gen. 35. 5

CHAP. XXXV. Vers. 2.

Strange] That is false; or worshipped by the strangers to our Nation, (which alone is holy, and blessed) These idols were come out of Labans house, Gen. 31. 19. 34. Ios. 24. 2. or peradventure also by meanes of some servants, that came out from among the wicked nations, which Iacob had in his house: *Be cleane*] Namely inwardly from sin, and outwardly from all corporall and ceremoniall impurities: for which before Moses Law, there was some Law from God: See Exod. 19 10. as well as for many other rites.

V.4 *Eare-rings*] Either because there might be some Pagan superstition in them, because he would utterly cancell, all markes of the Chaldeans customes whence these came, and where these eare-rings were used both by men and women: Iud. 8. 24. Or because he would present his family to God, in a habit of humilitie, and repentance: See Exod. 33 4, 5. *Hid them*] That is to say buried them privately.

V.7 *El-bethel*] The Italian hath it, *The God of Bethel*] See upon Gen. 33. 20

V.8 *Allon Bachuth*] The Italian hath it, *The oake of weeping*] It may be that this weeping hath a reference to that which is written: Hos. 12. 4

V.9 *When he came*] While he was yet in the way, before he came to his fathers house.

V.10 *Called his*] Confirmed in a vision his name which the Angell had already give him: Genes. 32. 28

V.13 *VVent up*] See upon Gen. 17. 22

V.14 *A drink offering*.] The Italian hath it, *An offering to be spilt*] Of liquid things, as of wine, and oile, to give God thanks, according to Iacobs vow: Gen. 28. 21, 22 and to consecrate that stone, Gen. 28. 18

V.15 *Called the name*] That is, confirmed it solemnely, in the presence of all his family, and published that name which he had given it in secret: Gen. 28. 19

V.16 *A little way*] Or a mile: 2 of Kin. 5. 19

V.18 *Benoni*] The son of my sorrow. *Benjamin*] son of my right hand, as who should say, staffe of my old age: see Psal. 80. 17

V.26 *Padan-Aram*] In the Italian it is verse 27 save only Benjamin.

CHAP. XXXVI. Vers. 2.

Adah] These women and their fathers were diversly named. Gen. 26. 34 and 28. 9. either because they had more names, or for some other unknown reason. And that is very frequent in Scripture.

V.6 *Into the countrey*] That is to say further up into the countrey, others have it in another countrey. *From the face*] voluntarily yeelding the place unto him. Now Esau was before well seated in Seir: Gen. 33. 14 16. having left his fathers house because of his wives: and because he saw himself excluded from the holy race, to whom the Land of Canaan was allotted by Gods order and promise. Yet it is very likely that he did yet frequent the Land of Canaan, and had some household there till that after the death of Isaac, he altogether remained in Seir, to avoid all occasion of strife with Jacob.

V.11 *Zepho*] This name with diverse others that follow, are diversly set down: 1 Chron. 1. 36

V.12 *Timna*] It may be the same which is mentioned v. 22 as Aholibama 21. 2. was the same as the Horite was v. 25. and it is likely that these alliances with the Horites, Esau his posteritie setled themselves in that countrie which at the last he made himself master of, destroying the ancient inhabitants: Deut. 2. 22

V.15 *Dukes*] That is heads, and Princes, according to whose number the countrie was divided

into severall principalities, and peradventure under one only supreame Lord, head of all the nation. Now in this partition Eliphaz, as first borne, had a double part, his six sons being made Dukes, as Esau his own children were: see a like example 1 Chron. 5.1. Those of Revel were so also, it may be in part to equall Basemats progenie who had but one sonne, with Aholibamus who had three.

V.16. *Korah*] This is not named amongst the children of Eliphaz v.11. and therefore it is very likely he was his nephew.

V.20. *Inhabited*] Who there had their habitation, and command, untill such time as Esau, and his posteritie did drive them out of it. Deuteron. 2. 22.

V.24. *The Mules*] By the mixture of the two kinds the asse, and the horse: So the Hebrews interpret it. Others believe the word may be understood of certaine hot waters, or minerall waters which he found out.

V. 31. *The Kings*] Moses sets down the Kings which had been in Idumea before his time, which he sheweth had been tyrants, and usurpers; or elective Princes without any right of succession: seeing they were of diverse Cities: and those being extinguished, the state returned to its first forme, of diverse Dukes: v.40. *Any King*] before any forme of supreme government was established amongst the people of God, which began in Moses called a King. Deut.33. 5. So Esau condemned to servitude, raigneth in the beginning, whilest Israel, who was the right master serveth in Ægypt, but that was but for a little while, untill the Kingdom of Israel was established, and then Esau is subject unto it. A pourtraiture of the world, which raigneth in this age, untill the Kingdome be given to the Saints: Daniel 7. 22. 27.

V.37. *By the river*] A City standing by Euphrates: Gen.10,11.

V.39. *The daughter*] Or neece.

V.40. *The Dukes*] After the Kings of Edom were failed, for some reason which is not set down, the Countrie was againe governed by Dukes: and it should seem that the heads of Esau his nation, came into their states againe. And because here they are but eleven, whereas before they were fourteen v.15. it is to be thought that some families were quite extinct, or joyned to some other, to strengthen themselves.

CHAP. XXXVII. VERS. 1.

AND *Jacob*] This is a continuation of the narration broken off from Gen.36.7.

V.2. *The generations*] Described Gen.35.22. now this seemeth to be added to take on the course of Jacobs history, after the interweaving of Esaus. *Was feeding*] By reason of his youth, and through the envie of his brethren, he was held in the degree of a servant, and in the company of the hand-maidens sons, Jacobs concubines, whom it is likely the other brethren disdained. *Evill*] Of some facts or wickednesses not set down in this place.

V.7. *Were binding*] These two dreames signified the self same thing, namely Josephs exaltation above his brethren, and their submission to him in their necessitie, and the honour done to him by his father, in sending his children to him, before they knew him.

V.10. *Rebuked him*] Being not yet perswaded that they were divine dreames; or to trie whether there were no childish vanitie in this his saying, or to abate his brethrens anger. *Thy mother*] Rachel Josephs mother was already dead: Gen.35.19. but here is understood Leah his mother in Law, who was Jacobs then only lawfull wife.

V.25. *A company*] A great company of merchants, and travailers, which were wont to travaile that way in great companies, fearing the dangers of the countrie: see Job 6.19. *Balm*] or rozen. *Myrrhe*] namely liquide myrrhe, or Ladano.

V.28. *Midianites*] It is likely that this people was mixed of Ismaelites, Midianites, and Medanites: see Gen.16.15. and 25.2.

V.29. *Reuben*] Who was not present at Josephs sale, and believed that his brothers had indeed killed him: Gen.42.22. *He rent*] a custome amongst the men of old times in some unexpected evill news, or in some cruell case.

V.34. *Sack-cloth*] Or haire-cloth, or a rough-cloth, a habit of mourning.

V.35. *Daughters*] Jacob had never a daughter but Dina, so that we must here understand to be meant his wifes, and his sons daughters. *The grave*] The Hebrew phrase signifieth grave, and hell, for by Gods Law, the reward of sin is both corporall, and eternall death: but through grace they are severall for the faithfull. Therefore we ought to distinguish of this name, which is common to both deaths, according to the diversitie of the subject to which it is attributed: and in the meane time the name of grave remaineth amongst the Hebrews, marked with it's naturall horror, which is to be the entrance into hel, but only that God through his grace delivereth man from thence.

V.36. *An Officer*] The Italian hath it, *An Eunuch*] This name signifieth a man that is gelded, but because such a kind of people were much employed about Princes Courts, the name hath been put upon all manner of Officers, though not gelded, as it should seem this man was not, seeing he had a wife. *Of the guard*] the Italian, *Of the guards*] the Hebrew word signifieth executioners: for in the old time Princes guards were wont to do many capitall executions: see Jer.39.9. Dan.2.14. Mark.6.27.

CHAP.

CHAP. XXXVIII. Vers. 1.

AT that time] Of Jacobs remaining in Canaan, for it should seem that this happened before Joseph was sold, and is here inserted, to shew Gods admirable providence, who hath caused the royall stemme of Israel, and our Lord Jesus Christ according to the flesh to proceed from such beginnings. *Adullamite*] of the City of Adullam, which afterwards fell to Judah.

V.5. *Chezib*] a place also called Aczib: Jos. 19.29.

V.7. *was wicked*] the Italian, *was displeasing*] or was wicked in Gods eyes.

V.8. *Marry her*] The Italian addeth, *By reason of consanguinity*] This custome that the brother, or the neerest of kinne who was unmarried, should marry his brother or next kinsmans wife, which died without issue, was already brought in amongst Gods people, questionlesse by some expression from God, which was afterwards confirmed by Moses Law, Deut. 25.5. *Raise up*] Beget issue which may beare thy deceased brothers name, and may be reputed for his: which thing, in those dayes when issue was esteemed the greatest temporall blessing, it seemeth was ordained for their comforts who died without children, as adopting hath since been used for the same end.

V.9. *Should not be*] Yet Moses Law: Deut. 25.6. sets down, that the first borne only should be reputed his that was deceased, and not they which came afterward.

V.11. *For he said*] Being ignorant of the true reason of his sons deaths, he suspecteth the woman, and therefore thinketh to put off the marriage, or with an intention to forsake her quite, or to take time to finde out the reason of the precedent deaths, and to redresse it.

V.14 *And covered*] She used this deceipt to induce Judah, who was a widdower, to take her to wife as next of kin to the deceased. See the like cunning, Ruth 3.3. it may also be that Judah his sons had not known her; which might lessen her fault, in which, whatsoever it were, she aimed chiefly to the honest end of having issue.

V.15. *Covered*] Quite muffled up, which was the fashion of unchast women: Cant. 1.7.

V.17. *Wilt thou give me*] Or I am content if thou wilt give me but &c.

V.18. *Thy bracelets*] The Italian hath it, *A scarfe, or swathe*] It might be some towel, or scarfe to binde about his head according to the manner of the Easterlings.

V.23. *Be shamed*] For dealing with such kind of women was infamous even amongst the infidels.

V.24. *Bring her forth*] Let her be brought to judgement, to be condemned to death, as convinced of adultery, against the faith shewed unto Sela her spouse, according to the law of those dayes: see Deut. 22.23. Now his passion would not suffer him to let think himself how that a woman with child ought not to be put to death.

V.26. *She hath been*] we are both in fault, but I more than she, having through my backwardnesse, given her cause to seek issue by me, which she should have had by my son.

V.28. *Bound*] For a figure of eldership, which was so much honoured in those dayes. There may under this figure be a mystery hidden like unto that of Gen. 25.26. for Pharez, from whom Christ came according to the flesh, represents him, who as the true first borne: Col. 1.15. Heb. 1.6. snatcheth away from the Prince of the world the advantage, and command which he pretendeth to have.

V.29. *what breach*] A violent kinde of coming out: a figure that Christ cannot be borne as concerning his Kingdom, and truth, without many rends of the world. *This breach*] A casting manner of speech: since thou hast done the evill, thou shalt beare the continuall reproach for it, by the name of Pharez, that is breach.

V.30. *Zara*] That is a sweet, and easy birth, as the sunnes, and the plants &c. a figure of the facility, with which the Prince of the world planteth his Kingdome, which notwithstanding is alwayes the lesser, because he hath no share in the eternall Kingdome, which by right belongeth to the first borne.

CHAP. XXXIX. Vers. 6.

HE knew not] He took no other care, relying for every thing else upon Josephs faithfulnesse, diligence and industrie.

V.9. *There is none*] None greater in the house than my self.

V.14. *The men*] Which might be in some place neere thereunto. *An Hebrew*] See Gen. 10.21. and 14.13.

V.20. *Into the prison*] The Italian hath it, *Into the tower*] It was some strong and safe prison. Some expound it a house that was vaulted.

CHAP. XL. Vers. 2.

OFficers] The Italian hath it, *Eunuches*] as Gen. 37.36.

V.5. *According to the*] The dreames were diverse, as the events were to be.

V.8. *Interpreter*] According to the custome

of thoſe nations, to inveſtigate the interpretation of dreames that had any extraordinary ſingularity in them.

V. 15. *Stollen away*] Secretly, and brought away by deceit. *Of the land*] Out of Canaan, where long ſince Abraham's famous and mighty nation was ſeated.

V. 16. *white baskets*] Made of white willowes, others have, bored or full of holes. Others, full of white bread or biskets.

CHAP. XLI. VERS. 1.

By the river] of Nilus.

V. 7. *And beheld*] It remained ſo deeply imprinted in his memory, that hee knew it was no ordinary nor vaine dreame, 1 King. 3. 15.

V. 9. *I doe*] that which thou requireſt, putteth me in memory of a faule, whereby I provoked thy wrath againſt me: but yet it was an occaſion whereby thou mayſt now be ſatisfied.

V. 16. *It is not in me*] This faculty of interpreting dreams, ought not to be eſteemed any ſcience, or art of mine; it is a pure gift of God, working in me, to whom I will now pray, that he diſcloſe the meaning of this dreame unto thee, for thy good.

V. 39. *For as much as God*] God having enlightned thee to foreſee, and foretel theſe things, it is likely that he will alſo give thee underſtanding above all others, to provide for them.

V. 40. *My people be ruled*] the Italian hath it, *ſhall kiſſe thy mouth*] In ſigne of acknowledgement of a ſupreame power under the King. 1 Sam. 10. 1. Pſal. 2. 12. So a kiſſe was uſed in the receiving of new Lords, and Magiſtrates. Others expound it, the people ſhall arme themſelves at thy command. *In the throne*] In the ſoveraignty, and title of King.

V. 42. *His ring*] His ſeale, for a token of full power in any high buſineſſe which requires the Kings Seale. See Heſt. 3. 10. and 8. 2. 8. *Fine linnen*] The Italian hath it *Of biſſe*] That is to ſay of moſt fine and reſplendent linnen, which is in Egypt, and the places thereabouts, and was the cloathing that great men uſed. *A gold chaine*] As Daniel the 5. 7. 29.

V. 43. *Bow the knee*] Some expound it the Kings Father, as Gen. 45. 8.

V. 44. *I am*] That is, in full power and royall authority I command that all ſhal depend upon thee, and follow thy commands in all publike and important buſineſſe.

V. 45. *Saphnat*]-Egyptian words, which acording to ſome ſignifie, revealer of ſecrets; according to others, Saviour of the world, by Joſephus, providing againſt a generall famine: The Italian hath it, Governour of On. *Prieſt of*] the Hebrew word is common to ſacred and civill dignities, becauſe that in old times they were for the moſt part joyned in one perſon. Here it is moſt likely to bee the name of ſome civill office, as Exod. 2. 16. 2 Sam. 8. 18. *Went*] to give order, and execute his commiſſion.

V. 47. *By handfulls*] That is, largely and abundantly.

V. 51. *Manaſſeh*] That cauſeth to forget. *Hath made me*] By this great preſent happineſſe, he hath blotted out in me, all feeling of my paſſed troubles, and mitigated the griefe I took for the goods I had loſt.

V. 52. *Ephraim*] which fructifieth in double fruitfulneſſe, by reaſon of theſe two ſons.

V. 54. *In all lands*] Namely that were neere unto, or knowne in Egypt.

V. 55. *And when all*] When all the proviſions of particular men failed them.

CHAP. XLII. VERS. 4.

Sent not] Becauſe he was very yong; and remained onely of Rachel. v. 38.

V. 9. *You are*] Hee ſeemeth to uſe this fiction, to be informed of the ſtate of his fathers houſe, or to awake his brethrens conſciences. *The nakedneſſe*] the ill kept and unfortified places, to worke ſome enterpriſe thereupon.

V. 13. *Is not*] It is credible, that they having been a long time without hearing any newes of Joſeph, believed that he was dead. Gen. 44. 20.

V. 14. *That is it that*] It is unlikely that a man ſhould have ſo many children, all growne to mens eſtates, living together, and they ſhould adventure themſelves, in ſo long and dangerous a voyage; Wherefore I am confirmed in my opinion, that you are men having ſome evill meaning, which I will make proofe of, ſeeing your younger brother: all this was artificially ſaid and done by Joſeph, for to comfort himſelfe with the ſight of his Brother Benjamin.

V. 15. *By the life*] A manner of honourable affirmation, without any formall Oath, which cannot be made without mentioning the name of God. See 1 Sam. 1. 26. 2 Kings 2. 2.

V. 18. *I feare God*] And for love of him I will ſlack my rigor, and will not hinder the relieving of your families, by your ſuddaine returne.

V. 19. *Be bound*] For a pledge.

V. 20. *Shall not dye*] Shall avoyd hunger and puniſhment, being freed from all ſuſpition, and having free liberty granted you to make your proviſion of corne. *They did ſo*] That is to ſay, conſented and reſolved ſo to doe.

V. 24. *Simeon*] As the eldeſt of them, which conſented to the ſelling of him.

V. 27. *One of them*] And after him all the reſt. Gen. 43. 21.

V.35. *They were afraid*] That there might be some deceit and evill surmise in this.

V.36. *Are against me*] These things which have befallen to my children are more grievous to me than to you, who make so little account thereof, having promised to carry Benjamin along with you.

V.38. *Alone*] Namely by Rachel his mother. *To the grave.* See Gen.37.35.

CHAP. XLIII. Vers. 9.

LET me] I will take the fault upon mee, and bear what punishment thou shalt please to inflict. Or I will therefore submit my selfe to Gods judgement.

V.10. *For except*] Meaning, that he was certaine they should freely returne: which would have beene already done, if thou hadst sooner resolved. Or as if he should say, I am so urgent in this businesse; because by delaying, we deprive our selves of the means whereby we might relieve our selves in this our extreame want.

V.11. *Balme*] Or Rozen. *Myrrhe*] That is liquid, or Ladano, a kind of sweet liquid gum.

V.12. *Double*] Either because hee imagined that corne was growne dearer, or because he would have them buy more store.

V.14. *I am bereaved*] The Italian hath it, *Let it be so*] I will dispose my selfe to beare it patiently: See Hest.4.16.

V.16. *Slay*] The Italian addeth *Flesh*] Namely, of such beasts as were lawfull to be eaten amongst the Egyptians, as venison, fowles or poultrie. for they killed no sheep nor oxen. Ex.8.26.

V.18. *That he may*] oppresse us with his might, and having failed in the occasion, which he pretended, in our first voyage, suspecting us to be spies, he now will take another occasion, and accuse us of theft.

V.20. *To buy*] Having no other intent, being no spyes come to view the countrey.

V.23. *Peace be to you*] It goeth well with you. *Your God*] Hence it may appeare, that this Steward, knew well enough what they were to Joseph, and also that he had beene instructed in the true religion, through his Masters piety and care. *I had your*] I am satisfied, and doe acquit you of it.

V.24. *Water*] According to the custome of men of the old times, who wearing no other ordinary shoes, but Soles, or Sandalls, did much dirty their feet in going: wherefore the first thing was offered to a stranger when he came into a house, was water to wash his feet, Gen.18.4.

V.30. *Yerne*] They boyled, and were stirred within him.

V.32. *For him*] Because of his dignity; and to the others, because of their difference in religion. *Might not*] By their Law and superstition: for the Egyptians neither eating nor killing, neither sheep nor oxen, Ex. 8. 26. Which they worshipped for their Gods, they had other nations in abomination which did not use the like abstinence. Gen.46.34.

V.34. *Benjamins messe*] The quantity of messes pretended to each one severally in solemne Feasts, was altered according to their degrees of honour, and the good will which was borne. 1 Sam. 1.5. and 9.24.

CHAP. XLIV. Vers. 2.

AND put] All this was plotted by Joseph in this manner, to discover his brethrens affections towards Benjamin, that if they did forsake and leave him in slavery, through envy and malice, as they had done by him, he might then keep him with him, in honour and safety; but if they did shew themselves well-affected towards him, hee might then discover himselfe unto them, and forgive what was past, and doe them some good.

V.5. *Wherein*] This also is fainedly spoken to aggravate the theft. Now such manners of divining by Cups, and Basons full of water, were frequent amongst the Egyptians, and Chaldeans, and were done with certaine plates and Characters, and invocations of the devill, who answered them out of the water, to such questions as were demanded of him. See upon Gen.30.37.

V.15. *Such a man as I*] He spake this fainedly according to the common opinion, as if Joseph were one of the wise men of Egipt, which were all addicted to magick.

V.16. *God hath*] Wee are convinced by God himselfe, no excuse can serve in a fact which is so evident: He speaketh thus, imagining some of them had beene faulty. Or his meaning is, God by this accident, whereof wee are innocent, will punish us for other sinnes.

V.21. *Set mine eyes*] That is as much as to say, will be so farre satisfied as to see him: Or I will do him any favour, and take him into my particular protection.

V.27. *My wife*] Rachel, my most lawfull and dearest. See Gen.46.19.

CHAP. XLV. Vers. 1.

COuld not refrain] Could not forbeare any longer, to make himselfe known to his brethren, which could not be done without a great deale of tenderнesse, and discovering of his brethrens error. Wherefore he commandeth the people to goe out, as well to maintaine the majesty of his degree, as also to preserve his brethrens honour.

V.5 *God did send me*] God hath guided all these occurrences, suffering your evill will to be effected, yet directing

disasting them to a comfortable end, both for you and me: so that you ought no more to grieve for the absence done to me, seeing it is fallen out to bee for a greater good. Joseph leaveth them nevertheless to thinke upon the sin committed towards God, whose secret counsell doth not justify man, who did not know it, nor follow it in sinning.

V. 6. *Famine*] For the people knowing the prediction of seven yeares barrennesse, would not sow their seed, which was needfull for their nourishment and food.

V. 7. *To preserve you*] To cause the small number which is of you to escape the scourge of famine, so to increase to bee that great nation promised by God.

V. 8. *A father*] As well by my authority, advice, and guiding of all his businesse, as also in regard of the great honour, and respect he beares unto me.

V. 15. *Talked with him*] They were encouraged to talke familiarly with him, being freed from that feare which before stopped their mouthes.

V. 20. *Regard not*] The Hebrew hath it, Let not your eye spare your houshold-stuffe: That is to say, let it not be grievous unto you to remove with some dammage and discommoditie, for here you shall bee largely recompenced: Or leave nothing behind you, bring all, for I will give you an excellent country, for a constant habitation.

V. 24. *See that ye*] Doe not fall out, blaming one another for the injury that was done unto me. For they were not all equally guilty. Gen. 37. 21. 26.

V. 26. *Fainted*] At the mentioning of Joseph his griefe renewed, whereby he fell into a swoun.

V. 28. *It is enough*] My desires are now accomplished, I care for no more: so he cuts off all his sonnes long discourses, and breaks off all the delayes of his voyages.

CHAP. XLVI. Vers. 3.

Feare not] Because it was fore-told, that Gods people should be afflicted in Egypt, Gen. 15. 13. and Abraham had beene injured there, Gen. 12. 15. And that God in the time of the like dearth had forbidden Isaac to goe thither Gen. 26. 2. and lastly, because that Canaan was become already as it were his owne native countrey.

V. 4. *I will goe downe*] I will accompany thee with my grace and favour. *bring thee*] Not that Jacob did ever return out of Egypt, but it is spoken of his posterity, which was brought from thence in its due time: or it might be spoken of his body which was brought back againe into the Land of Canaan, to the Sepulcher of his Fathers, in token of the right which he had to the Countrey, Gen. 50. 13. *shall put*] That is to say, shall close up thine eyes; so he assureth him that Joseph is living, and comforts him by telling him of the good offices he should doe unto him, and how hee should out-live him, which is the Parents desire.

V. 5. *His daughters*] That is to say his daughters in law with Dina, Gen. 37. 35.

V. 8. *which came*] That were mustered in the first numbring, that was after Jacobs comming into Egypt: for otherwise many of these were borne in Egypt.

V. 10. *Jemuel*] Also called *Nemuel*, Num. 26. 12. So many of these names doe vary in Numbers, and in the Chronicles, for some unknowne reason.

V. 12. *Hezron*] These were borne in Egypt. Now the sonnes of Shela and Zerah, which are set downe, Num. 26 20. are here left out, because they were not born when these were set downe.

V. 15. *The sonnes*] and Grand-children. *And his daughters*] Not that Dina and his sonnes wives, were comprehended within this number of thirty three, but hee would onely say, that his sonnes were married, and had brought their Wives with them into Egypt.

V. 18. *These soe have*] Namely Gad and Asher: from whom came the aforesayd Grand-children. *Sixteene*] Not counting Sera, the aforesaid daughter of Asher, as Dinah also was not numbred, as v. 15. foreseith.

V. 19. *wife*] See Gen. 44. 27.

V. 22. *Rebab*] All these, or the greatest part of them were also borne in Egypt, for Benjamin was not above three and twenty yeares of age, when he came into Egypt; and besides, they were not all his sons, but his Grand-children, as it appeareth Numbers 26. 40. Of which he could not have any yet neyther.

V. 26. *Threescore and six*] To bring this number within compasse, wee must exclude Joseph, and his two children, which were in Egypt, and did not come with Jacob, and Er and Onan which dyed in Canaan, and then we must adde Dinah unto it.

V. 27. *which came*] Either in their owne persons or their fathers. *Threescore and ten*] Joyning to the fore-sayd threescore and sixe, Jacob, and Joseph and his two sonnes. Now Acts 7. 14. there is the number of seventy five, because that the Greeke version of the seventie Interpreters, which was then in use amongst the Jewes, hath added in the twentieth verse of this Chapter, five nephewes to Joseph.

V. 30. *Let me die*] I have now obtained that, which might makes me desire, to live more than any thing else, now will I dye contented and comforted. See *Luk.* 2. 29.

V. 34. *That ye may*] To enjoy the fruitfulnesse of the pastures, and principally by these means to bee severed from the corruptions of the Egyptians, and to keep you in an united body, in puritie of religion, and manners; *Every Shepheard*] Those that did use grazing, for to eate the flesh of cattell, which the Egyptian

Ægyptians did not do: Gen.43.32. Exod.8.26. And though they did bring up cattel: Gen. 47.6.17. and Exo.the 9.3. yet they made no uſe of them, but only for the wooll, the tilling of the earth, to carry, and to trade with ſtrangers.

CHAP. XLVII. VERS. 7.

Bleſſed] Saluted him, thanked him, wiſhing him Gods bleſſing, for his many good deeds.

V.9 *Of my pilgrimage*] Which I have paſſed without any ſettled habitation of mine own in ſtrange countries; which to the ancients was a figure of the ſpirituall pilgrimage here on earth: Heb.11.13. *ſhort*]-In reſpect of Noahs, and other more ancient Patriarks.

V.11 *Rameſes*] Which might peradventure be the chief City of Goſhen.

V.13 *In all the Land*] Namely in Ægypt, and all countries thereabouts as Gen.41.54

V.18 *The ſecond yeare*] That was the ſeventh yeare of the fore-told famine.

V.19 *Buy us*] Let the King get the Dominion and propriety of us, and of our Lands, that we may become thy ſervants, tenants, and husband-men. *Seed*] To till and ſow the ground, for this yeare they took courage and did ſo, becauſe they knew the famine ſhould end then: ſee Gen.45.6. *Deſolate*] For want of inhabitants, and tilling.

V.21 *Removed them*] That is to ſay, brought the greater part of the people out the countrie, to dwell in the Cities, for handy-crafts, traffick, and trades, to multiplie and increaſe the Cities, wherein conſiſts the glory and power of a Kingdome, leaving only ſuch a number without, as ſhould ſuffice to till the ground.

V.22 *Their Lands*] Their proper and hereditary livings.

V.24 *The firſt part*] This hath been and continueth in Ægypt, from Joſephs time, to this houre.

V.25 *Let us finde*] A civill terme, that is, we be contented, we accept the match, and we hold it as a ſingular favour, which we beſeech you to continue always towards us.

V.27 *Had poſſeſſion*] For their dwelling, and uſe of the paſtures, for the King held his right, and title in it as before, and there remained alſo many Ægyptians, living amongſt the Iſraelites.

V.29 *Put I pray thee*] See concerning this kinde of ceremonie in ſwearing: Gen. 24.2 *Deale*] With mine, and with me alſo, in carrying my body into Canaan, ſaying this in teſtimony of his communion with the other Patriarks, in expectation of the heavenly life, of which this countrey was a figure, and for an inſtigation to his poſterity, not to ſettle their mindes in Ægypt, but to aſpire unto the place of the reſt, and eſtabliſhment of the Church: ſee Geneſis 23.4. and 50.11.12. Heb.11.22

V.31 *Bowed himſelfe upon the beds head*] The Italian addeth, *And worſhipped*] Being not able to ariſe out of his bed, he put himſelfe in the poſture of thoſe that worſhip, his body bended, and his face upon the bolſter: 1 Kings 1.47. Iſa.38.2. and ſo worſhipped God to give him thanks for all his good gifts, but eſpecially for the ſpirituall and everlaſting gift, which he apprehended by a lively faith, in this laſt failing of all his forces and ſtrength: ſee Heb. 11.21.

CHAP. XLVIII. VERS. 3.

Appeared unto me] This ſeemeth to be remembred by Jacob, to acknowledge that Joſephs iſſue was an effect of that bleſſing of God, and alſo to ſhew that ſince he had from God right in the land of Canaan, he might by eſpeciall authority diſpoſe of it, as he doth here; adopting of Joſephs children, and placing them in the ſame ranke with his owne; and by that meanes binding Joſeph, and his, to keep themſelves joyned to the body of the Church.

V.5 *Are mine*] That is to ſay, I adopt them for mine, and make them heires to an equall ſhare with mine owne children, and will have every one of them to be a ſeverall head of a tribe: ſee 1 Chronic. 5.1. *Reuben and Simeon*] Which were Jacobs two eldeſt ſons.

V.6 *Shall be thine*] Shall be held in the number of my grand-children, and ſhall not be ſeverall tribes, but muſt joyne with one of the two, Manaſſes, or Ephraim, and carry the name of it, and have a part amongſt them, as if they were their children.

V.7 *And as for me*] This ſeemeth to be alſo inſerted, to inſtigate Joſeph to deſire the Land of Canaan where his mother was buried, and to ſhew that ſhe dying in the floure of her age, he would by adopting Joſephs ſons, fill up the number which ſhe might have had beſides.

V.12 *Brought them out*] after Jacob had a while cheriſhed Joſephs children, Joſeph did put himſelf in an humble and reverend poſture, to receive the prophetiall and patriarchall bleſſing.

V.14 *Wittingly*] Not by chance, nor through error, but purpoſely, and by divine inſpiration.

V.15 *Fed me*] Provided for me in all my wants, guided, and conducted me.

V.16 *The Angel*] The ſon of God who appeared in the time of the fathers, and in whom the everlaſting Father did manifeſt himſelfe unto them, as in the perſon of the mediator: See upon Geneſis 16.7. and is the ſame who was called God in the precedent verſe. *Be named on them*] Let them beare the name of us Patriarks, as our lawfull children,

not only according to the flesh, but also according to the promise, of which they shall be heires. He saith so because that the name of Patriarks was quickly extinguished in Ismael and Esau his race, who were cast out of the holy stock: and remained appropriated to the Church: Gen. 21.12. *Grow into a multitude*] The Hebrew hath it, let them increase like fishes; for the increase of fishes is more numerous than that of any other kinde.

V.17 *It displeased him*] Through the naturall affection of Father to their first borne, though God hath almost alwayes put them back, as Cain, Japhet, Ishmael, Esau, Zera, Reuben, the brothers of David, and others, to shew that his grace is not tied to any order of nature.

V.20 *Israel*] That is to say thy children shall be as a President of an excellent blessing amongst the Israelites: see Ruth 4. 11. 12. and Jerem. 29. 22.

V.21 *And bring you againe*] Shall at his appointed time bring your posterity back againe into the Land of Canaan, of which he hath promised, & given a right to your fore-fathers, and where they have dwelt as in their native countrey.

V.22 *To thee*] Besides the two parts which I have assigned to thy posterity in the division of the Land of Canaan, I do order that Ephraim shall have moreover Sichem and the countrey belonging to it: See John 4.5. *One portion*] In the Hebrew there is an ambiguitie between part and Sichem, and by that Jacob theweth, that by that part, he specially meaneth Sichem. *with my*] With my sword, who there wrought my revenge, for the disgrace done to my daughter. Gen. 34. 25. For although Jacob reproved the deed: Gen. 34. 30. and 49. 6. yet remained he Lord of the place, as by right of warre: which was as the first fruit of the destruction of the accursed nations.

CHAP. XLIX. Vers. 3.

My might] Begotten in the floure of my age, and of my strength an Hebrew phrase, as Deut. 21. 17. Psa. 78. 51. *The excellency*] By the right of thine eldership thou hadst the superiority of commanding thy brethren, and the honour of Priesthood, and the prerogative of the double part.

V.4 *Unstable*] The Italian hath it, *All that is runne out*] Through thine abominable incest thou hast lost that naturall right thou hadst, like water powred upon a pent-house, for the Dominion was transferred to Iudah, the Priesthood to Levi, and the double portion to Ioseph, in the persons of his 2 children, Gen. 48. 5. 1 Chr. 5. 1. *Thou shalt not excell*] The Italian, *Thou shalt not have the superioritie*] By my patriarchall authoritie I deprive thee of thy right of eldership. *Up to my couch*] The Italian addeth, *All that vanished away*] that thy degree is vanished away, like a vapour or smoake: the Hebrew is gone up.

V.5 *Are Brethren*] Even as they were borne of one mother, so were they joyned together in their wills, in the action touching the Sichemites. Gen. 34. 25.

V.6 *Come not thou*] God forbid that ever I should either in thought, or word, have had any part, in those bloudy councells and enterprizes. *Mine honour*] That is my tongue, according to the Hebrew phrase, Psal. 16. 9. and 30. 12. and 57. 8. 9. because that the facultie of speaking, amongst the sensible faculties is the noblest that man hath, above all creatures. *In their selfe will*] In their owne passion, without any lawfull power, or any just enforcement, which are the two things, which make taking up of armes just. *Digged down*] Utterly destroyed the City of Sichem, though that be not expressed in the history.

V.7 *I will divide them*] For a punishment of their blame-worthy union and league; I decree their posteritie to be scattered amongst the other tribes, in the division of the Land of Canaan; So Simeons part was intermixed with Iudahs: Ios. 19. 1. and it was yet more scattered, when the one part of it went to seek out new habitations: 1 Chron. 4. 24. Levi also had no part together, but was divided amongst all the tribes: Ios. 21. 4. &c.

V.8 *Shall praise*] That is, shall honour thee, and acknowledge thee, for their head, and superior: 1. Chron. 5. 2. He alludes to the signification of Iudahs name whereof, see Gen. 29. 35. *Thy hand*] he prophecyeth of the peoples victories, wherein Iudah was alwayes the chief: Iudg. 1. 2. and 20. 18. chiefly under David and his descent. Now under these corporall warres, and victories, are also understood Christs spirituall ones, who was the true Lion of Iudah: Rev. 5. 5. *Thy fathers children*] All my posterity shall respect thee as their Lord, in the Kingdome conferred upon the Tribe of Iudah, in Davids person. And all the Church, which is the true Israel in spirit, shall worship Christs person, which came from Iudah, according to the flesh: Gen. 27. 29.

V 9 *A Lions whelp*] That is to say, in his beginnings, and as it were in his first youth, he shall overcome and subdue his enemies, and then shall enjoy that rest which he hath established through his valour. *An old Lion*] For there are two kindes of Lions, the one short and trussed up, with a curled haire; the other greater, with long haire, and more fierce.

V.10 *The Scepter*] The right of eldership and of supreme temporall Dominion, shall never be quite taken away from thee, untill the Messias be come, who shall be of thy posterity, and he shall change

change it into a ſpirituall and everlaſting kingdome, deſtroying a little while after, by means of the Romans, both the people, and forme of any Jewiſh Common-weale, Dan. 9.26,27. Now although the Tribe of Judah have not alwayes beene in poſſeſſion of the kingdome, as before David, in Babylon under the Aſmoneans, who were Levites, and under Herod the Idumean, yet it never loſt the title and right to it; and hath alwayes kept ſome Reliques of the poſſeſſion, having the body of its common-weale ſeverall, and its divine and humane Lawes, which never was promiſed, nor happened unto any of the other Tribes. Iſa. 7. 8. And the alteration of one raigning generation, alters not the kingdome, if the ſame people and Lawes remaine. Now he deſcribeth this ſtate by the Scepter, and the Law-giver, and by the firſt fifteen poynted out the ſupream power, and by the ſecond, the adminiſtration of Juſtice, Councels, and Offices of government. *Between*] It ſeemeth that he alludes to the cuſtome and faſhion of Kings, who when they ſit in their Thrones, have below at their feet their Chancellers, Councellors, and chiefe officers. *Shiloh*] The Italian hath it, *him to whom that belongeth*] That is, the Meſſias; the true everlaſting King of his Church, Pſalm. 2.6 and 110.2: Of whom the earthly ones were onely figures and repreſenters: The Hebrew word Shiloh hath beene by many of the ancient, rightly tranſlated. *Vnto him*] Hee ſhall convert it into a ſpirituall and univerſall Kingdome, over all people. Others, unto him ſhall the people be gathered and reduced.

V. 11. *Binding*] A propheticall and allegoricall deſcription of the Churches ſpirituall bleſſings. *Vnto the Vine*] As in ſome other lands one might bind his beaſt he rideth on, to a ſtump or wild ſhrub: The meaning is, the Land ſhall be ſo perfectly unſhrubbed, and unforreſted, that one ſhall hardly find any uſeleſſe plant to tye an Aſſe unto. See Iſa. 7.25. *He waſhed*] As Job. 29.6.

V. 12. *With wine*] Or more than Wine, or Milk.

V. 14. *Aſſe*] A mighty nation, but cowardly in its enterprizes, and baſe to ſubmit it ſelf to the yoak of ſlavery, before it will free it ſelfe with labour and danger. *Couching down*] Shut up in his owne country, like an Aſſe in a ſtable. See Judges, Chapt. 5 verſe 15.

V. 16. *Shall judge*] By alluſion to the name of Dan, which ſignifieth judgement, Geneſis 30.6. He meaneth that Dan ſhall have his Tribe within his juriſdiction and government, as the other: or peradventure he meaneth it of Sampſon, the Danite, who judged; that is to ſay governed the whole nation: ſee Judges 13.2.24.

V. 17. *A Serpent*] A crafty people, who ſhall proceed more by deceits, than by open ſtrength. See an example thereof, Judg. 18. and in the whole hiſtory of Sampſon.

V. 18 *O Lord*] It ſhould ſeem that Jacob, at the remembrance of Dan, trembleth with horror, and rageth, fore-ſeeing that in that Tribe ſhould be erected the generall idolatrie of the ten Tribes, from whence ſhould grow their ruine, 1. Kings 12.29. Amos 8.14. which ſhould be reſtored by the Meſſias, whom he alſo looketh upon in this aſtoniſhment: ſee Hoſ 3.4,5.

V. 19 *A troup*] His country ſhall be expoſed to incurſions, and robbings, by his neighbours the Arabians, and other Eaſterne nations, as being upon their confines beyond Jordan, according to the cuſtome of borderers. He makes an alluſion between the Hebrew name for troopes of ſouldiers and forragers, and the name of God. *At the laſt*] Or at the laſt, he ſhall prey and forrage.

V. 20 *Out of Aſher*] The Italian hath it, *Out of Aſhers country*] That is to ſay, he ſhall have aboundance of all things to live on, in his own countrie.

V. 21 *A hinde*] A nation of a quick, and ready wit, yet courteous and loving, without gall, or offence to others, like a tame hinde: Prov. 5. 19. which needeth no watch nor locking.

V. 22 *Bough*] A figurative deſcription of the marveilous increaſe of Joſephs progenie, chiefly by Ephraim: Gen 48.16.19.

V. 23 *The archers*] Though he hath always been as the But at which too many unjuſt perſecutions have ſhot, by his brothers, his maſter, his miſtreſſe, yet hath he through Gods grace withſtood all theſe aſſaults, without diminiſhing either in ſtate, or faith, and he hath alwayes raiſed him up, greater, and happier, to be the relief of his Church, in the extremitie of famine.

V. 24 *Of the mightie God*] the Italian hath it, *Of the mightie of Iacob*] that is God, in whom lieth all his Churches ſtrength: ſee Pſa. 132.2.

V. 25 *Of heaven*] In dewes, raine, ſunne-ſhine, and other celeſtiall influences, Lev. 26. 4. Deut. 28. 12. *Of the deep*] By ſprings and ſtreames, which do all iſſue out of the great maſſe of waters which is under the earth. *Of the breaſts*] by the copious bringing forth, and bringing up of children; and cattel, Deut 28.4.11.

V 26 *The bleſſings*] The favours I have received of God, have abounded above them of my forefathers; as in reſpect of the great number of children which God hath given me; as in regard they are all admitted to be of the bleſſed ſeed, and none of them hath been caſt out, as in the families of Abraham and Iſaac: beſides other wonderfull gifts, wherewith God hath bleſſed me. *Vnto the*] A proverbiall manner of ſpeech, which ſignifieth the higheſt of a thing; as the tops of

the high hills are above the plaines. Now he saith the everlasting hills, as Deut. 33. 15 Hab. 3. 6. because that for the most part they were from the beginning created in the same forme, and manner, as they have continued in ever since. *They shall*] As I have received these favours through Gods blessing, so I do wish them in thee, through my blessing, which I assure my self God will ratifie. *Of him*] Of thee Joseph, whom God hath made remarkable in spirituall and temporall gifts, and raised to so excellent a dignitie.

V.27 *A wolfe*] A description of the warlike customes of this tribe.

V.28 *All these*] This is the state of the partition of the twelve tribes, of which Jacob had spoken, in this his propheticall will. *According*] That is to say, according to those gifts as God would bestow upon them, which will was revealed to Jacob.

V.33 *Gathered up*] An act of a sweet and quiet breathing his last, as of a man that falleth a sleep.

CHAP. L. VERS. 2.

Imbalme] This custome of the Ægyptians was grounded upon vanitie, and the fond desire of shunning, or prolonging the condemnation of sin, which is to returne to dust: Gen. 3. 19. But since, God having spoken nothing thereof in his Law: it hath been held as a thing indifferent.

V.4 *Spake*] Because that those which mourned, did not go abroad: Gen. 2. 32. and it was not lawfull to appeare before the King in mourning habit, Hest. 4. 2. as well by reason of the sadnesse of the spectacle; as also because the meeting of such a one, was held for an evill signe.

V.5 *Digged*] In that great cave, or hole in the rock, Jacob had caused a monument to be cut, according to the fashion: see 2 Chron. 16. 14. Isa. 22. 16. Matth. 27. 60

V.7 *The Elders of his*] Councellors, Senators, and Officers.

V.11 *Abel-Mizraim*] That is the Ægyptians sorrow, or the plaine of the Ægyptians sorrow, for Abel signifieth both sorrow and plaine.

V.17 *Forgive the*] Words of messengers, and intercessors.

V.18 *Behold we be*] We yeeld our selves unto thee, and we acknowledge that thou hast reason to requite us for the slavery we sold thee into.

V.19 *Am I in*] To work my own revenge which belongeth to God alone: Deuteron. 32. 35. and to oppose my selfe to his Councell and decree through which I was to be afflicted and tried: Psal. 105. 19. and to turne that to be an evill to you which he had ordained for your good: Gen. 45. 5

V.23 *Upon Iosephs knees*] He held them as his own, and brought them up tenderlie even from their infancy.

V.24 *His brethren*] Under which name were comprehended his nephews also. *Visite you*] Shall make you feele the effects, of the care he taketh of you, by delivering you out of captivitie: See Gen. 21. 1

V.25 *My bones*] That is my dead body, see the reason of this desire, Gen. 47. 29

THE

THE SECOND BOOK OF MOSES called Exodus.

THE ARGVMENT.

THis book hath been by the Grecian Interpreters called Exodus, that is to say, the comming forth: because the chief subiect thereof is, the history of the miraculous comming forth of Gods children out of Ægypt, where they had been detained, after the death of Ioseph, in long, and cruell slavery, and oppression, untill the time appointed by Gods promises, for their delverance, to bring them into the Land of Canaan promised to their forefathers. And just then, the Lord, by the hands of Moses and Aaron, set the people in full libertie, after he had with many, and terrible plagues, broken and tamed Pharaohs pride, causing them to passe drie foot through the red Sea, where he drowned Pharaoh and all his host that pursued them. That the people, after that time might not have, nor acknowledge any other God, and Lord, but the everlasting Sonne of God, who had manifested himself unto them by a new, glorious, and most singular name, which he revealed unto Moses: and had instituted the new Sacrament of the Passeover, for a remembrance of this miraculous deliverance: After which he himself conducted them through the desert, even to mount Synai, where he more particularly and solemnly renewed his Covenant with them, giving them his Law, together with many ordinances, ceremonies, and Statutes, as well Ecclesiasticall as Politick, to consecrate and appropriate them altogether to himself, and to sever them from all intermixture with prophane Nations, and chiefly to keep them alwayes ready, through faith, and desire, for the comming of the Messias in the flesh, in whom was to be the accomplishment and substance of all these shadowes, and figures of the Law. Appointing also the Priesthood, and ordinary service of God amongst his people, and a holy Tabernacle in manner of a moveable Temple, with all its ornaments and parts: amongst which the Arke of the Covenant held the first place, over which the Sonne of God, appeared present in grace and power, as true God, King, and Soveraigne Oracle of his people: Who on their parts performing very ill the conditions of this Covenant, did through their frequent murmurings, rebellions, and idolatries, severely punished, yet still pardoned by God, cause this truth to burst forth, that it was a Covenant of meere grace, grounded upon Gods meere good will and mercy in Christ Iesus, their head and Mediator: by whose only propitiation and intercession; represented and sealed by the Leviticall Priesthood, they were alwayes preserved by God; notwithstanding their disloyalties, and transgressions. Now this history, as it is expounded in divers places of the new Testament, containeth an excellent representation and figure of the spirituall deliverance of the Church, from the Divels tyrannie, and from the slavery of the world.

to paſſe through the Sea of the grace of Chriſts bloud, applyed in holy Baptiſme, into the long, and troubleſome courſe of her vocation in this life, ſtill making towards the heavenly Canaan *and* eruſalem: *In which courſe ſhe hath for her guide, the light and comfort of Gods Spirit: and for her ſuſtenance the Manna of his grace and word: and for the conſolation and comfort of her conſcience, a Communion to the good deeds of her high Prieſt: and for a rule of living, her ſoveraigne Kings Laws and commandements, againſt which ſinning but too often, ſhe is chaſtiſed with a fatherly ſeverity; but ſtill held up, and reſtored, by vertue of the eternall ſatisfaction, and everlaſting interceſſion of her Saviour, and Redeemer, who never doth forſake her with his preſence, and continually directeth her towards the end of her everlaſting vocation in Heaven.*

ANNOTATIONS.

CHAP. I. Vers.4.

Dan] Theſe are ſet down in the laſt place, not according to the order of their birth, becauſe they were the ſonnes of the hand-maidens.

V.7 *Multiplied*] The Hebrew, increaſed like fiſhes, ſee Gen.1.20. and 48.16.

V.11 *To afflict them*] To tire, and weaken them through labours, and toiles, to make them leſſe able to get children, and hinder them from plotting any innovations. *Treaſure Cities*] For munition of warre, armour, and victuall, as 2. Chron. 17. 12. and 32.28.

V.14 *In morter*] And about lime.

V.15 *Midwifes*] It is very likely that there were more of them, but theſe were the chief, or theſe were in that place where the King had his abode.

V.19 *The Hebrew women*] This might be true for the greateſt part of the Iſraelitiſh women, who for feare, made no uſe of midwives. And therefore they ſay this, rather to eſcape, by not ſpeaking the whole truth, which was not neceſſary, but dangerous to do; then for to lie: and alſo this art, of hindering a man from doing evill, by ſome fiction, is not any where condemned in Scripture: See Joſ.2.5. 1 Sam 21.2. 2 Sam. 17.20. 2 Kings 6.19. Jer. 38. 25,26,27. *As the Egyptian women*] So tender, and delicate. *Lively*] Others tranſlate it, they themſelves are midwives.

V.21 *Made them*] He bleſſed and proſpered their families and affaires: ſee 1 Sam.2.35. 2 Sam.7.11,27. 29. 1 Kings 2.24. and 11.38.

CHAP. II. Vers. 1.

A Man] Amram the ſonne of Cohath, the ſonne of Levi: Exod.6. 18. 20. *A daughter*] Jochebed the daughter of Levi: Num.26. 59. If the word daughter be here taken in its proper ſignification, Amram married his aunt: which afterwards was forbidden: Lev. 18. 12. Others hold that by the word daughter is meant grandchild, and that Exod.6. and 20. the word aunt ſignifieth coſen.

V.2 *Conceived*] After Aaron and Miriam who were elder than Moſes: ſee Exo.7.7 *A goodly*] Of an extraordinary and divine beautie, Act.7.20.

V.3 *She could not*] Without being diſcovered, and incurring the penalty of the Kings proclamation. This neceſſitie being through meere humane feare, could not excuſe from ſin, in an act meerely contrary to Gods Law.

V.4 *His ſiſter*] Namely Miriam, Num.26.59.

V.10 *Moſes*] Taken out, and ſaved from the water: this is an Hebrew name, and is equivalent with another Ægyptian name: if theſe two languages had not yet ſome kinde of affinity betwixt them.

V.11 *Was growen*] Namely to the age of fourty yeares Acts 7.23. *Went out*] By divine inſpiration, to joyne in communitie of life, and affliction with his brethren: Hebr.11.24.

V.12 *He ſlew*] the Italian hath it, *He ſmote*] he killed, according to his calling of deliverer of the people, which he even at that time knew by divine revelation, and had accepted in his conſcience, Act.7.25 yet the time of his using and executing that calling was not yet come.

V.16 *Prieſt*] Or governour, or both: ſee upon Gen.41. 45. He is called Jethro, Exod, 3.18.10. 2. Exod.4.18. and Hobab. Num.10.29. Judg.4.11. and knew, and ſerved the true God.

V.17 *Drove them away*] for to water their flocks firſt.

V.18 *Reuel*] This was Jethro his father: Num.10. 29 grandfather to theſe maidens.

V.22 *Gerſhom*] baniſhed, driven from his own home.

V.23.

V. 23. *Proceſſe of time*] The Italian hath it, *In the meane time, which was long*] namely forty yeares, as it may be proved by comparing, Exod. 7. 7. with Acts 7. 30. *Dyed*] Which heartned Moſes to returne into Egypt, Exod. 4. 19. *Came up unto*] See concerning this manner of ſpeaking, Geneſis 18. 20. Exod. 22. 23. 27. Deut. 24. 15.

V. 25. *Had reſpect*] He entred into an actuall judgment of this cauſe.

CHAP. III. Vers. 1.

THE *back ſide*] Seeking for freſh paſtures, further into the Deſert. *Of God*] This mountain got this name as well by reaſon of this viſion, as chiefely becauſe God did chuſe it, and conſecrate it, to bee as it were his tribunall of glory, out of which he pronounced his Law. Exod. 19. 11. *Horeb*] It ſhould ſeeme this was the generall name of all that row of mountaines, and that Sinai was the particular name of that mountaine from which the Law was given.

V. 2. *The Angel*] Which was the ſonne of God himſelfe, which appeareth by that he is called the everlaſting Lord. verſe 4. 6, 7. 14 Deut. 33. 16. Mark 12. 26. And Angel by reaſon of Mediator. See Gen. 16. 7. *In a flame*] The flame ſignifieth the preſence of God in power and ſpirit, the buſh repreſents the Church, as well for her meane and weak condition in the world: As alſo becauſe in her ſinfull nature ſhe cannot ſubſiſt before the devouring fire of Gods Majeſty, no more than thornes can endure the materiall fire, Iſa. 9. 18. and 27. 4. 5. and 33. 14. But God tempereth his preſence in ſuch ſort, that it doth not make it feele the hurtfull effects of the fire, but the comfortable enlightning of it, warming and purifying it. See Iſa. 4. 4. 10. 17. And it is alſo ſignified that the afflictions of the world cannot diſannull the Church. Pſalme 129. 2. Iſa. 43. 2.

V. 5. *Draw not nigh*] No nearer than thou art, to ſhew the reverence that is due to Gods Majeſty, and how all raſh curioſity ought to be avoyded. See Exo. 19. 12. 21. *Put off*] A figure of the cleanſing from the filth of ſinne, required of every one that drawes neare to God, Heb. 10. 22. ſinne, wherewith the faithfull man is yet ſpotted, through the contagion of the world, being compared to the dirt upon ones feet or ſhoes, Joh. 13. 10. Wherefore the Jewes, though without any expreſſe commandement, did not come into the Temple, but bare-foot, and waſhed. *Holy ground*] Through my preſence, and ſo long as I ſhall appeare in it, not for any inherent or perpetuall quality.

V. 6. *Hee was afraid*] See upon the ſixteenth Chapter of Geneſis and the thirteenth verſe: and the ſixth Chapter of Iſaiah, and the ſecond Verſe.

V. 7. *I know*] The Italian hath it, *have taken notice*] as Exo. 2, 25.

V. 8. *I am come downe*] See Gen. 11. 7. 18. 21. *Unto the place*] and into their habitation.

V. 11. *who am I*] What meanes have I to doe this, being in that miſery, and exiled, as I now find my ſelfe? Moſes knew when hee was in Egypt, that hee was ordained thereunto, See Exodus, chapter the ſecond, verſe the twelfth. But it ſeemeth that hee then beleeved hee ſhould free the people through the favour and power which he had in Egypt; and having left that, he might now think that he was looſed from his bond: Seeing hee wanted meanes to accompliſh it.

V. 12. *Shall be a token unto thee*] As in this place I tell thee thy calling; ſo hereafter in the ſame place, I will give thee an expreſſe remembrance and aſſurance of it; for thou ſhalt here receive my Law concerning my ſervice, and here thou ſhalt alſo begin to exerciſe thy calling. So in Scripture oftentimes ſignes are taken from future things, when God will aſſure the continuance of the thing promiſed, which is not yet to come in long time. See the firſt booke of Samuel, the ſecond Chapter, and the foure and thirtieth Verſe. And the ſecond book of Kings, the nineteenth Chapter, and the nine and twentieth Verſe. And the ſeventh Chapter of Iſaiah and the fourteenth Verſe. And the ſecond Chapter of John, the eighteenth and nineteenth verſes.

V. 13. *what is*] Not that the people was altogether ignorant of the true God, or of the ſacred names, under which hee had revealed himſelfe to the ancient Fathers, but becauſe Gods common names had beene transferred to the Creatures, and given to Idolls: and alſo becauſe the Nations were divided into ſeverall Religions, and ſuperſtitions, and had particular names for their owne proper Deities. Moſes therefore deſireth God to reveale ſome particular, and incommunicable name unto him, by which the people may diſtinguiſh him from the falſe Gods of Egypt, and they themſelves may be diſtinguiſhed in their religion from all prophane nations.

V. 14. *I am*] I am the onely true God, truely ſubſiſting, and not onely through the opinion of men as Idolls are, that have an everlaſting being, unchangeable, ſubſiſting of it ſelfe, not depending from others, infinite, moſt ſimple, the author of all things: Not borrowed, changeable, finite, dependent, and compounded, as all other creatures are. Of this mine eſſence will I give thee the higheſt, expreſſeſt, and moſt generall name; he that is, which hath remained in uſe amongſt the Hebrewes, and was then firſt revealed by God: Exodus, chapt. 6. verſ. 3.

V. 15. *The Lord God*] In the Hebrew the Text there's the ſame aforeſayd name, framed in the

the third perſon. He that is, in ſtead of the firſt, I am what I am: which following the reverent cuſtom of the ancient Jewes, and the Apoſtles themſelves, wee interpret with the word Lord. *Memoriall*] whereas Idolaters doe faine divers repreſentations and remembrances, this my glorious and ſpeciall name ſhal ſerve to put you in mind at all times, who is your God, See Isa. 57.8. Hoſ. 12.9.

V. 16. *The Elders*] The heads of the people, who either by reaſon of their age or being the firſt borne, or through election, had the government of it: and it is likely they were ſeventy in number, according to the ſeventy ſoules which came into Egypt. See Exod. 24.9. Numbers 11.16. *Viſited*] See Gen. 50.24.

V. 18. *Hath met us*] Hath appeared unto us unrequeſted. Thus will God have his grace acknowledged, which preventeth all humane motion and endeavour, and alſo that through his authority they might be blameleſſe before Pharaoh. *Let us goe*] God would indeed quite deliver his people, and doth not command this diſſimulation, but will have Pharaoh's malice & tyranny diſcovered, throgh this ſo juſt requeſt, thereby to draw Gods judgements upon him, becauſe that when the inferiour power differeth from the ſupreame, man is freed from the inferiour, and is bound to follow the ſupream one.

V. 19. *By a mighty*] See Ex. 6.1. and 13.3. and Pſ. 136.12.

V. 21. *Favour*] That they ſhall freely lend them whatſoever they ſhall deſire. See Gen. 39.21. Palme 106.46. Prov. 16.7. Dan. 1.9.

V. 22. *Shall borrow*] According to the Egyptians intent. Ex. 12.36. Though Gods command be abſolute to borrow, without ſaying to what purpoſe. Now howſoever it be, the Egyptians preſently after this, moved waire againſt the Iſraelites, and did unjuſtly aſſault them: So that by right their ſpoyles belonged to the victors, who were aſſaulted. which was brought to paſſe by Gods ſecret providence, to recompence his people for the ſlavery which they had endured in Egypt. See Gen. 31.9.

CHAP. IV. VERS. 3.

It became] So God would confirme to Moſes, and others the truth of his word: which was to be apprehended through faith in ſpirit, by the omnipotency of his working, which might be perceived by ſence both powers being inſeparable in God. Now the end of this particular tranſmutation of the rod into a ſerpent, ſeemeth to be, to ſhew that Moſes ſhould be healthfull to the Iſraelites, to guide and governe them, which was ſignified by the rod: And that he ſhould bee deadly to the Egyptians, which was agreeable to the ſerpent.

V. 6 *But now*] It ſeemeth that this ſecond ſigne hath the ſame ſence as the other, his hand being ſound and powerfull for the children of Iſrael, but a ſore one againſt the Ægyptians.

V. 8 *Thy voice*] To the voice of thy firſt ſigne the Hebrew hath it,

V. 10 *Nor ſince*] It ſeemeth he hath a regard to that firſt calling: Exo. 2.11,12. Acts 7.25. ſince which time were fourty yeares being expired and his impediment of ſpeech, not being amended by any miraculous help from God, he thought, and argued from thence that God would have eaſed him of that commiſſion, which was incompatible with that defect. *Slow of ſpeech*] Faltering, ſtuttering, ſtammering in ſpeech.

V. 13 *Send I pray*] Through this mine inabilitie I am perſwaded to believe, that thou haſt not indeed choſen me for this great work, but that thou uſeſt theſe ſpeech[illegible] to me to prove me, or for ſome other hidden [illegible]: give him then the charge thereof whom thou haſt deſtined thereunto, and made capable of it ſeeing that Gods gift, is the foundation of the calling. Many have thought that he meant the Meſſias himſelf, whom alone he thought to be capable of bringing ſuch a thing to paſſe.

V. 14 *I know*] This is given for a remedy to his defect of tongue. *Behold*] This is ſet down for a ſigne of Gods guiding this buſineſſe in the whole courſe of it: for by an inward motion he cauſed Aaron to come ſo farre to meet him, that he might have time to inſtruct him, concerning this their common commiſſion.

V. 15 *Put words*] Declare them unto him, and inſtruct him fully of them, that he may have them ready at a need.

V. 16 *In ſtead*] Thou ſhalt be in my ſtead towards him, in revealing my will unto him, and power to command him.

V. 17 *Do ſignes*] Not only that ſigne in the third verſe, but alſo all the others which are meant: Exod. 3.20. ſee Exod. 7.9.19. and 8.16.17. Now the power of working miracles was not included in the rod, nor bound unto it, but God of his free will joyned his operation thereunto as he doth to any externall ſigne or meanes, which he ordaineth.

V. 18 *Ietho*] The Italian hath it, *Ieter*] which is the ſame Jethro.

V. 19 *All the men*] As well that Pharaoh, under whom thou ſleweſt the Ægyptian, as alſo his courtiers, which were thine enemies and evill willers.

V. 20 *His ſons*] Gerſhom: Exod. 2.22. and Eliezer: Exod. 18.4. *Rod of God*] ordained and conſecrated by God: who had promiſed to cooperate with his power to the uſing of it: ſee Exod. 17.9.

V. 21 *Put in thy hand*] Ordained, and put the execution of them into thy hands. *Will harden*] God is not, nor cannot any way be the cauſe of ſin, in any part, or kind, nor yet of the hearts rebellion. But he

he looseth the reines to his enemies malitiousnesse, who are already rebellious, and hardened, without repressing or correcting of it, and by his just judgement delivereth them into the power of Satan, to worke effectually in them: in such wise, that all Gods commands, counsells, exhortations, and other good workes produce nothing in them: but a greater contumacy; even as when one contrary doth not overcome, or tame the other, it kindleth and strengtheneth it the more.

V. 22. *My sonne*] Namely by grace and adoption: Jer. 31.20. Rom. 9.4. *My first borne*] He who amongst all nations is to me most deare, and by mee most esteemed, and hath the prerogative of dominion, and a double portion of both the temporal, and spirituall blessing. See Genesis 25.31. and 27.27.29. Wherefore there is no reason why he should remaine in bondage.

V. 24. *Met him*] This was done by some apparition, in which Gods Angel was seen threatning Moses with death, and telling him the reason of it, which was for having neglected to circumcise one of his sonnes, or both; which happened by some unknown occasion, either by reason of their mothers tendernesse who was a Madianite, among which nation circumcision peradventure had been left off, though there remained some piety and service of the true God amongst them.

V. 25. *Zipporah*] The administration of the Sacrament by the hand of a woman, was an extraordinary act, and beyond the common rule of the Church, and therefore must be no president. *A sharp stone*] the Italian hath it *a flint*] According to the old fashion, to make use of sharpned stones in stead of knives, especially if incisions were to bemade in mens bodies. See Jos. 5.2,3. Yet others translate it there, sharpe knives. *Cast it*] As in spight and reproach, that shee should wound her sonne, to save her husbands life. *A bloudy*] That is to say, whose religion forceth me to be cruell to my child.

V. 26. *Then she said*] This seemeth to shew, that after Moses his danger was past, Zipporah yet still remained speaking, and thinking evill of the Sacrament of Circumcision, and thence it is presumed, that Moses sent her back againe to her father, and that he afterwards brought her back againe to her Husband. Exodus, the eighteenth Chapter and the fifth verse. *Circumcision*] The Italian hath it, *Circumcisions*] Of her two sonnes, either because they were both circumcised at that time, or because the one having beene circumcised before, shee reproveth Moses, for that he had not done the same to the other, and to all those that had been born unto him before.

CHAP. V. VERS. 5.

THE people] That scumme of people, that base common sort of people, so he doth in anger call the Jewes, *Are many*] Therefore it is dangerous to propound any innovations unto them, or to keep them idle.

V. 6. *Officers*] These were Jewes, as it appeareth by the 14. and 19. verses, whether they were of th Elders: Exod. 3.16. or that they had onely some o versight of these works: but the task-masters certainly were Egyptians.

V. 7. *Straw*] Either to mingle amongst the clay to to make brick, or to burne it.

V. 11. *Yet not*] Be carefull in providing for it, for you must fully accomplish your work.

V. 16. *Thine owne people*] The poore Jewes thy subjects faile in their duties; in not performing what thou commandest, and therefore there is both injustice, and losse for thee in this rigorous dealing.

V. 21. *To put*] giving them occasion to oppresse us, and persecute us.

V. 22. *Returned*] Going aside, hee directed himselfe to God, for to complaine, and disburthen himselfe, as he had done Exod. 4 and to desire an answer from him.

CHAP. VI. VERS. 3.

I *Appeared*] That great and glorious name of *Hee that is*, which I revealed first unto thee: Exodus Chapter 3. verse 14. ought to be an assurance unto you, that as my name is the highest of all ancient names: so shall my grace, and power be more excellent towards you, than it was towards your fore-fathers. *By the name*] God had made himself knowne by other names before Moses time, but the name of Almighty, had beene the onely proper and incommunicable name: which made a difference betweene God, the creatures, and Idols. After Moses the name of, *he that is* (which the English hath *Jehovah*) held the same place, but more excellently: for the name of Almighty sheweth but onely one of his perfections, but the other comprehends them all: in the infiniteness, and simplicity of the divine essence. *Was I not*] That new name was frequent in the Scriptures before Moses, but it was used there, as it were by anticipation, to shew, that the God of the Fathers was the same, as revealed himself afterwards unto his people, by this most glorious name.

V. 6. *I am*] That is to say, as true as I am the everlasting, or because that I am everlasting, that is

to say immutable in mine essence; I will be the like in my promises and word. *Stretched out arme*] shewing my supream power.

V.12. *Vncircumcised*] As Circumcision was a holy signe of the amendment of the naturall defect of the soule from sin: so the Jewes called all them uncircumcised, who had any naturall defect either of body or mind.

V.14. *These*] A digression out of the course of the history, to shew the linage of Moses & Aaron, whom God did employ about the deliverance of his people, *The heads*] hat is to say, the first fathers of these nations, from whom also they took their Names. *Houses*] The Italian hath it, *Families*] The people was divided into Tribes, the Tribes into Families, or great Kinreds, the Kinreds into Housholds, and the Housholds into Heads. See Jos. 7. 14. Here are undestood great families of seventy in number, according to the number of the heads which came into Egypt, called fathers by eminence; and their successors families of the Fathers, *Reuben*] Meaning to insist upon the Family of Levi; hee briefly passeth over the heads of the two Tribes, which according to the order of the birth of the sonnes of Jacob, were the first.

V.16. *According*] Each of which had also its distinct generation, to which also it gave its name.

V.19. *The Families*] The first, from whence came those great families, which did also distinctly keeep the same names as the first had.

V.20. *His Fathers sister*] Others have it Cousen: see upon Ex.2.1.

V.23. *Daughter of*] Which was of the Tribe of Judah; and these two tribes of Judah and Levi did often joyne in affinity together.

V.26. *According to their*] That is to say, in manner of an army, divided into companies, and colours, &c. according to the tribes and families: see Ex.12.41.51. and 13.18. and 14. 8.

CHAP. VII. VERS. 1.

A *God*] The Italian hath it, *To be in stead of God*] That is to say, to be in my stead, and represent me, as head of this Ambassage: of which Aaron shall be as interpreter and orator under thee.

V.3. *My wonders*] That is to say myracles, not of grace; nor for good to them; but of present punishment, and presages of greater evills to come.

V.9. *Thy rod*] The same which God had ordained, which it seemeth Moses did ordinarily carry about him, and which he should deliver unto Aaron, as the performer of his commands, when there was any miracle to be wrought.

V.11. *Wise men*] Those which were esteemed such; & bear the name of such, though their knowledge was altogether diabolicall: otherwise by the name of wise men were understood those onely which studied naturall arts, and Sciences: and by Magicians those who had made a covenant with the devill, & wrought by his power. See Gen.41.8. Dan.2.2 Now Pharaoh his intent was, to take away from the God of the Israelites the honour, and power of working miracles alone: and from Moses the authority of his commands and threatnings.

V.12. *They became*] not by any true change of substance, nor in a moment, in which two poynts consisteth the nature of a true miracle, and is out of the devils power, and the power of all his Ministers, but by some illusion wrought upon the beholders sences, by false impressions in the ayre, or by the putting in of true serpents, insensibly brought in from some other place, taking the rods from the peoples sights, by devillish deceits of the sight. *Aarons rod*] while it was yet a serpent. Here God, to leave Pharaoh in his wilfull error, is contented to shew by this signe that he is too strong in all things as the Devill can any way plot against him.

V.14. *Is hardned*] The Italian hath it, *made heavy*] That is, obstinate, and firme in his purpose, as things which are very heavy, are also very hard to move.

V.15. *In the morning*] Which sheweth that the Lord appeared unto Moses in the night.

V.17. *I will smite*] That is to say, I Moses will cause Aaron to smite.

V.18. *Shall loath*] The Italian, *Shall be wearied*] Namely, with endeavouring to purifie the water, eyther by digging in the earth, or by draining of it through the sand, seeing that in Egypt they have no other common water but that of the river Nilus.

V.19. *Vpon the waters*] That is to say upon the waters of Nilus, which divideth it selfe through all the Countrey by channels and streams: Gods operation stretching it selfe from that place where the river was smitten to all the remnant, even to that which successively ran in the river.

V.22. *Did so*] By illusion or supposition, as vers.12. Now this water whereupon the Magicians did work, was either that in the Land of Goshen, to which the plagues did not reach, Ex.8.22. and 9. 26. and 10. 23. Or the water of those wells and ditches which the Egyptians digged, or peradventure the water of Nilus it selfe, which peradventure was not so suddainly changed, but that the Magicians might have time to practice upon it.

V. 24. *Digged*] To trie if the water drawn through the earth, could be purified, which also might in part happen to be so.

CHAP. VIII. VERS. 5.

O*Ver the*] See upon Exod.7.19.

V.7. *Did so*] Smiting the water with their rods, as Aaron had done. *Brought up*] Namely in the land

Land of Goſhen, which was exempted from plagues: or in ſome other place, which was not preſently, upon an inſtant, covered with frogs by Moſes working. See upon Exod. 7. 22. Now God againe glorifies himſelfe above the Magicians; in ſuffering them to imitate the miracle of the plague: but diſcovereth the falſehood and weakneſſe of the devill, in that he doth not ſuffer them to imitate the remedy, and the deliverance: ſee upon Exod. 7. 12. and 8. 18.

V. 9. *Glory over me*] Now thou doſt humble thy ſelf, and bringeſt thy ſelfe into Gods obedience, thou obtaineſt the victory over mee, and beateſt back my plagues: Or elſe he ſpeakes in ſcorne, as if he ſayd, ſcorne me if thou wilt, and withſtand me, according to thy wonted cuſtome; yet muſt thou requeſt mee to relieve and helpe thee.

V. 12. *Becauſe of*] Concerning the Frogs which he had cauſed to come upon Pharaoh.

V. 13 *Villages*] The Italian hath it, *Courts*] Or villages, or countries.

V. 16. *Lice*] The Italian hath it, *Gnats*] or Butterflies, or horſe-flies, ſo many have interpreted the Hebrew word: yet others doe take it to be lice.

V. 18. *They could not*] Being hindred by God, from uſing their diabolicall deceits in this plague, which ſeemed to be more eaſie to imitate; and in the plagues which followed, which he did to take away all colour of excuſe from Pharaoh. *There were*] ſtayed upon them for a time.

V. 19. *The finger*] An effect of his omnipotence, to which no art can adde; confeſſing thereby ſecretly, that their miracles had been done by art. See Luk. 11. 20. *Vnto them*] Namely to Moſes and Aaron. Or elſe to his owne Magicians.

V. 22. *In the midſt*] This ſeemeth to be added againſt thoſe prophane perſons, who confeſſe the eſſence and glory of God in heaven, and deny his providence upon earth. Or againſt thoſe Idolaters, who thought God to be a particular God of his people, and that his power could ſtretch no further.

CHAP. IX. Vers. 6.

ALL *the*] By the 9. 19. and 25 verſes, it ſeemeth that all the Egyptians cattell did not dye: but the meaning is, that the mortality took hold of all kind of cattel, and conſumed great quantity of them.

V. 11. *Stand*] To practice wiles, or to ſeeke to withſtand him with falſe miracles: So it ſeemeth that the ſmall knowledge of God which they had obtayned: Ex. 8. 19. had wrought no converſion in them.

V. 14. *Send*] Or I will let flye, and ſhoot off like ſo many arrowes, which ſhall pierce thee mortally.

V. 15 *For now*] Beleeve not that, becauſe thou haſt hitherto eſcaped, that it hath proceeded from want of power in me, or that thou hadſt might to ſtrive with me: I have preſerved thee my ſelfe, by not caſting that mortality upon thee, which hath ſpoyled thy cattell.

V. 16. *Rayſed thee up*] Cauſed thee to be born into the world, rayſed thee up to royall dignity, and upheld thee till now, though I knew thine untamed malice, that by ſtriving with it, and overcomming it, I might manifeſt my omnipotency to all men, to the comfort of my people, and terrour to the wicked: See Ex. 14. 17. Prov. 16. 4. Rom. 9. 17. 1 Pet. 2. 8.

V. 17. *Exalteſt thou thy ſelf*] Like a bank to oppoſe thy ſelf againſt the increaſe, and free departure of my people.

V. 18. *Foundation thereof*] Since the firſt ſetting up of this kingdome, v. 24.

V. 19. *Send*] A warning out of ſuperabundant mercy, to make Pharaoh ſo much the more condemnable, and to ſpare ſuch amongſt the Egyptians, as had ſome feare of God in them.

V. 23. *Ran along*] Did run along upon the earth; The Italian hath it, *Did ſeize upon.*]

V. 27. *I have ſinned*] I confeſſe my ſin, condemne my ſelfe, and give God the glory of having commanded me juſt things, and to have puniſhed mee juſtly for my rebellion.

V. 28. *Mighty thunderings*] The Italian hath it, *Thunders of God*] That is to ſay ſo terrible and extraordinary.

V. 29. *I will ſpread*] This is the ancient geſture in praying, with armes ſtretched out, and the palmes of of the hands turned upwards.

V. 32. *The Rye*] The Italian hath it *Spelt*] or *Formenty*] which is the nobleſt kind of wheat.

CHAP. X. Vers. 1.

I *Have*] Seeing that through my juſt judgement, hee ſtill remaines hardened, I will have thee to urge him againe, that I may have new matter proffered me, to overcome and tame him. *I might ſhew*] That I might publikely ſhew the effects of them, and leave the memory thereof to poſterity, for a remembrance of my power and juſtice.

V. 2. *Thou mayſt*] That is, thou Moſes, and by thy means and inſtruction, every one of my people.

V. 7. *A ſnare*] That is to ſay, for an occaſion to make us guilty before God, and ſo to inſnare us in an inevitable ruine.

V. 9. *A feaſt*] And therefore it is fitting that all both great and ſmall, which are comprehended within Gods covenant, and bound to his ſervice, ſhould be preſent: And that we ſhould alſo have all our cattell with us, to offer unto God, according to his will.

V. 10. *Evill*] You ſtand provoking my wrath, and drawing on your own ruines, through your enterprizes and bold demands: the Ital. hath it, *Evill hangeth over you*] Others have it, you have evill before you; That is to ſay, you have ſome evill deſigne, which I will ſeverely puniſh, if I doe diſcover it. Hee

feared they would go quite away, to his losse, and the losse of his whole countrie, for losing the service of so many men, and therefore he will have them leave their children for hostages of their comming back againe, see Exo.1.10.

V.11 *For that*] The Italian hath it, *Seeing that*] If this be your sincere intent, be content that I grant you this, without desiring that which is not needfull thereto.

V.13 *An East-wind*] Raised by miracle, to serve for Gods work, see upon Gen.8.1.Numb.11.31.

V.17 *This death*] That is to say, this mortal plague, which will bring in a generall famine.

V.19 *The red Sea*] Called by the authors, the Arabian gulfe. This name of red hath been taken from this, because this Sea bounded the Land of Edom, or Idumea, 1 King.9.26. 2 Chron.8.17. and Edom signifieth red. The Hebrew word signifieth the Sea of Sea grasse, which is a kinde of grasse, or small Sea bull-rush.

V.21 *May be felt*] Through the thicknesse of the vapours, and the mist raised by miracle, to hinder the Sunne-beames, and dimme (yea put out) any artificiall light.

V.24 *Called unto*] very like it was after the darknesse was past, for before no man could stirre out of his place.

V.26 *With what*] Of what kinde of cattel, and what number.

CHAP. XI. VERS. 1.

Said unto] Namely before Moses withdrew himself for the last time from before Pharaoh.

V.5 *That sitteth*] He who is acknowledged, for Prince, and successor, is already installed in the Kingdome: others have it, *That must sit. Behind*] According to the use of those days to make the men, and maide servants turne the mill. Judg.16.21. Isa.47.2 Matth 24.41.

V.7 *Not a dog*] There shall be no stirring nor noise, so much as to make a dog barke in the night, every thing shall be exceeding quiet: see Jos. 10. 21.

CHAP. XII. VERS. 1.

Spake] It is likely that this was before the plague of darknesse.

V.2 *This moneth*] Called by the Hebrews Abib: Exod.13.4.and 23.15.Deut.16.1.and by the Chaldeans Nisan, Hest.3.7. which was the moone after the Equinoctiall of the spring. *Shall be*] Whereas untill this day the yeare hath begun the moone after the Autumnall equinoctiall, Gen.7.11. and 8.5,14. hereafter you shall have an holy yeare which shall begin the fore-said moneth of Abib, and the other yeare shall remaine for civill acts, and affaires: see Exo.23. 16. and 34.22.

V.3 *In the tenth*] This keeping of the Paschall Lambe for foure dayes or there abouts was ordained to teach the preparation, and sanctification, required in the participation of the Sacraments. And also to figure unto us that Christ the true mysticall lambe, after his solemne consecration through Baptisme, should exercise his function for three years and a half untill his death: see Dan.9.27 Christ did also the tenth day of this moneth, make entrance into Jerusalem: and the fifteenth he was crucified. Now because there is no mention made elsewhere of this keeping; it is likely that it was one of the singularities for the first celebration, v.6. which had no perpetuall Law. *Every man*] the Italian hath it, *Every house*] To shew the communion of the Church, in the enjoying of Christ, and his benefits.

V.4 *Take it*] Let them joyntly provide the lambe, and provide in common, for all things required for this action. *According to the number*] in such manner, that these two, do make out of their families, a sufficient number, to eat up a lambe at one time.

V.5 *Without blemish*] A figure of Christs perfect justice and innocency: Heb 9.14.1 Pet.1.19.

V.6 *Until the fourteenth*] Towards the end of which day, which was at the setting of the sunne, the lambe was killed, made ready, and eaten, v. 18. Lev. 23.5. Num.28.16. and then immediatly after, being the fifteenth, begun the feast of unleavened bread, Lev.21 6. Num.28.16. and ended on the even of the one and twentieth. *In the evening*] The Italian hath it, *Between the two evenings*] The Jewes anciently used no houres but did part the light, or naturall day, into morning, midday, and evening. Psal. 55 18. Dan. 6.10. Now the midday and evening, were by them called by a duall name, as who should say two middayes, and two evenings, because that under the name of midday, were comprehended two houres before, and two houres after the just meridionall point: and under the name of evening, the beginning of the sunnes declining, untill the full setting thereof. The Romanes brought up the division of day light into twelve houres, whereby this time of two evenings, was then accounted from the ninth houre, or three in the afternoone, untill the sun was set: see Acts 3.1. and 10.3.6. and this time answereth just to the time of Christs death. Matth.27 46. Mark. 15.34.

V.7 *Of the blood*] For a marke to distinguish those houses which God would free from that corporall death, which should overthrow the Egyptians houses, and for a figure of the application of Christs bloud in baptisme, for the redemption from everlasting death, which falls upon the rest of the world:

see

ſee concerning the ſpirituall ſeale, figured by this: Rev. 7.3. and 9.4. and 14.1. This circumſtance alſo was ſingular for the firſt Paſſeover.

V.8 *Let them eate*] So Chriſt having ſealed us with his bloud in Baptiſme, to abſolve us from death, and damnation; doth afterwards give himſelfe to us for food: whereof the holy Communion is a Sacrament. *In that night*] In the evening of the fourteenth, the night of the fifteenth comming in, into which night the neale did alſo ſomewhat extend it ſelfe. *Roſte*] To figure Chriſts ſufferings, which were extreame and univerſall, without any drop of comfort, or refreſhing: ſubſiſting in the fire of Gods anger againſt the ſin of man, for which he was become pay-maſter. Pſalm. 22.15, 16. John 19. 28. Through the onely juice (as one may ſay) of his owne juſtice and innocency. *With unleavened bread*] In remembrance of their haſty departure out of Egypt, verſe 34. and for the peoples poverty in that countrie: Deuteron. 16.3. and to teach us that none can participate of Chriſt, with the leaven of hypocriſie, impurity, or malice: Matth. 16.6.11. 1 Cor. 5.7, 8. *Bitter hearbs*] The Italian hath it, *Wilde lettuce*] So the Hebrew word is tranſlated by the ancient: and ſo now the Jewes do uſe to eat wilde ſuccory, which hath been holden for a kinde of lettuce, dipped in a certaine ſauce made with other bitter hearbs. That ſignified at that time, the troubles which ſhould accompany the people at their going out of Egypt, untill they did arrive into the Land of Canaan. And for ever the tribulations of all the true faithfull partakers of Chriſts life, and of his ſufferings, Mat. 20.22, 23. Rom. 8.17.

V.9 *Raw*] Ill, or half dreſſed. As a figure of Chriſt, who to be our true Paſſeover, was to be afflicted to the uttermoſt. Iſa. 53.3. *Sodden*] Becauſe that water correcteth and tempereth the ſcorching of the fire; which did not befall Chriſt at all, who felt the heat of Gods wrath againſt ſin, without any lightening or eaſe. *Head*] this betoakeneth alſo that Chriſt ought to be apprehended by faith, in his whole perſon; his office, grace, juſtice, and benefits without any diviſion. *The purtenance*] Namely that which was to be eaten, and not be offered unto God, as the fat, the caul, and the kidneies were: 2 Chron. 35.12.14.

V.10 *Ye ſhall let nothing*] to avoid ſuperſtition, and to ſhew that Chriſt muſt be apprehended whole and at once.

V.11 *with your loines*] the Italian hath it, *Have your loines*] with your garments girded, and tuckt up, after the manner of travailers, to be ready to depart out of Egypt. A figure of all the faithfuls preparation, to expect Chriſt for their full deliverance, diſburthened of all affections, ſollicitudes, and other carnall hinderances: Luke 12.35. 1 Pet. 1.13. This ceremony was alſo ſingular, and peculiar for that firſt Paſſeover, as it appeareth by our Saviours Paſſeover with his Apoſtles. *Paſſeover*] that is in commemoration of the paſſing over of the deſtroying Angell, by whom I will work your deliverance. It is a figure and Sacrament of Chriſt his paſſing out of the world to the Father by death: Joh. 13. 1. by which the Church hath obtained redemption.

V.12 *Execute judgement*] Either that the Idols of Egypt by miracle were thrown down, or that he only meaneth, that through his judgements upon Egypt, he would confound the falſe Gods thereof, that they ſhould not be able to eſcape. See upon Iſa. 19.1. and 46.1. and elſewhere in the Prophets. *I am*] a manner of affirming a thing, as it were by oath, as if he ſhould ſay; as certaine, as it is true that I am the Lord.

V.13 *A token*] of ſafety to you, and for a diſtinction to mine Angel: as Ezech. 9.4. Rev. 7.3. *To deſtroy you*] not like unto the Egyptians plague.

V.14 *For ever*] All the time that ceremonies ſhall laſt, namely till Chriſt, who by the fulfilling of them, ſhall aboliſh the uſe of them, bringing in a new age, and ſtate in the Church, Rom. 10.4. Col. 2. 16,17.

V.16 *A holy*] That is to ſay, a ſolemne and holy day, on which the people ſhall meet in a place for the publique ſervice of God, to be inſtructed in his word, and to render unto him the worſhip of praiſes, and ſacrifices, &c. Lev. 23. 35,36. *May be done*] Unleſſe it were in caſe, that eay ſhould fall on the Sabbath, which day the making ready of meat was forbidden: Exo. 16.25. and 35. 3. And it is credible that this permiſſion did extend alſo to other ſolemne feaſts.

V.22 *Ye ſhall take*] This alſo was ordained only for the firſt Paſſeover. *Until the*] That is to ſay, before the ſlaying of the firſt borne be ended: for otherwiſe they went out in the night, yet ſomewhat neere the morning, v.42.

V.23 *will paſſe*] The Italian hath it, *When the Lord ſhall paſſe*] That is to ſay, ſhall cauſe his deſtroying Angel to paſſe.

V.24 *This thing*] The generall command of the Paſſeover, and unleavened bread, but not to obſerve all the particular forenamed orders.

V.25 *when ye be*] For the Paſſeover, by reaſon of many diſcommodities, was kept but once in the wilderneſſe, and that by Gods expreſſe command: Num. 9.2,3. *This ſervice*] The Sacraments being part of the ſacred acts of the publique ſervice of God.

V.27 *The ſacrifice*] The Paſſeover ſignified Chriſts ſacrifice, and likewiſe the application which the faithfull man, ought to make thereof to himſelfe, through a lively faith; wherefore the Paſſeover participated, both of the ſacrifice, wherein he is offred to God, and of the Sacrament, wherein his grace is received. As it was a ſacrifice: Exod. 34.25. Num. 9.7. 13. Deuteron. 16.2.5. the bloud of the Lambe was ſprinkled in a holy

place by the Priests; and the fat, the caul and the kidneyes were burnt upon the Altar, Deut.16.2. 2 Chron.35. 11,12,14. According as God did afterwards specifie these ceremonies. As it was a Sacrament the flesh was eaten by every particular person. *Bowed the head*] in token of submission, and reverent acceptance of the commandement.

V.29 *Captive*] That is to say, of the slaves. Exo. 11.5. who wrought in irons, and in the prison also, where they were shut up after their work, see Judg. 16.21.

V.31 *He called*] He caused him to be called, and told in his name, for Moses did see Pharaoh no more, Exo.10.29.

V.32 *And blesse me*] that is to say, pray unto God for me, laying aside all hatred and rancour.

V.34 *Leavened*] Before the water was well dried up in it, or was well setled, which is required in dough, although it be unleavened, before it be baked; because that howsoever all leaven was forbidden from the beginning of the fifteenth, verse 15. 19.

V.35 *They borrowed*] They had done it after the ninth plague, before the tenth: Exo.11.2.

V.36 *They lent*] the Italian hath it, *They had lent*] see upon Exo 3.22.

V.37 *Succoth*] This name seemeth to be given to this place, by reason of the cabins and bowres, which the people made there in hast, for their first resting place. *On foot*] That is to say, compleate, and able men, fitting to walke in battaile array without riding upon beasts, or in waggons, like women, and weake old men, and little children: Num.1. 45,46. *Children*] the Italian hath it, *Houshold*s] That is of women and children.

V.38 *Multitude*] that is to say strangers, the Israelites servants, or some which had voluntarily joyned themselves whith them: see Numb.11.4.

V.39 *Leavened*] It had no leaven amongst it, because it was forbidden, nor was not well made up, by reason of the haste, v. 34. *Prepared*] that is to say, before hand.

V.40 *Four hundred*] Within this account is comprehended all the time since Abraham came out of Chaldea, Gen.12. 1. and he and his successors remained as strangers in divers countries, for the people were in Ægypt but 210. or 215.yeares.

V.42 *To be much observed*] That is to say, solemne, and hallowed by many ceremonies, which God ordained to be straightly observed, making it more famous than any night in the yeare, by the remembrance of so many benefits, and wonders. *For bringing them*] The Italian hath it, *when he brought them*] or chosen to bring them out, in, or after that he had brought them out.

V.43 *A Forrainer*] by nation, or by religion, who is not by circumcision incorporated into the Church of God, to which alone are made the promises of grace; and to whom also appertaine the seales and Sacraments thereof.

V.44 *Hast circumcised*] Seeing he had voluntarily embraced the Churches faith, and desired to weare the Character of it: see upon Genes.17.12 *He shall eate thereof*] That is to say, he shall have right to it, and libertie to do it, and shall be bound thereunto. As under the Gospell, a man hath no right to the Lords table, if he hath not been baptized: and even as one that is not living, cannot be nourished.

V.45 *A forreiner*] He that upon some occasion liveth amongst the people, and is not by right, nor religion incorporated. And the same must be understood of the mercenary and uncircumcised stranger.

V.46 *In one house*] Every familie shall eat it in one and the selfe same place: verse 3. *Not carry forth*] To avoid all superstitious abuse, out of Gods ordinance, and to shew that out of the Church and the communion of Saints, there can be no participation of Christs spirituall goods. *Neither shall ye break*] A figure of Christ whose bones were not broken, as the two theeves bones were: John 19. 33. to shew that no man had power to take away his life; but that he voluntarily had laid it downe: John 10.48.

V.48 *Of the Lord*] Or to the Lord, that is to say, to his honour and service. *All his maks*] see Gen. 17.10.

CHAP. XIII. Vers. 2.

Sanctifie unto me] Tell the people from me, that besides the most ancient custome, Genesis 4. 4. every first borne, as escaped, through my favour, out of the slaughter of the first borne of Ægypt, verse 15. belongeth unto me as a sacred thing wherefore the firstlings of the cleane beasts shall be offered unto me, and the flesh shall be for the Priests: Num.18.17. they of uncleane beasts shall be redeemed, verse 13. and the price given to the Priests: Num.18.15. the first borne of men shall be consecrated to my service. Now in exchange of these, God afterwards took the Levites, Num.3.12. and 8.16. and after this first exchange, the first borne were to be redeemed with money, and the money was to be given to the Priest: Num.8.15.16.

V.3 *There shall*] That the memory thereof may be preserved by this observation.

V.4 *Abib*] See upon Exo.12.2. the Hebrew word signifieth an eare upon the stalke, or the corne eared, which beginneth in those countries to be so about Easter: Exo.9.31 Lev 23.10.15.

V.9 *For a signe*] That is to say, in stead of remembrances,

brances, which men uſe to carry about them, to preſerve or renew the remembrance of any thing, See Deut. 6.8. Pro. 3.3. and 6.21. and 7.3. Iſay 46.16. *That the*] to give thee occaſion to meditate continually upon Gods Commandements: to which thou art ſtraighely obliged by this admirable deliverance, through which he hath gotten thee wholly to himſelfe.

V.12. *Set apart*] that is, lay aſide all the intereſt thou haſt in them, and reſigne them wholly to the Lord.

V.13. *Of an Aſſe*] and likewiſe of every other unclean beaſt, which is not fitting for ſacrifice, *Breake his*] to the end that which belongeth to the Lord, may not be put to any other ordinary uſe.

V.16. *Frontelets*] the Hebrew word ſignifieth ribonds, or liſts of skins or parchment, which they tied about their armes, or forehead for a remembrance. The Jews did uſe to weare them for devotion, writing ſome ſentences of Scripture upon them, and were called in Greek Phiacteries, that is to ſay, preſervers of memory, Mat. 25.5. afterwards they uſed them for ſuperſtitious preſervatives againſt ſickneſſe, and other ſiniſter accidents.

V.17. *Of the Land*] drawing towards that land, *leaſt peradventure*] meaning, that it was fitting the people ſhould firſt be accuſtomed to labour, enclined to obedience, and ſtrengthened in faith, by the long journey in the deſert, before I put them to the triall of war againſt the Cananites: and that all hope of returning into Egypt may be taken away from them, knowing no other way but through the red ſea, which ſhall miraculouſly be opened for them, and preſently ſhut up again. Now this is a kind of human diſcourſe: For God is no way tied to means, for to come to his ends, yet he doth ſet down many very convenient and fitting ones according to the free diſpoſition of his wiſdom.

V.18. *The wilderneſſe*] of Etham, Num. 33.8. *Harneſſed*] the Italian hath it, *in array*] the Hebrew word ſeemeth to ſignifie in ranke by five and five, Joſ. 1.14. others *harneſſed*] according as the Hebrew phraſe implyeth, wearing of the ſword belt about the fifth rib, that is to ſay, about the five laſt ſmall ribs.

V.19. *Of Joſeph*] together with the other Patriarchs Acts 7.16.

V.20. *Succoth*] ſee Exo. 12.37.

V.21. *The Lord*] the Son of God perſonally, 1 Cor. 10.9 therfore called the Angel of the Lord, Exo. 14. 19. *went*] he ſhewed his preſence in power and operation, joyned to this ſigne, and inſtrument, whereſoever he removed or tranſported himſelfe, *a Pillar*] an airy body, like a cloud in ſight, and quality, miraculouſly formed, ſtanding upright and ſpreading it ſelfe very high in the aire. After the Tabernacle was ſet up, this Pillar had its baſis upon it, Exod. 40.38. Num. 9.15. and remained ſo in the middeſt of the Hoſt, when God would have it ſtand ſtill: and when he would have it march on it removed to the head of the hoſt, *to lead them*] through thoſe deſerts, & uninhabited ſands, without any beaten way, Num. 10.33. Deut. 1.33. it was alſo to make them a ſhade, and keep them from ſcortching, Pſa. 105.39. *a pillar*] it was the ſame Pillar in ſubſtance, as the firſt was; but by night by miracle it ſhewed otherwiſe, and was for another uſe, *By day and night*] as well by day as by night, as it pleaſed God to cauſe them to remove, now at one time, now at another, Numb. 9.17 and ſome times alſo cauſes them to march diverſe dayes and nights without reſting, Num. 10.33. and 33.8.

V.22. *He tooke not away*] all the time they were in the wilderneſſe.

CHAP. XIV. VERS. 2.

THat they turne] whereas the right and direct way to the land of Canaan is on the left hand, let them draw to the right hand towards the red ſea: *Pihahirot*] the Italian hath it, *the throat*] or *gorge of Hirot*] hils which made a head to the red ſea, into whoſe throat Pharaoh thought that the people running away, would incloſe themſelves.

V.3. *The Wilderneſſe*] they thought to have ſaved themſelves in the wilderneſſe, but the difficulty therof hath affrighted them, wherefore they have turned aſide, to ſhut themſelves up, and incloſe themſelves, within the ſtreights, of theſe mountaines.

V.5. *Fled*] made a ſhew of going away, intending not to returne, contrary to Pharaohs opinion, grounded upon Moſes his firſt propoſition, Exo. 3.18 and 5 3. which, Pharaoh diſobeying, and now again following them in an hoſtile manner. Moſes was no more tied in that unto that firſt propoſition, and the peoples departure was juſtified by Gods providence.

V.7. *Over all*] certain heads commanded over all this number of chariots: or over every chariot there was an Officer, who had the rule over them, that were upon the ſaid chariot.

V.8. *A high hand*] openly, freely, with diſplaied banners, not like runnawaies.

V.10. *Cried out*] through feare and perturbation: not with a faithful calling upon him.

V.15. *Wherefore*] It is likely that Moſes amazed at the peoples murmuring, was gone aſide to pray unto the Lord: who chideth him, not for the holy act of praying, but for his feare, which ſtayed the execution of that which he had already abundantly conſented unto. And did alſo let him know, that hee was readier to heare him, than hee was to call upon him.

V.16. *Divide it*] thou making this ſigne which I commanded thee, my ſelf at the ſame time will produce the effect of it, v.21.

V.19.

V.19. *The Angel*] the Son of God himſelf, the perfect pattern and eternall Mediator between God and men,Exo.13.21. *removed*] the Italian hath it, *went away*] removing the pillar, which was the ſigne of his preſence,he ſpread forth his power behind the hoſt, as well as he had done before it.

V.20. *To them*] the Italian hath it *to the one*] namly to the Egyptians, that part of the pillar which was towards them, being like a cloud, whereby they were hindred in their purſuite, *to theſe*] the Italian, *to the other*] namely to the Iſraelites, to whom the other ſide of the pillar, appeared like fire, to ſhew them the way.

V.21. *By a ſtrong*]which in part was a ſigne of Gods preſence, who wrought therein by his omnipotency: and in parts was an inſtrument of his working: Yet above all naturall property of its owne; but rather contrary to it, its property being rather to ſpread the waters abroad, than to gather them up in a heap. Others ſay that it was to dry up the muddy bottome of the ſea,Gen.8.1.Exo.15.8.

V.24. *Morning watch*] according as anciently the nights in ſtead of houres, were divided into ſo many watches,the number of which is not certainly known: ſee 1 Sam.11.11. *Looked*] a figurative terme, aſmuch as to ſay darted his thunderbolts,as it were out of the lightning of his eyes,Pſa.77.18,19.

V.25. *Looke off*] having broken them or brought them out of order with the thunder, *Drave them*] the Italian, *He did lead them*] going before them,hindered them in their purſuite.

V.27. *His ſtrength*] the Italian hath, *His violent courſe*] that is to ſay a violent fall of waters ſo heaped up, *Overthrew*] by ſome impetuous wind, or otherwaies.

V.30. *Upon the ſea ſhore*]which were driven thither by the boyling of the ſea, which in that manner caſteth up dead carkaſſes,See Pſa.74.14.

V.31. *Beleeved the Lord*] through confidence, and entire dependency of the heart and conſcience upon him, as their Soveraigne: *Moſes*] through acknowledgement, obedience, and docility, as towards Gods ſervant and ambaſſadour,Exo.19.9.

CHAP. XV. VERS. 2.

Song] the ſubject of my praiſes and holy ſongs, *prepare him an habitation*] the Italian hath it, *glorifie him*] the Hebrew, I will give him ornaments, and trimmings; others, I will let him up a habitation, that is to ſay a holy place, where hee ſhall be ſerved and honored.

V.8. *With the blaſt*] whereby he intimates that the wind, Exo.14.21 was miraculouſly raiſed by God, and accompanied with a ſupernaturall property.

V.11. *Fearefull*] the Italian *Reverend*]who by thine excellent and famous works, cauſeſt thy ſelf to be reſpected and feared.

V.12. *The earth*] it ſhould ſeem he meant the miry bottom of the ſea, wherein many did ſtick.

V.13. *Towards thy holy habitation*] That is to ſay, the land of Canaan where thou haſt determined to ſet thy holy temple,and the habitation of the ſignes of thy preſence,in grace and power.

V.14. *Shall heare*] The Italian, *Have heard it*] He ſpeaketh of times to come, in words ſignifying times paſt, according to the manner of Prophets.

V.16. *As ſtill*] The Hebrew hath it, quiet and mute: See Gen.35.5. Pſa.76.6.

V.17. *The mountaine*] that is to ſay,the hilly countrey of Canaan, which thou haſt choſen for the place of thy ſervice, and for the habitation of thy people. Deut.32.8.9. eſpecially mount Moriah deſtinated for the building of the Temple,Pſa.75.

V.20. *The Prophetеſſe*] See Num.12.2. *A timbrell*] according to the manner of publick rejoycings,Judg. 11.34. 1 Sam.18 6. Pſa.68.26. *Dances*] That is to ſay, mounting motions of the body, in token of rejoycing, exultation and rapture of the mind, without any laſciviouſnes or lightnes: See 2 Sam.6.14.21. others tranſlate it *Flutes*.

V.21. *Anſwered*] In manner of an antheme, as 1 Chron. 16.41. 2 Cron. 5.18. Eſdras. 3.11. Jer. 33.11.

V.23. *Marah*] That is to ſay, bitterneſſe, or a bitter thing.

V.25. *A tree*] Either that this naturall property was in the wood,increaſed peradventure,and ſtrengthen'd by miracle: or that all the vertue proceeded immediatly from God, and that the wood was but only a token appointed by Gods will, as 2 Kings 2. 20. and 4.41. to which it pleaſed him to joyne his power, to exerciſe the peoples, and Moſes faith and obedience, *Made*] he began to give them ſtraiter lawes of obedience, having by the meeting with theſe waters, had a triall of their perverſeneſſe, and by the miraculous changing of them, given them ſufficient cauſe to depend wholly upon his providence, Exod.16.4. Deut. 8.16.

V.26 *Diſeaſes*] And other plagues, *Heal'eth*] Or preſerveth,2 Cron.30.20.

CHAP. XVI. VERS. 3.

By the hand] by theſe miraculous plagues, wherewith the Lord ſmote the Egyptians.

V.4. *From Heaven*] a food created by God in the aire, wherefore it is called the corne of Heaven and Angels,Pſa.78.24,25.and 105.40.

V.5. *Prepare*] Becauſe that Manna might be prepared diverſe waies. V.23. Num.11.8.which was forbidden on the Sabbath day,Ex.35.3. *Bring in*] for the Sabbath dayes meales.

V.6.

V.6. *That the Lord*] and not we of our own proper motion.

V.7. *The glory*] A miraculous effect of his soveraign power, namely Manna.

V.9. *Before*] towards the pillar of cloud, which was a token of Gods presence.

V.10. *The glory*] Some extraordinary and divine brightnesse, Lev.9.6.23. Num.14.10.

V.12. *At even*] The Italian hath it, *Betweene the two evens*] see upon Exo.12.6.

V.13. *The dew*] The Italian hath, *A floure of dew*] this was a superficies, of a liquid and aereall substance which through the coolenes of the morning was congealed into little cornes, which were Manna.

V.14. *Gone up*] The Italian, *Vanished*] that liquid body beeing turned into cornes.

V.15. *Manna*] It should seeme that at that time Manna was the name of the airy honey or honied dew, which to this day is to be found in diverse places, like to that of the wildernes, which was always so called by the Easterlings. But Moses presently sheweth the difference, namely, that this was produced and sent by miracle, for the time of their pilgrimage in the desert, whereas the other is naturall, and falleth only in certain places and at certain seasons.

V.16. *To his eating*] That is to say, his own and his families: *An Omer*] A kind of measure containing the tenth part of an Epha. v.36.

V.20. *Left of it*] either through distrust or curiosity.

V.22. *Same*] this sheweth that the people made this provision of their own accord, to the end that they might observe the Sabbath, and that Moses had not as yet declared unto them Gods command concerning that, in the v. 5. wherefore the rulers feared the people had transgressed the commandment, which was to gather no more but an Omer a day.

V.23. *Bake*] For Manna was to be dressed these two ways, Num.11.8.

V.25. *Unto the Lord*] Dedicated to his service, laying aside al other businesses.

V.29. *Let not man go out*] To gather Manna, or to do any servile work, because he was to be at the holy assemblies, Lev.23.3,4. and it was lawfull to go a Sabbath dayes journey, Act.1.12. to walk upon lawfull occasions.

V.33. *Said unto*] After the Tabernacle was set up *a Pot*] which was of gold, Heb.9.4. *Before the*] before the Arke which afterwards was the expressest and holiest signe of Gods presence.

V.35. *The testimony*] That is, the Arke called of the testimony, because that within it were the Tables of the Law, Exo.25.25. Deut.10.5. wherein the Lord hath testified, that is to say declared his will concerning mans duty; and the Tables thereof, are the sacred monument of his covenant, Deut.31.26.

CHAP. XVII. VERS. 1.

Commandment] Declared unto them by the standing still, or moving of the pillar, Exod.13.21. Now between Sin and Rephidim there were two resting places in Dophca and Alus, Num.33.12,13.

V.2. *Do ye tempt*] Make a rash triall of his power, and truth through incredulitie? and of his patience, through malice and boldnesse *The Lord*] the son of God, who was personally present in the middest of the people, and did conduct them: See Exo.13.21.23.21. and so the Apostle expounds it, 1.Cor.10.9.

V.5. *Elders*] See Exo 3.16. Now they were to bee eye witnesses of the miracle, which was denied the people, either by reason of their incredulity; or to cause them to beare more reverence to the wonderful works of God, see Exo.24.1.9.

V.6. *I will stand*] I will cause the pillar to stand there, in token that in that very place I will shew forth the power of my presence.

V.7. *Massa and Meriba*] Temptation and strife: see another Meriba, Num.20.13.

V.9. *I will*] Thou Josua shalt do what belongeth to a Captain, and I will look to my office of Prophet, to mediate with God for his assistance, and to use the rod, the instrument of his miracles, to dispense that grace and supernaturall power unto thee, which I shall have obtained by my prayers.

V.10. *Hur*] which sheweth that he was the head of the tribe of Judah, which had the precedency of the other: see Exo.24.14. 1 Chron.2.19. So Hur was under Moses the chief politick magistrate, as Aaron was chief of the Ecclesiasticall order; and by these three was represented the whole body of the people, when they joyned in prayer for the publick welfare.

V.11 *Held up*] with the rod in it: For a token as well of the perseverance, and fervour in prayer, as of Gods action which followed in saving the people. As contrarywise the letting down of the hands, did shew the slacking of prayer and therewithall the slacking of Gods working. The stone signifieth Christ, the only prop of faith which he also as high Priest of the Church like Aaron, and her chief head and King, like Hur, strengtheneth in all fights by his intercession, Luke 22.32.

V.14. *In a Booke*] The Italian hath it, *In the Booke*] which thou writest by mine appointment, Exo. 34.27. Deut. 31.9.22. which is nothing else but the volume of the five books of Moses: *Rehearse it*] The Italian, *Put it*] cause him to understand it well that he and all other heads of the people, which shall be his successors, may put this my command in execution, when I shall give them occasion so to do, as I did to Saul, who neglected it.

V.15. *An Altar*] according to the custome, as well for to give Gods thankes for his deliverance, as to leave a

monument of it behind him: *Called the name*] not for to attribute Gods incommunicable name to the Altar, but to make it beare this *Motto*, as it were for a title, or inscription. Or because he would now professe this thankfulnesse, and erect in this altar a lasting monument thereof. See Judg. 6.24. Jer. 33.6. and 33.16. Ezech. 48.35 *Jehovah-Nissi*] The Italian hath it, *The Lord is my banner*] he under whom, and by whose power I fight, and is also the only authour of my victories, through which I erect banners and trophies, Psa. 20.6 and 60.6.

V. 16. *Because the Lord hath sworne*] The Italian hath it, *Certain it is that there is a hand upon the throne of the Lord*] That is to say, the power of God, spread from his celestiall throne, is it which hath given his people this wonderfull victory. I did but only shew it by lifting up my hand from the stone which I sate upon. Others expound it, the Lord upon his throne hath lifted up his hand, that is to say, hath sworne he will for ever have war against Amaleck: See Deut 32.40.

CHAP. XVIII. VERS. 2.

After he had] Which is conjectured to have happened upon the occasion set down, Exod. 4.24,25. Others after her dowry, that is to say, bringing his daughter to Moses, and sending before him cattell, and other goods, which he gave for a dowry, or for a present to Moses, as Gen. 32.16.

V. 4. *Eliezer*] That is to say, God is my help.

V. 11. *For in the thing*] that is to say, the Egyptians harmes have not befallen them by chance, but they were a just punishment of God upon the oppressors of his people, through which he hath been exalted above all their false gods, which could not escape him.

V. 12. *Sacrifices*] To give thanks; with which Sacrifices, feasts were made in the presence of God, Deu. 12.7 and 27.7 *Before God*] before the pillar in which God appeared.

V. 15. *To enquire*] that is to say, to desire of mee the determination of doubtfull, and litigious cases, that are amongst them, whether there were any speciall revelation required for the doing of it: or whether the ordinary guide of the Spirit of God in Moses was sufficient to resolve them. See Exod. 31.7. 1 Sam 9.9.

V. 16. *Matters*] That is to say, a cause or a suite.

V. 18. *Both thou and this*] Thou for the greatnesse of the labour, and the people for the tediousnesse in expecting, and for want of decisions to rule them in their doubts.

V. 19. *God shall be*] Thou mayest hope for a blessing from God, who accompanieth a good order, and holy wisdome: *Be thou*] that is to say, it is enough for thee to be a meanes between God and the people, to rule Gods answer, in highest, and obscurest businesses, and to relate from him to the people, not only the determinations of particular causes, but his generall laws also.

V. 23. *Shall also go*] Thou being thus eased, and the people maintained in peace and good order, by the ease, and speedy administration of justice; it may undoubtedly conduct happily arrive into the land of Canaan, which God hath promised them, and prepared for them.

V. 24. *Harkened*] namely with Gods approbation, Numbers 11.16. and the peoples consent, Deuter. 1.14.

V. 25. *Rulers*] Succeeding in order to one another, *Of thousands*] of men and their families.

CHAP. XIX. VERS. 3.

Went up unto God] To mount Sinai, where God had brought the pillar of cloud, wherein he was present.

V. 4. *Bare you*] Taken you into my charge and government, conducted, and defended you, as the eagle carrieth her young ones upon her wings, Deut. 32.11. *Unto my self*] to this place where I appear unto you, and communicate my self unto you in grace and blessing, as to my children into my house, and consequently into the land of Canaan, where I have established my firme residence on earth, and finally to heaven, the seat of my glory, and last marke of your vocation.

V. 5. *Treasure*] A people esteemed above all other, to whom I will communicate my most peculiar favours, and of whom I will take a particular care. The Hebrew word signifieth a store-house of rare and precious things. *All the earth*] And therefore also have I freely chosen that people, which it pleased mee to chuse.

V. 6. *A kingdom*] not a prophane state, but sanctified, for the true service of God, over which the Son of God raigneth, not only as a King to command and threaten: but as a Priest also to reconcile, expiate, pardon, &c. Psal. 110.4. tempering the one office with the other.

V. 7. *The Elders*] See Exo. 3.16.

V. 10. *Sanctifie them*] Give them order to cleanse themselves from all corporall and spirituall uncleanesse, and bid them prepare themselves to receive my Law with all manner of devotion: See Gen. 35.2. Jos. 3.5. and 7.13.

V. 11. *will come down*] He will appeare here below, in the likenesse of that glory in which he dwelleth in heaven.

V. 12. *Set Bounds*] not only to keep the people in awe, and feare of God, 1 Sam. 6.19. but also to teach them, that through the Law there is no accesse to God by grace, Heb. 12.2. there being always between the bar of mans sin, and Gods justice, Isa. 59.2. and that be-

betwixt God, proceeding according to his Law, and sinneful man, there needeth a Mediator, for satisfaction, and expiation, as Moses was for relation, and communication, Gal. 3. 19.

V. 13. *Soundeth*] namely with an even and sweet sound, opposite to a loud and rough sound. V. 16. by which was signified the voyce of the law which thunders, terrifies and beates off; as by the other, the voyce of the Gospel, which calleth, and gathereth together: See Num. 10. 7. 1 Kings 19. 12. Heb. 12. 19. *To the*] drawing neer the foot thereof, v. 17.

V. 15. *Your wives*] The Italian hath it, *To a woman*] though it be your lawfull wife, the use of which doth not contaminate the conscience, Heb. 13. 4. Yet it having much sensuality in it, this was one of the ceremoniall abstinences of the Law, 1 Sam. 21, 4, 5. Zach. 7. 3.

V. 16. *Thunders*] tokens of Gods terrible Majesty, and to teach us that the Law was given after sin, to abate mans pride, to terrifie and awake mens consciences, to have recourse to the grace of the Gospel, Heb. 12 19. *A thick cloud*] as it were to shadow the brightnesse of Gods glory, which is not communicated unto us by the Law, but by the only grace of Jesus Christ, See 1 Kings 8. 12. 2 Cor. 3, 13, 18 and 4. 6. *Trumpet*] an instrument of command, justice, war and uproare. A figure of the rigor of the law in commanding, and of its force, in piercing the consciences, Heb. 12. 19 opposite to the sweet sound of the Gospel, 1 Kin. 19. 12: *All the people*] yea and Moses himself, Heb. 12. 21.

V. 18 *In fire*] to represent the power of Gods word, like unto that of fire, Jer. 23 29

V. 19. *By a voyce*] the Italian hath it *By thunder*] by a loud and resounding voyce: Yet distinct and intelligible; see Psa. 81. 8 John 12. 29

V. 22 *The Priests*] Before the Priesthood was restrained within the tribe of Levi, the first born of great families did execute the place; see Exo. 24. 5. Num. 8 16: *which come neere*] which present themselves before God, and go between men and him by prayers, sacrifices & ordinary service: see Lev. 10: 3. *Break forth*] lest he send upon them some suddain & unresistible plague to cast them to the earth.

V. 23 *Cannot*] they are sufficiently warned to take heed, and their own fear keepeth them back sufficiently, *sanctifie it*] separate it by this signe from all approaches and contamination of sinfull men.

CHAP. XX. VERS. 3.

Gods] Idols, to whom idolaters do falsly attribute any divinity; see 1 Cor. 8. 4, 5: *Before me*] in my Church, where I am present in grace and power, wherfore idolatry in it, is like an adultery committed before the husbands eyes, and despighteth God to his face, Isa. 65. 3, 5.

V. 4 *Image*] No representation of God absolutely: Nor likenesse of any creature to yeeld unto it any part of divine honor and service.

V. 5. *Jealous*] Impatient to see my divine glory taken from me, or imparted unto any else: and an implacable revenger of this wilfull sin. *Visiting*] I inquire after it and punish it: *of the Fathers*] As concerning eternall judgement upon the soule, every one dieth for his own iniquity, Jer. 31. 30: but for the fathers sins, the children are often punished in body, in goods and other things, which they hold, and derive from their fathers; Num. 14. 33 Sam. 19. 1 & 21. 5, 14: And besides, God often times cutteth the generation of the wicked, withdrawing his grace and spirit from it, whereby imitating their parents wickednesse, they are punished in the same manner, 1 Samuel 2: Mat. 23. 32, 35.

V. 7. *Shalt not take*] That is to say in oathes, and other kind of frivolous, unprofitable, rash, false and impious speeches.

V. 8. *To keepe it Holy*] To keep it, as consecrated to divine exercises of piety, and religion, Isay 58: 13. and effectually employ it wholly therein.

V. 10. *Of the Lord*] The Italian *To the Lord*] and dedicated to him and to his service. *Any work*] That is to say servile or toilesome labour or diligence about corporall things: Exodus 34. 21. Leviticus 23 7. Num. 28. 18. *That is*] That dwelleth with thee in the same city or countrey.

V. 12. *May be*] Or that they may bee prolonged through them, that is to say, that they may be instruments and a meanes of it, by their blessing, and that this good may befall thee from God by their means.

V. 18. *Saw*] They could perceive and hear plainly; *They removed*] The Italian hath *It trembled*] or went further off and fled.

V. 19. *Speake thou*] This request of the people was approved of, and allowed by God, Deut. 5. 28. and by this interposition of Moses, was figured the necessity of the great Mediator between God and men: See Gal. 3. 19. Which was also promised upon this occasion, Deut. 18. 16.

V. 20. *To prove you*] Whether this terror will breed in you a holy feare and reverence, which is the true spring of obedience.

V. 21. *Where*] Where he shewed the power of his presence, by these admirable effects and signes.

V. 22. *From Heaven*] From above, on high in the aire, on the top of the mount, Deut. 4. 36. Neh. 9. 13. And therefore, Heb. 12. 25, 26: It is said that he had spoken on earth.

V. 23. *Ye shall not make*] Imagine none in your minds, neither shape any with your handy work, neither set it up to be worshipped, through any customes or authority.

V. 24. *An Altar*] This is to be understood of some altars set up for some extraordinary service, Deu. 27. 5. Jos. 8. 31. or made only for the mean time, until the

Tabernacle was built, where the Altar was made of wood, or till the Temple was built where it was made of brasse: Exod.27.1. 1 King. 8.64. And it seemeth that God would have such transitory altars, to be of some meane stuffe, and of no durable forme, because that in ensuing times, they might not divert the people from the only altar, upon which he delighted to be serv'd. Deuteron.12.5. see Ios. 22. 16. 29.23. in token of the onely altar of the crosse of Christ. *Burnt offerings*] See Lev.1.3. *Peace offerings*] See Lev.3.1. *In all places*] Build no constant altars, so farre as it were my grace upon any place, at thy pleasure. For I will beare thee indifferently in any place where I shall give thee occasion or command to call upon me.

V.25 *Thou hast*] Thou having transgressed my commandement, the altar shall no more be holy, to sanctifie the offering, Matth.23.19.

V.26 *By steps*] This was in part changed in ensuing times when God caused the brazen altar to be made ten cubites high, 2 Chro.4.1. with an ascent: Ezec.43. 17. providing for modestie the Priests linnen breeches. Exod.27.42. Now the occasion of this commandement seemeth to be taken, from the shamefull shewes and actions which the Pagans used in their sacrifices.

CHAP. XXI. Vers. 1.

THe *judgements*] The Italian hath it, *The judiciall Lawes*] by which, judgements, in civill, and criminall causes, were to be regulated.

V.2 *If thou buy*] Which was lawfull in two cases: first, when one sold himselfe, and his children for poverty. Secondly, when he was sold for his theft: Exod. 22 3. *For nothing*] Because he had repaid the price which was given for him, by his servitude, Deut. 15.18.

V.4 *Have given him a wife*] Some forraigne bond-woman for a concubine to have children by: For it was not lawfull to abuse an Hebrew bond-woman in that kinde: v.8,9. and such conjunctions with forraigne women had not the streight bounds of lawfull marriages in them: see Deut.21.11. Neh.13.23.

V.6 *She shall bring him*] To make a publick declaration of this his will. *To the doore*] Of his Masters house. *Shall bore*] A bored eare was an ordinary signe of slavery: now doing of that act at the doore or upon the doore post, did shew that he was bound to that house: See Psa.40.7. *For ever*] Untill the yeare of Jubile: Lev.25.40.

V.7 *She shall not go out*] Under these words is covertly contained the commandment of espousing her, to save her chastity.

V.8 *Please not*] That is to say, if he be divorced from her therefore: Deut. 24. 1. *Let her be redeemed*] The Italian, *Let him make her free*] Without any price, v.11. see Deut.21.14. *Strange nation*] This is specified, because such a sale amongst Gods people, would have been void; as, being made against the aforesaid commandement, of making free for nothing wherefore he that would have defrauded the Law, would have sought a forraign buyer, to get his money againe. *Dealt deceitfully*] The Italian, *Broken his faith*] Namely the faith of a husband, by being divorced: see Mal.2.10.16.

V.9 *The manner*] Let him give her a dowrie for her virginity: Exod.22.16,17. see Gen.34. 12. 1 Sam.8.25.

V.10 *If he*] If he take another for himself, being betrothed to his bond-woman, v.8.14.

V.12 *Striketh*] Premeditatly, and on purpose. *Put to death*] By way of publick justice.

V.13 *But God*] Because that any thing which seemeth casuall, in respect of mens intentions is nevertheless alwayes governed by Gods providence. *A place*] The Cities of refuge, Num.36.11.

V.14 *Mine altar*] God had not made any place of freedom, for willfull and grievous murthers. Yet is was accustomed, that those who had done any offence to mighty men, might flie to the Altar: 1 Kings 1.50. as it were to crave mercy in Gods name, who in that place unfolded his mercy towards men, and to save themselves from violence, by the respect of the place, which was holy, and inviolable. But when others have sought, to abuse that custome for the immunity of cruell crimes, justice hath not regarded it, but hath been executed even in the place it self, 1 King.2.28. or drawing away the delinquent perforce from that sacred place: 2 Kings 11. 15.34.

V.19 *Be quit*] And free from mortall punishment.

V.20 *His servant*] Of a strange and prophane nation, over which kinde of servants, God did grant absolute Dominion with rigor: which was forbidden over Hebrew bond-men: Lev.35.29. *Under his*] Whileſt he continued striking of him so cruelly. *Punished*] He shall be punished at the Judges discretion, according to the diversity of circumstances.

V.21 *Continue*] The Italian hath it, *Escape*] That is to say, though he afterwards die of those strokes; because that it is presumed his masters intention was not to kill him. *His money*] his own goods, possessed by just sale: Deut.25.46. wherefore he hath power to chastise him, and make him obey him by force.

V.22 *And hurt*] That is on purpose, and voluntarily. *No mischief follow*] The Italian hath, *That no death happen*] Either of the Mother, or of the fruit already living. *Punished*] The Italian hath it, *He shall be amerced*] For the damnage which happeneth through violent, and forced deliverances or childe-births. *Shall pay*] Let him be forced to pay it.

V.23 *If any mischief*] The Italian, *If death happen*] A commandement directed to the Magistrates, for the ordering of publick punishments: and not any permission given to particular persons to work their own revenge.

V.24 *For eye*] This ought not to be understood rawly according to the litterall sense, which was never put in practice, but they are manners of speaking, to shew that the punishments ought to be paralleled with the faults, by a just proportion, though not alwayes in the same speciall kinde of suffering.

V.26 *His servant*] Namely an Israelite, as it is most likely.

V.29 *A man*] An Israelite or stranger of free condition, because for slaves there was a ransome, v.32.

V.30 *Laid on him*] by the partie, which is willing before the judge to remit the rigor of the punishment.

V.31 *Gored*] mortally. *A Son*] names of ages. *Be done unto him*] to the oxe and to the master.

V.32 *A man servant*] Of a strange nation.

V.33 *Or an asse*] Or any other tame beast.

CHAP. XXII. Vers. 1.

Five oxen] The punishment for stealing of an oxe is more grievous than for stealing of a sheep, because that in an oxe there is double dammage, of the beast it selfe, and of his service for plowing of the Land.

V.2 *There shall no bloud*] The Italian hath it, *There is no man-slaughter*] This death ought not to be taken for wilfull murther, nor be capitall. For the darknesse which the thief hath chosen to do his evill deed in, doth take away the use of judgement; and hindereth a man from containing himselfe within the moderation of a plaine and harmelesse guard, and defence. And also because that the publick safety requires this freedom, against the breakers of civill society, declared to be such and condemned for such. And naturall reason suffereth one to oppose violence against violence, when the assistance of publick power cannot be craved, nor lent in time, as in the night. And finally, because as the uttermost assault may be feared from a thief, so one may withstand him without any restraint or respect.

V.4 *Found in his hand*] Having neither sold it, nor killed it, v.1. and therefore he hath not shewed himself so hardened in his evill doing; and hath yet some hope that he would have restored voluntarily.

V.5 *To be eaten*] Not purposely, but through some inevitable neglect; for otherwise it would bee theft.

V.6 *The field*] The stubble which remained in the mowed field, which was kept for divers uses, or all the other plants of a field. *He that kindled*] Though he did it unawares.

V.7 *To keep*] that is to say, lest it as it were deposited.

V.9 *Challengeth to be his*] The Italian hath it, *This is it*] This is mine which he hath in his hand, and therefore he must answer the robbery. Or this is he, this is the thief. *The Judges*] which shall consider of the fact, and shall make enquiry thereof by oath or otherwayes, without giving way for every one to right himself. *And whom*] Namely the accused, if he be convinced, for his theft: or the accuser, if he can not make good his accusation, for a slaunder, shall be punished *Pœna talionis*.

V.10 *To keep*] In the nature of shepheard, or a hired keeper. *No man seeing it*] Secretly, while the beast was feeding in the field.

V.11 *Of the Lord*] Framed in his name, and ordained by him, to determine uncertaine and doubtfull causes. *Shall accept*] that is to say, shall submit unto it, and be quiet.

V.12 *From him*] From home, or out of the flock which he was bound to watch, and provide for the safety of, and to make good any dammage as shall happen thorough his default.

V.13 *Let him bring it*] Some peece as he can get again to witnesse the mischance, and his care, Amos 3.12.

V.15 *Be with it*] And have seen that it happened not through his neighbours default and that he could not help it, seeing the master himself could not help it. *It came*] It hath been a kinde of merchandizing, and no curtesie or favour done, in lending of it, wherefore he that had it, is not bound to pay for it, unlesse there were some default in him. Others have it let it go for his hire.

V.16 *Entice*] With dallyings, and enticements, not by force as Deut.22.29. where both the case, and the Law for it are different. *Endow her*] See Exo.21.9

V.17 *According to*] According as the custome is, or the Law; more or lesse, according to the proportion of the maidens qualities, or wealth: as may be gathered by the 1 Sam.18.25.

V.18 *The witch*] Any one that hath made a Covenant, or hath communication with the Divell: or any way practiseth divelish arts, to any end whatsoever: He specifieth the female sex, because that in it this kinde of evill is most frequent, and notwithstanding the frailty of it, it must not escape unpunished.

V.20 *Utterly destroyed*] The Italian addeth, *As Anathema*] That is to say, accursed, and execrable, see Deut.13.21. 1 Cor.16.22.

V.23 *If thou afflict them*] The Italian hath it, *Beware of afflicting him*] The Hebrew hath it, if thou afflict him, an abridged manner of forbidding, with an implied threate.

V.25 *Any of my people*] by this word are oftentimes meant especially the poore, Psa.14.4. Mic.2.9.

V.26 *Thy neighbours*] Who is poore or needy.

V.27 *Wherein shall he*] Or whereupon he lieth

V.28 *The ruler*] The Italian hath it, *He that is governour*] that is to say, he that is the chief of the politick, or eccleſiaſticall order.

V.29 *Of thy ripe fruits*] The Italian hath it, *Of thy vintage*] The Hebrew, of thy fulneſſe. It appeareth by Numb.18.27. Deut.22.9. that this word here meaneth the vintage, which runneth out in abundance, out of the wine preſſes, or fats: As that which is afterwards ſpoken of oiles, is pointed out by the word of dropping, becauſe they are preſſed out drop after drop. Now this is ſpecified, becauſe, that the offerings, of the firſt fruits of corne, were at Pentecoſt: Exod. 23. 16. and 34. 22. Numb. 28. 26. but not them of liquors, and therefore God commandeth that it ſhould not be maliciouſly, or negligently delayed.

V.31 *Holy men*] Spiritually abſtaining, and purifying your ſelves from ſinne, and ceremonially, by abſtaining from all ſuch things, whereof I have declared the uſe to be uncleane.

CHAP. XXIII. VERS. 1.

Shalt not raiſe] By being the author or divulger thereof. Others have it, ſhalt not receive, that is to ſay, thou ſhalt not give eare unto it, nor lightly believe it.

V.2 *A Multitude*] The Italian hath it, *After great outs*] That is to ſay, for to make thy ſelfe partiall with them: others have it after a multitude.

V.3 *Countenance*] Regarding his poverty, and not the juſtice of the cauſe.

V.5 *wouldeſt forbeare*] Or, wouldeſt thou forbeare from freeing of him?

V.6 *Of thy poore*] Of the poore man that is thy brother, and of the ſame nation: Or, that is under thy power, and cenſure, in whoſe defence the judges ought to ſtand.

V.7 *From a falſe matter*] The Italian hath it, *From falſe ſpeaking*] In the accuſation, by not receiving it, and in the ſentence, by not giving it. *Will not juſtifie*] In my ſoveraigne judgement, I will correct all falſe humane judgements, and will do juſtice as well againſt the Judges as againſt the parties. Neither is this contrary to the free juſtification of a ſinner, through Gods abſolute grace, by the meanes of Faith: Rom. 4.5. becauſe that in the precedent act, God is brought in as a Judge, doing according to the rigor of the Law; and in this laſt he proceedeth as Soveraigne, and abſolute Lord; pardoning whom hee pleaſeth.

V.8 *No gift*] Namely gifts to corrupt judgement. *Perverteth*] Maketh them neither ſpeak, nor judge aright: or fruſtrates all the reaſons of a good cauſe.

V.11 *Let it reſt*] Doing nothing with it, neither plowing, ſowing, nor reaping. *The poore*] Let the fruit of the trees, and whatſoever elſe the earth brings forth of it ſelfe, be common to all men. Levit. 25. 6, 7. and ſo let the poore bee relieved.

V.12 *And the ſonne of*] The ſlave borne in thy houſe, and the purchaſed ſtranger, and the hired ſervant.

V.15 *Of unleavened bread*] That is the Paſſeover. *Before me*] In my Temple, where I ſhew my ſelfe in the ſignes of my grace and power. *Empty*] Without an offering.

V.6 *Of harveſt*] Namely at Pentecoſt, when they offered two loaves, for the firſt fruits of harveſt: Lev.23.17. *Of in gathering*] The Feaſt of the Tabernacles, after all fruits were brought in both of fields, vines, and trees. Deut. 16.13. *Of the yeare*] Namely of the politick yeare which begins in September; for there was an holy yeare, which began in March, ſee Exo.12.2.

V.17 *Three times*] That is to ſay, at theſe three feaſts.

V.18 *Of my ſacrifice*] This is indeed a Law common to all ſacrifices: Levit. 2. 11. but here is particularly meant the Paſchall Lambe, which is alſo called a ſacrifice: Exod. 12. 27. *with leavened bread*] As Exod.12.8. *The fat*] No part of the Lambe was to be offered in burnt offering, 2 Chron. 35.12. 14. and therefore in that expreſſly conſiſted, the figure of the ſingular ſacrifice of Chriſt, offered but once, Heb. 9.26. and 10.12.

V.19 *In his mothers milk*] Whileſt it was as yet all milke, being newly borne, becauſe the Lambe that was offered for a firſtling was to be ſeven dayes old: Exod.22.30. Lev.22.27. being alſo to be eaten: Deut.14.21.

V.20 *I ſend*] The Holy Trinity ſpeaking in the Sonnes perſon, ſendeth the Sonne of God: Iſa. 48. 16. to accompliſh that worke in his own perſon; as it appeareth by Exod. 32. 2, 3. Acts 7. 38, 39. 1 Corinth. 10.9. Heb. 12. 26. ſee upon Gen. 16. 7. Exo. 13.21. and 14.19. *Into the place*] Into the land of Canaan.

V.21 *Provoke him not*] Be not rebellious unto him. *My name*] He is of the one eſſence, and glory, with me the Father, ſee John 10.38. and 14.11. and 17.21.

V.22 *An adverſary*] I will afflict them, as ſhall afflict thee.

V.24 *Overthrow them*] Thoſe wicked people, together with their Idols.

V.26 *The number*] The naturall courſe of thy life.

V.28 *Hornets*] Some underſtand this according to the

the letter, Ios. 24. 12. Others figuratively, from a ſuddaine, generall, and unavoydable invaſion of the people comming upon their enemies with Gods aſſiſtance, as Pſal. 118. 12.

V. 31. *Of the Philiſtines*] That is to ſay, the Mediterranean, upon whoſe coaſt the Philiſtines Countrie was: *Unto the River*] Euphrates: This was fulfilled under David and Solomon. 2 Samuel. 8. 3. 1 Kings 4. 21.

V. 32. *Nor with their*] Thou ſhalt make no covenant with them, neither in matters of policy nor of religion.

V. 33. *It will ſurely be*] That converſation and familiarity, would almoſt be an inevitable inticement to idolatry, and conſequently an occaſion of perdition and ruine.

CHAP. XXIV. VERS. 1.

Come up] After thou haſt propounded theſe Lawes unto my people, and that they have conſented to my covenant: doe thou come againe with Aaron, and the reſt. *Aaron*] Who with his two eldeſt ſonnes in this treaty of covenant with God, repreſented the whole Eccleſiaſticall order, and the ſeventy Elders the politick. See Nehem. 9. 38. and 10. 1. *A farre off*] At the foot, or about the mid-way of the hill.

V. 2. *Neare the Lord*] To the top of the hill, where the firme ſignes of my preſence ſhall be, verſe 14. and 17. *Neither ſhall*] They ſhall not paſſe the bound ſet. Exod. 19. 12.

V. 3. *Came*] out of darkneſſe, and from the hill where God ſhewed himſelfe: Exod. 20. 21.

V. 4. *An Altar*] For a monument and holy ſigne on Gods ſide, as the twelve pillars were on the peoples behalfe, in this treaty of covenant. See Gen. 31. 45. Ioſ. 4. 8. 9. 20.

V. 5. *He ſent*] Out of the hoſt, to the foot of the Hill. *Young men*] The Italian hath it *Miniſtring men*] which miniſtred in holy buſineſſes, & they were then the firſt born of families, Exod. 19. 22. *Which offered*] Upon the Altar which hee had erected. *Of Oxen*] and Goats. Hebrewes 9. 19. *Peace Offerings*] See Lev. 3. 1.

V. 6. *And put it*] Mingling it with water, Heb. 9. 19. That he might ſprinkle it upon the Altar, and the people: becauſe that bloud alone will quickly congeale. And alſo by reaſon of Chriſts myſtery, who came with the bloud of purgation, and the water of regeneration, 1 Joh. 5. 6. Wherein conſiſteth the ſubſtance of the new covenant, figured by this old one. *On the Altar*] As Exod. 29. 36. The reaſon of this action is touched Heb. 19. 23. Namely, that as here the Altar repreſented God himſelfe, the head of this Covenant, and this Altar was beſprinkled with the bloud of his owne ſacrifice, for to ſanctifie it, and make it fit to ſanctifie the people, and their worſhip: ſo Chriſt, head of the everlaſting covenant, hath beene beſprinkled and conſecrated with his owne proper bloud, to be the cauſe of everlaſting ſalvation to them that believe in him. Iſaiah 63. 3. Heb. 5. 9.

V. 7. *The Book*] Written by Moſes himſelfe, verſe the fourth: This book was alſo beſprinkled with the bloud, Heb. 9. 19. To ſignifie that Gods covenant was grounded upon Chriſts ſatisfaction, given to the Law: whereof this booke repreſented the bond, Col. 2. 14.

V. 8. *The bloud*] Which was in the baſons, verſe 6. *and ſprinkled it*] to ſee the participation of the Church in Chriſts bloud, for the redemption, and juſtification of life, by whoſe meanes ſhe hath acceſſe to God, and part in his Covenant: and enterchangeably by accepting of his grace, the Church bindeth it ſelfe to obedience, and newneſſe of life, Heb. 12. 24. 1 Pet. 1. 2. *Of the covenant*] That is to ſay, a ſeale and confirmation of the Covenant, according to the ancient manner of making of Covenants, Geneſis 15: 9. Figure of the bloud of Chriſt, upon whom is grounded the new and everlaſting covenant, Matth: 26: 28. Luke 22: 20. *Concerning*] That is to ſay, upon theſe conditions: or of which covenant theſe commandements are the ſubject and ſubſtance.

V. 9 *Went up*] Untill they came to the place appoynted above, verſe the ſecond.

V. 10. *They ſaw*] In ſome viſible ſhape, clothed with everlaſting glory, by which viſible ſhape the ſon of God, who made this covenant in his owne perſon, gave an eſſay of his future incarnation, and to the elect a ſigne of their future glory, and ſight of God in heaven, Acts 7. 38. and Iſaiah 6: 1. John 12: 41.

V. 11. *He laid not his hand*] God ſhewed that by vertue of this covenant, he was propitious to his people: ſeeing he had not by this appearing in glorie conſumed theſe men, ſeeing ſinners are not able to ſubſiſt before this devouring fire: but did rather comfort and rejoyce them. See Gen 16: 13. and 32: 30. Deut: 4: 33. Judg: 13: 23. *And did eat*] were at a ſacred banquet, made of the fleſh of ſacrifices of thanks-giving, verſe 5: in token of mirth, and of full aſſurance of grace, and of their continuall participation of the body and bloud of Chriſt, to the nouriſhing of everlaſting life, and perfect enjoying of the joyes of heaven.

V. 12 *A Law*] That is to ſay the ten commandements, which onely were graven upon the two tables, Exodus, Chapter 34. verſe 28: Moſes having written the reſt of the Commandements in a booke verſe 4.

V. 13 *Joſhua*] who notwithſtanding did not goe up to the top of the hill, but ſtayd in ſome place between the camp and the hill, vz: Exo. 32. 17.

V. 14.

V.14. *Here*] In the hoſt amongſt the people. *Aaron and Hur*] The one the Eccleſiaſticall, and the other the politick head.

V.15. *A cloud*] See Exod.19.9.16.and 20,21.Pſa. 18.12.13.Matth.17.5.

V.16. *The glory*] The ſignes of his glorious preſence, as the great fire was, verſe 17. Deut.4.36. *Covered it*] Namely Gods glory which appeared in that fire, which having lyen hidden by the cloud ſix dayes, at the laſt burſt forth in the ſight of all the people, vetſe 17. the cloud going downe to the bottome of the hill.

CHAP. XXV. Vers. 4.

AND *blue*] Wooll dyed in theſe colours. *Fine linnen*] Hebrew Byſſe; that is, a kind of white and ſhining linnen, whereof great mens garments, and the Prieſts garments were made.See Gen.41.42 Rev. 19.8.14.

V.5. *Shittim wood*] A kind of wood which would not corrupt. Iſa. 41.19. which hath leaves like the white Thiſtle, but groweth as high and as thicke as a Cedar.

V.6. *Sweet Incenſe*] The Italian hath it, *for the perfume of ſpices*] This is added for to diſtinguiſh this perfume from the fat ſacrifices.

V. 8: *Amongſt them*] Not by incluſion of the eſſence, Acts 7.48. and 17. 24. But by an expreſſe and firme revelation of glory: and by the working of grace and power, through ſacraments and pledges of viſible ſignes.

V. 11. *With pure gold*] That is to ſay, with little plates of gold. *A Crowne*] It ſeemeth to be ſome Cornice, which ſhould goe round the body of the Arke above.

V.16. *The Teſtimony*] The two Tables of the law: ſee the occaſion of this name,Ex.16.34.

V.17. *A mercy ſeat*] The Italian hath it, *a cover*] The Hebrew word ſignifieth alſo a propitiatory, or mercy ſeat: and ſo the Apoſtle calls it, Heb. 9. 5. That is to ſay, a means of purging, and expiating of ſinne: Becauſe that this cover ſignified Chriſt, who with his juſtice covereth all our ſinnes, and containeth within himſelfe all the Churches juſtice, as the Tables of the Law were incloſed under the cover, and interpoſeth himſelf: as Mediator, between the Law which accuſeth us, and God our judge: as the cover was between the ſaid Tables, and the Majeſty of God, which reſided upon the Cherubins.

V.18. *Cherubins*] Humane figures, winged; repreſenting thoſe Angels which ſtand before God in his Celeſtiall glory: as the Sanctuary ſignified heaven, and the Arke Gods throne in it. See upon Gen. 3. 24.

V.19. *Of the mercy ſeat*] Italian, *Of the cover*] Sothered together with the cover, as if they were all of one piece.

V.22. *Between the two*] Which with their wings ſtretched forth, made as it were a kind of a ſeat, upon which God appeared, and ſpake. 1 Sam. 4. 4. Pſalme 80. 2. and 99. 1. Wherenpon the Arke is alſo called the foot-ſtoole of Gods feet. 1 Cron.28.2. Pſal.99.5.and 132.7.

V.23. *A table*] Theſe three ornaments, namely the Table, the Candle-ſtick, and the Altar of Incence, ſhewed how that in the Church there were alwayes theſe three benefits; namely a diſtribution of ſpirituall goods by the nouriſhing of a new life in the ſoule of the faithfull, Joh.6.27. A perpetuall light of the word and doctrine; and a continuall ſervice of good works, and prayers offered unto God, in Chriſts name, and ſanctified through his interceſſion. Or otherwiſe, the gift of life by Gods ſpirit; the light through his word, and the expiation through Chriſts interceſſion.

V.24. *With pure gold*] With little plates of Gold; *A Crowne*] An out-jetting, which did riſe from the edges of the Table, in manner of a Cornice.

V.25. *A border*] This was the girt that went about the foure feet below.

V.27. *Over againſt*] So farre diſtant from the top of the table, as the border was from the lowermoſt part of the feet.

V.29. *To cover withall*] The Italian hath it, *For the pouring out*] that is to ſay for the offering of liquid things, as wine, oyle, and the like: See Geneſis 35.14.

V.30. *Shew-bread*] So called, becauſe it was to ſtand continually before the Ark of the Lord, which was as it were his face.

V.31. *Of the ſame*] The Italian hath it, *Of one peece*] Seeing the Candleſtick was to be of beaten worke, it could not really be of one piece, as if it had beene caſt: but the meaning is, that all the parts and pieces of it were ſothered together that they could not be diſordered nor diſ-joynted.

V.32. *Six branches*] to beare the ſix Lamps, and in the middle of thoſe ſix was the chiefe ſtemme, which alſo had one Lamp upon it, verſe 37. a type of the diverſity of the gifts of the holy Ghoſt in the Church: as Zac.4.2.Rev. 1.4.

V.33. *Like unto*] Poynted at the bottome, and broad bellyed at the top.

V.34. *Foure boules*] the firſt was upon the foot upon the firſt forking, and the ſecond upon the laſt.

V.35. *Vnder two*] The meaning of this ſeemeth to be that the Candleſtick in thoſe places ſhould bee made in this manner, that under a boule, there ſhould be a flower, and upon the flower the knop: which being juſt under the forking, or parting of two branches, made as it were the baſis thereof.

V.37. *Shal light*] This was the Prieſts office, and theſe Lamps were to be lighted between two evens: Exod.30.8. 2 Chron. 13. 11. and were to ſtand ſo

lighted

lighted all the night, Exod.27.21. Lev.24. 3. then be put out in the morning. 1 Sam. 3.3. *Give light*] the Nosels and Cotten Wykes being turned towards the North, and the Candlestick was to stand in the south part of the tabernacle. Exodus 26. 35. Numbers 8. 2.

V. 38 *Snuffe-dishes* Little vessells to gather out any foulnesse that was in the Lampe.

V.39 *A Talent*] Which as we may gather by Exodus chap: 38: verse 25. was three thousand Shekels, and one hundred and five and twenty pounds of 12. ounces a peece.

V.40 *After their*] As God did also afterwards give one in writing for the building of the temple. 1 Chr. 28.19. Now the Apostle Heb:8:5. referreth this model also to the meaning of what it signifieth, it perfectly agreeing with the first patterne of heavenly things, either the mysteries of these correspondencies being revealed to Moses or the Apostle, speaking onely by allusion.

CHAP. XXVI. Vers. 1.

The Tabernacle] The overthrow of the wooden Fabrick hereunder described. *Blew*] That is to say with wooll of these colours. *With cunning works*] That is to say, it must not be woven, but wrought with a needle, in manner of pictures, like your Arras works.

V.4 *The coupling*] That is to say, of the first five Curtains sowed one to the other; because that for the more commodious taking downe and carrying, this covering was of 2 great pieces, consisting of five Curtains a peece; and these two pieces were joyned together in the middle of the Tabernacle, with certain hooks or catches fastned to the strings, which were upon the last Curtaines.

V. 7 *A covering*] The Italian hath it, *A Tent*] This was a second covering of the Tabernacle, to preserve the first, which was very costly. *Haire*] that is to say, of some stuffe woven with Goats haire, as your Chamlets are.

V: 9 *Shall double*] Let the one half of this eleventh Curtaine, which shall be more than was in the first covering be folded up before, and the other half to be spared for the hinder part: v: 12.

V. 13 *A Cubit*] For this second covering was thirty cubits in length, whereas the first was but eight and twenty; that the first might the more perfectly be covered on every side: a type of the severall degrees of the Church, as the Politick, Ecclesiasticall, and mysticall, which are like divers circles in this heaven; whereof the mysticall and spirituall is the most precious, and layd open to Gods view alone. Psal. 45. 14 the others serve but only for a shrouding and preservative.

V: 17 *Tenons*] in the bottome to thrust them into the holes of the Pedestalls.

V: 24. *Coupled*] The Hebrew Twinnes, made in the corners, to front two wayes; *The head*] upon the front of the corner; where it seemeth there was a ring to receive the two barres which ran along the two sides of the said corner, and they locked into it in some manner which is not expressed. *A ring*] although these corner plankes doe face two wayes, yet they shall have but one ring; for every rank of rings of the other planks, through which the barres must be put, because that ring was just in the corner, and did inclose and joyne together the barres with some Key or pin, and with the bars the whole body of the building.

V: 25 *Shall be*] In the bottome, on the west side.

V:26 *Bars*] which put into the two rings which were in each plank, joyned them together: Now it is a question, whether these rings and bars were on the out-side, or the inside of the Tabernacle: but it is not likely they were on the out-side.

V: 28 *In the middest*] That is to say of the height of each plank: yet others think that it must bee understood of the thicknesse of the planke; which had a hole made in it, to put the bar through.

V: 29 *With gold*] With plates of gold, not guilded over with leafe gold.

V: 31 *A vaile*] Which represented the visible heaven; Hebrewes 6: 19: and 9: 24. Without the which is the Militant Church figured by the holy place; and within, God in his glory; and the Church triumphant figured by the most holy place.

V: 33 *Under the Taches*] Namely in that place where the two great pieces of the first covering were joyned together with golden Taches, verse 6: Which was ten cubits from the bottom; so that the most holy place, filled but the third part of the length of the Tabernacle. *The ho'y place*] The foremost part of the Tabernacle, where all the Priests might indifferently come in at any time, when they had any occasion to do any service: *The most holy*] The inmost part, where the high Priest onely might come, and that but once a yeare, Exo. 30: 10. Levit: 16: 2. 6. 17. Heb. 9: 7.

CHAP: XXVII. Vers: 2.

The hornes] They were certaine little Pyramides or Spires, which were above four Pilasters of the Altar, into which the boords of the side thereof were fastened, verse 8: Some are of opinion that those cattell which were to bee slaine for sacrifices were tyed to those Hornes, Psalme 118: verse 27: *Of the same*] They shall be of one peece with the Pilasters. *With Brasse*] With little plates of Brasse.

V:3 *Shovells*] Or rakes; others have it tongs: *Basins*]

to make the sprinklings. *Fire-pans*] They were some little kinds of dishes or pans to take up coales, and carry them from this Altar, to the Altar of Incense, which was within the Tabernacle, or to put them into the censers, to cast incense.

V. 4. *A grate*] A great piece of Copper or Brasse, hollow, and full of holes, and fastened into the table of the Altar, and upon it was maintained the continuall fire, and over that was the wood layd, and the Sacrifices. *Rings*] To put barres through. *Exod.* 38. 5. To carry it severall from the rest of the Altar, to keep the fire kindled in it continually. For when the Altar was wrapped up in a cloth to be transported, Num. 4. 13. The fire could not have beene carryed under the cloth.

V. 5. *The compasse*] This was the space of the Table above the Altar, from the grate to the edges thereof; and it was so broad that the Priest could walke round about it. *Beneath*] By this is shewen the concavity of the grate, which did sink downe to the middle of the height of the Altar.

V. 7. *The rings*] Of the body of the Altar, which were other than those of the grate: Ex 38. 7.

V. 17. *Of silver*] That is to say, covered with silver: Ex. 30. 17.

V. 19. *The pinnes*] To which were made fast and stretched with cords, both the Tabernacle and the Court, as they use to fasten Tents.

V. 20. *Beaten*] The Italian hath it, *Virgin-oyle*] which is the oyle that runs without beating, or pressing. *Alwayes*] That is to say, every night. See Exo. 25. 37.

V. 21. *Order it*] To burne all night. A figure to shew that the heavenly light, is a remedy for mans naturall darknesse, Joh. 1. 5. 2 Cor. 4. 6. 2 Pet 1. 19. and also the light of the outward word hath no place, but onely in the darknesse of this life, and passeth not into the eternall: 1 Cor. 13. 8. Rev. 21. 23. *Of the congregation*] In which I have promised to be present: Ex: 25: 30: and have appointed my people to resort to me thither. *The testimony*] The Ark in which shall be Gods Law, which is called the Testimony, Exo: 25: 16.

CHAP. XXVIII. Vers. 1.

Take thou unto thee] Call them unto thee, to conferre upon them, from me, the office, title, and ensignes of my Priest-hood.

V. 2. *For glory*] To make them venerable, and Majestick in the executing of their offices.

V. 3. *To consecrate him*] To distinguish him from the common sort, by his garments, as he is internally by my vocation: which separates him from the condition and employments of the civill life: to be wholly dedicated to my service.

V. 5. *Gold*] The Italian hath it, *Of that gold*] Namely, of the voluntary offering, Ex: 25: 3.

V. 6. *The Ephod*] An Hebrew name, which signifieth a kind of garment that is girded or tyed to the body. It was an outward garment a Cubit long, or thereabouts, made of two square pieces, made fast upon the shoulders, and to the sides. Now there were two sorts of them, one of severall colours and stuffes, which was peculiar to the high Priest only; the other of Byssie, or pure fine Linnen, which was common for all Priests. 1 Sam. 2. 18. and 22. 18. and also for other men in any sacred solemnities. 2 Sam. 6. 14. *Of gold*] beaten out in plates, and cut into Wyers. Exodus 39. 3. *Cunning work*] As Ex. 26. 1.

V. 8. *Is upon it*] The Italian hath it, *From the Ephod*] that is to say, woven together, not sown, nor hooked to.

V. 12 *Upon the shoulders*] In that place where the two square pieces are fastned together. *Of memorial*] By the sight of which, God should (as it were to say) remember his people in grace, beholding them in his Priests sacred person, when hee entreth into the Sanctuary, after he had accomplished all the expiations, Lev. 16. 2. in token that God being satisfied, admitteth his people to come into his presence. A figure of Christ, who after he had offered himselfe, went up into heaven, to carry and present his Church before the face of God, which by Gods imputement is wholly comprehended in the two jewells of his Priest-hood, which are his absolute justice and satisfaction. Now the names graven in the stones upon the shoulders, signifie the intercession of Christs merit: the stones upon the breast, 29. the intercession of his charity.

V. 14 *At the ends*] The chains must not be made in compasse, as the chains that are worne about ones neck; but must be like two pieces of a chain fastened to the two Onix stones, and comming down lower, must be hooked to the rings of the breast-plate, to hang that on: as likewise there were two other little chains hanged to the sides of the Breast-plate, which went upwards, and were hooked to two Rings of those Ouches, v. 22. Exod. 39. 18.

V. 15 *The breast-plate*] This was a wrought piece laid over the Ephod, upon ones breast, and it was called of the judgement; because the Priest was to have it on, when he was in Gods name to answer upon doubtfull cases and secrets, as by the oracles of a supream sentence, Num. 27. 21. 1 Sam. 28. 6. and 30. 7. Esd. 2. 63. Neh. 7. 65. And this Breast-plate was as a signe of the gift of the Prophetick spirit: which God had promised to conferre upon that person in that act: See Mal. 2. 7. Joh. 11. 50. And besides, it might be a figure of the manner how the Church is justified in Gods judgement; namely by Christs intercession, who is the CHURCHES everlasting Priest.

V. 16

V.16. *Doubled*] To be ſo much the ſtronger, to beare the ſtones, or ouches, made faſt to it.

V.24. *Thou ſhalt put*] And hang them to thoſe rings.

V.26. *Thou ſhalt faſten*] With ſome hook thou ſhalt hang one of the ends of thoſe chaines to the rings of the ouches which are upon the ſhoulders, v.9.

V.28. *Upon the*] That is to ſay below, for the other v.25. were upon the upper ſides, *Inward*] the breſt plate was double, v.16. therfore the hem, which was on that ſide that touched the Ephod, whereunto theſe rings were faſtened, was called the inward hem.

V.27. *Underneath*] The breaſt plate, *Coupling*] upon the hips, where the two ſquares of the Ephod did meet, and were faſtened together, *Girdle*] of which ſee V.8.

V.29. *When he*] once a yeare, in the day of the attonements, Exo.20.10. Lev.16.6.

V.30. *The Urim and the Thummim*] Theſe two Hebrew words ſignifie lights, & perfections: It is not certainly known what it was, but it is manifeſt that it was not made by any of the workmen, Exo.39.8. Lev. 8.8. but put in by Moſes: Whatſoever it was, it repreſented the two chief vertues that any ſervant of God can have, and eſpecially Chriſts moſt perfect wiſdome and juſtice, who by vertue of them preſents the Church to God his Father, 1 Cor.1.30. *The judgement*] The breaſt plate was ſo called for the reaſons ſpecified above, v.15. *Upon his*] To ſhew what affection the ſhepheards affection towards his flock ſhould bee, and eſpecially what an unſpeakable charity, Chriſts charity towards his Church is.

V.31. *Of the Ephod*] That is to ſay, upon which the Ephod muſt be applied and worn.

V.33. *Pomegranats*] According to Joſephus, they were flat of embrodery work, mixed with bels ſowed between them, upon the hem of the robe, and not hanging beneath it. Now theſe pomegranates and bels do ſeem to ſignifie the two indivisible qualities of a true ſhepheard, which are a ſounding ſpeech, and holy works: See Mat.5.19. 2 Cor.6.6,7. And theſe bels were alſo to warne the people to ſecond the prieſt with heart and mind in his ſacred acts.

V.35. *He die not*] For his diſobediences; now this threat, repreſenteth the condemnation of all thoſe Paſtors, which do faile in thoſe fore ſaid parts.

V.36. *Holineſſe to the Lord*] The Italian hath it, *The Holineſſe of the Lord*] to ſhew us that the Churches perfect holineſſe, remaines in Chriſt its head, Dan. 9.24. 1 Cor.1.30. Heb.7.26. And to teach all ſacred miniſters; to have God and his holineſſe continually before their eyes.

V.38 *May beare*] That is to ſay, may intercede, by this ceremony, between my people and me, that I may not punish the errors which they commit in my ſervice. A figure of Chriſt, who with his moſt abſolute juſtice, covereth all the defects of our good works which are ſtill ſpotted with ſome vices: See Lev.16.16. Iſa.64.6. Heb.13.15. 1 Pet.2.5. *Always*] every time as he ſhall preſent himſelfe before God to do his office.

V.39. *The coat*] This was the firſt garment next to the body, reaching down to his heeles, made of two doubles of linnen cloth, backſtitched together, as may be gathered by Joſephus the hiſtorian: *The miter*] The coverture of his head, made, as it is ſuppoſed, like a turbant: *The girdle*] which according to Joſephus, was foure fingers broad, and went twice about his body, & then hanged down to his feet.

V.40. *Coates*] They were long linnen coates, for inferiour prieſts were fordidden to wear any woollen ſtuff in their garments, Eze.44.17. *Bonnets*] they were caps made pointed.

V.41. *Conſecrate them*] The Hebrew hath it, fill their hands, becauſe they uſed to conſecrate them by putting of bloud on the outſide of their hand, and certain parts of the ſacrifices of conſecrations in the palmes of their hands, Exo.29.20,24.

V.42. *Breeches*] To eſchew all danger of diſhoneſt diſcovery, ſee Exo.20.26.

CHAP. XXIX. VERS. 4.

VVIth *water*] Taken out of the hallowed layer, Exod. 30.18. Now by theſe three things, water, bloud and oyle uſed in the conſecration of Prieſts, is ſignifie the true ſpirituall ſanctification which conſiſts of the remiſſion of ſins, regeneration, and gifts of the Spirit.

V.5. *Of the Ephod*] See Exo. 28.31: *Gird him*] bind the Ephod to his body, tying down thoſe two ſquares with the girdle, and ſo all the under garments were bound down with the Ephod.

V.6. *Crown*] The blew wreath with the golden plate, v.36. Lev.8.9.

V.10. *Before the*] Where the Altar ſtood, which was the place to kill all ſacrifices, after the Tabernacle, and then the Temple were built up: *Put their*] A ceremony ſet down for ſacrifices, which repreſented two things. Firſt, that the beaſt was dedicated and appropriate to God. Secondly, that the Prieſt did transfer upon it, either his or the offerers ſins. Figure of Chriſt, who hath burthened himſelf with our iniquities, Iſay 33.4,6.

V.12. *Of the Altar*] Of incenſe, for this being a ſacrifice for ſin, v.14. the law of theſe ſacrifices, equired, that ſome of the bloud of them ſhould be put on the horns of that Altar, Lev. 4.7,18. & 16.18. *The bottom*] of the Altar of burnt offrings, where all the bloud of the ſacrifices was ſpilt, Lev.4.7,18,30. and 9.9.

V.13. *All the fat*] Theſe parts in all ſacrifices were to be burned to God, Lev.3.3 and 4.16,17.

V.14. *Without the*] According to the law of all ſacrifices

crifices for ſin, Lev. 4. 12. to ſignifie that the guilt and condemnation therfore was carried out far from the people: And therefore Chriſt ſuffered death without the gate. Heb. 13. 12.

V. 18. *A ſweet ſavour*] See Gen. 8. 21.

V. 20. *Upon the tip*] This ceremony of the eares, hands and feet, ſignifieth that every ſacred Miniſter ought to be ſanctified by Gods ſpirit to beleeve, work and perſevere.

V. 21. *That is upon*] Becauſe that when the the thing offered was ſlain, the bloud was received into ſome veſſell, which was ſet upon the Altar, to performe the ordinary ſprinklings.

V. 22. *For it is*] This ram is not an holocauſte to be burnt whole as the other was, but a ſacrifice of thankſgiving v. 28. & therfore theſe parts alone ſhall be conſumed with fire: As for the reſt, the right ſhoulder, after it hath been heaved, ſhall be thine, O Moſes, who in this action repreſenteſt the high Prieſt, and the breaſt alſo after it hath been waved: and the reſt ſhall be Aarons, and his childrens, who in this conſecration, ſtand in ſtead of thoſe perſons, which offer the ſacrifices of thankſgiving: See Lev. 7. 30. 34.

V. 24. *Wave offering*] this was a ceremony in preſenting offerings, or ſacrifices to God, throwing the pieces out of one hand into the other: but the heaving was performed by caſting up the ſaid pieces, one with the one hand, the other with the other, without ſhifting of hands: Yet theſe two words oftentimes were taken one for the other: And theſe actions were not always done to burn thoſe parts & pieces afterwards, but ſometimes to conſecrat the only for hallow'd food for the Miniſters.

V. 25 *Burn the*] in ſacrifices of thankſgiving the right ſhoulder was the Prieſtes, Lev. 7. 32. Deut. 18. 3. but although in this action Moſes was in the Prieſts place, conſecrating of Aaron: yet he had but the breſt. 22. *For a burnt offering*] the Italian hath it, *Make a perfum of it upon the burnt offering*] of the fore mentioned ram, v. 18.

V. 27. *Shalt ſanctifie*] Taking the breaſt for thy ſelf, v. 26. and burning the ſhoulder to God: v. 22. which ſheweth that in all ſacrifices of thanke ſgiving thoſe parts ſhould be hallowed meats, dedicated unto God, in the perſons of his Miniſters, Lev. 7. 34. Deu. 18. 3. *Of that*] namely of that basket ful of baked things, v. 2. 3

V. 28. *Heave offering*] Under which are alſo comprehended the wave offerings, *Unto the Lord*] being conſecrated unto him by the heaving. and then by him aſſigned for his Miniſters portions.

V. 29 *His ſons after him*] Succeſſively to the eldeſt of his progeny.

V. 30 *Seven dayes*] one after the other, when he ſhall come into his office, for ſo many daies were required for his conſecration: v. 35 *That is prieſt*] that is to ſay, high prieſt, *In the holy place*] as well in the firſt, or fore part of the Tabernacle, where the high Prieſt onely carried the bloud of the ſin offerings, Lev. 4. 7. 8. and that of attonements, Pro. 30. 10. As in the innermoſt part, in the ſanctuary, where he went in once a year with the bloud, Lev. 16. 2. Heb. 9. 7.

V. 31. *The ram*] the remnant of the fleſh thereof, after thou haſt offered unto God his part, & unto Moſes a ſacred Miniſter his part: v. 26. *In the holy place*] namely in the court, at the entrance of the Tabernac. Lev. 8. 31.

V. 33. *A ſtranger*] that is to ſay, one that is not of Aarons generation.

V. 36 *Thou ſhalt offer*] thou ſhalt continue a bullock a day in the ſame manner as I have given thee order for the firſt to be done, v. 11. *For a ſin offering*] ſee of this kind of ſacrifice, Le. 6. 25. *For attonment*] aſwel for Aaró and his children, as for the Altar it ſelf, which aſwell as the creatures, may be defiled by ſin and ought to be bleſſed again, & again conſecrated by the bloud of ſacrifices, which was a figure of Chriſts bloud, by which all things are ſanctified to the children of God, eſpecially thoſe things which are uſed in his ſervice: ſee Lev. 8. 15: & 16. 18: 2 Chro. 29. 18. Eze. 43. 2: Heb. 9: 23

V. 37 *Whatſoever*] let no mancome neerer the Altar, unles he be conſecrated, for fear of polluting it, Hag. 2 13. and let all thoſe things which touch the altar, be conſecrated to God. Mat. 23. 19. the figure of Chriſt, in whó no body hath part, unleſſe he be ſanctified of himſelf: Joh. 13. 8. and who ſanctifieth every man that toucheth him by faith, Heb. 9. 14. from Eze. 44. 19. and 46. 20: there may be a third ſenſe gathered, namely of threatning: that every thing or perſon not conſecrated ſhould beware of comming neere the altar, leſt it become ſacred by the forbidden means, Lev. 27. 28. 29.

V. 38: *Thou ſhalt offer*] For every day or daily, wherefore this only is called a continuall ſacrifice.

V. 39 *At even*] the Italian hath it, *Betweene the two Evens*] ſee Exo. 12. 6.

V. 40. *A tenth deal*] The Italian hath it, *The tenth part of an Ephah*] which was a meaſure for dry things, *An Hin*] A meaſure for liquid things: *Beaten oyle*] the Italian, *Virgin oyle*] ſee Exo. 27. 20.

V. 42 *where I*] namely in the Tabernacle, but more eſpecially in the innermoſt part thereof, where the moſt holy place was, Exo. 30. 6: Lev. 16. 2.

V. 43 *By my glory*] That is to ſay, by my moſt glorious preſence, which ſhall cleanſe them from their pollutions, ſhall adorn them with ſpirituall guifts, and ſhal dedicate them to me, and to my ſervice.

CHAP. XXX. Vers. 1.

To burn] The Italian, *to make*] thus was the daily uſe of it, but beſides this, there was atonement by bloud made once a yeare, and in ſome certain ſacrifices v. 10. Lev. 4. 7. 18: *Shittim wood*] ſee Exo. 25. 5.

V. 2. *The hornes thereof ſhall be*] ſee Exo. 27. 2.

V. 3. *The top thereof*] that is the boording or roofe above it, *The ſides*] the Hebrew hath it the wals.

V. 6 *Before*] Without in the holy place, *The vaile*] ſee Exo. 36. 21. *Mercyſeat*] the Italian hath it, *the coverture*] ſee Exo. 25. 17.

V. 7.

V.7. *Aaron*] In quality of Prieſt, but not of high Prieſt, ſee Luk.1.9. *Sweet incenſe*] This ſignified the ſecond part of Chriſts office, which is the interceſſion he makes in heaven, as the ſacrifice which was offered in the court, ſignified the redemption and ſatisfaction given on earth, Heb.9.24. *Dreſſeth*] Set them in order & cleanſed them from all filth, after he had put the out, Le.24.1. 1 Sa.3.3. to be ready to light again at night.

V.9. *Strange*] That is to ſay common, or prophan or of any other compoſition than I ſhall give order for: v.34. *Nor burnt ſacrifice*] Becauſe that all ſacrifices were offered in the court, upon the great altar, ſhewing that Chriſt being gon up into heaven, ſacrifices now take place no longer, but his perpetuall interceſſion only remains, and the power of his bloud, ſtill freſh, Heb.9.25. and 10.20.

V.10 *Once in a yeare*] In the day of the anniverſury attonements, which was the tenth day of the 7 month, ſee Lev.16.19.& 23.26. Nū.29.7. Beſides at that time they did carry thither ſome of the bloud of the ſin offering, when it was offered for the high Prieſt, & for the whole congregation, Lev.4.7,18. becauſe that was alſo a publick attonement, but an extraordinary one, *Upon the*] laying ſome of the bloud of the ſacrifice thereon: *Moſt holy*] ſo were all things called which were imployed in Gods ſervice, and were anointed with holy oyle, Exo.30.26.29.

V.12 *Take the ſumm*] by mine appointment, as Exo. 38,25.& Nū.1.26: for without his order, Davids example, 2 Sam.24.2: 2 Chr.27.24: ſheweth, it was no lawfull enterpriſe, *their number*] the Italian hath it, *of them that are tobe numbred*] that is to ſay of them that are above twenty years of age, and have no impediment in them wherfore they ſhould be refuſed; v.14. Deu.23 1. *A ranſom*] halfe a ſhekel for a head, and it was cal'd a ranſome, becauſe it was a kind of tribute paid unto God as to their ſoveraign Lord; to ranſom them from the puniſhment which was to be inflicted upon them, for not performing their duty; or becauſe the Tabernacle was built with that money, Ex.38.25: and afterwards the daily offerings were bought therewith, and thoſe for holy days, and other offerings for the attonment of all the people in general; 2 Chro.31.3. which were the ordinary ſacraments of the redemption of ſoules through Chriſt.

V.13 *Halfe a ſhekel*] Which was the dicrachma, Mat. 17.24. which was a quarter of an ounce weight. Now by the Jewiſh hiſtory it plainly appeareth that this tribute was paid every year, though there were not always a ſolemn ſetting down of the people; but it is likely that without that, all thoſe that were come to be 20 years of age, gave in their names into the regiſter, or muſter books of their commonalties, and from that time begun to pay this tribute to God, which was gathered, and kept in the treaſures of the Temple; ſee 2 Kin.12.4. 2 Chro.24.9. Neh.10.32. *Of the ſanctuary*] Some believe that there was an ordinary ſhekel of two drammes, and another holy one of foure: Others, with more likelyhood hold, that there was but one kind of ſhekel, which is cal'd of the Sanctuary, becauſe that of theſe holy taxes, there was one invariable eſtimation and weight, whereof there was a proof kept in the Sanctuary, to prevent the abatement of coine: And it is thought that this is the ſame ſhekel as the Kings ſhekel is, 2 Sam.14.26. See upon 1 Chr.23.29.

V.15 *The rich*] Becauſe that before God all ſoules are equall, the debt equall, and the price of Chriſts bloud likewiſe equall.

V.16 *A memoriall*] A perpetuall ſigne of obedience and of a faithfull homage given to God, beſtowed towards the uſe and means of attonement.

V.18 *The altar*] of the holocauſts, which was in the court.

V.19 *Shall waſh*] The water running down through pipes; this ſignifieth that no ſervice can be acceptable to God, if the perſon be not firſt purified by faith in the bloud of Chriſt, Heb.9.14.

V.25 *Holy ointment*] which ſignified the gifts of the holy Ghoſt, without meaſure wherwith Chriſts human nature was endowed, which is the Churches true altar and Tabernacle, and was a figure of the conſecration of his whole perſon to the office of Mediator: ſee Pſ. 45.8,9. and 133.2. Iſay 11.2,3. and 61.1. Dan.10.24. John 3.34.

V.30 *Aaron*] It appeareth by Lev 4.3,5,16 and 16.32 that this unction was uſed only for the high Prieſts, when they came to ſucceed, and not for the inferior ones, Exo.40.15.

V.32 *Upon any ſtrange*] the Italian hath it, *The fleſh of any man*] out of the preſtly line: true it is that by Gods expreſſe command, the Kings were alſo anointed with it, in caſe of the election of a new lineage, or ſome notable alteratiō in the ſucceſſiō: ſee 1 Kin.1.39. Pſ.89.21

V.33 *Like it*] To ſhew the reverence due to ſacred things; & alſo that it is not lawfull for man, according to his own fancy, to frame unto himſelfe any other means of ſanctification, but by the Spirit of God, nor any other interceſſion but through Chriſt.

V.34 *Staſte*] the Italian hath it, *Storax*] others have it Stacte, which is a liquor that iſſueth out of inciſions made in a Myrrhe or Cinamom tree, or a certaine fatneſſe which comes out of myrrhe new preſſed: *Onicha*] the Italian hath it, *ſweet Vngle*] ancient Authors make mention of this Ungha or Onicha, and ſay that it was the ſhell of a fiſh which fed upon Spikenard in certain ponds, and thereby did get its ſweet ſmell. Now a dayes there is none, at leaſt not known: *Galbanum*] A drug of evill ſent; but ſure it was not meant of this ordinary ſort, or elſe it ſerved only to temper, and ſharpen the other perfumes, or elſe there was ſome myſtery in this mixture, to ſhew that even the beſt of our works, have ſome defect in them: *With pure*] that is to ſay, bright, tranſparent, and cleanſed from all dregs and foulneſſe.

V.35. *Tempered together*] Exactly well incorporated and mixed, the Hebrew hath it silted, which seem take in the proper sense, *Pure*] made all of selected drugs, without any corruption or defect.

V.36 *Some of it*] As much as will serve to make the daily incense. *Before the*] that is to say, upon the Altar of incenses which was before the Arke, wherein the Tables of the Law were, called the testimony, Exo.30 with the great curtain between.

CHAP. XXXI. Vers. 2.

I *Have called*] That is to say, I have ordained him by name, or namely.

V.3. *With the Spirit*] Which sheweth that this was a knowledge, and industry infused by God, and not gained by art, study or imitation.

V.8. *The pure*] Made of most pure gold; and kept most cleanly, through the Priests care.

V.13. *Verily*] The Italian hath it, *Nevertheless*] As much as to say, though I will have these utensiles, that are for my service to be carefully made, yet will I not have my Sabbath broken. *A signe*] A holy document which I have set down for my Church, by which I continually put her in mind of the benefit which she receiveth from me, regenerating of her through my Spirit, that resting from fleshy workes, shee may apply her selfe to them of the Spirit which is the true spirituall Sabbath; and this ceremony being holily observed by the Church, sheweth that she consenteth thereto and employeth her selfe therein.

V. 16. *Covenant*] By an enterchangeable bond, it being correspondent to the benefit which I dispense, and grant unto them by the externall Sabbath: v.13.

V.18. *The finger*] A humane kind of speech; meaning that it was done without any art of man, only by divine operation and work.

CHAP. XXXII. Vers.1.

Gods] Visible images, which we will consecrate, and then yeeld divine honour unto them. It is likely that the greatest part of this people inclined to idolatry, after the manner of Pagans, and that they did desire many images, but that Aaron, in part consenting to their wicked demand, would have them to acknowledge and worship the true God in this image, which therefore he will have to be but one; *which shall go*] Shall be our guides in this voyage, as the Lord hath been hitherto in the Pillar, which having stood still all the time that Moses had beene in the mount; it is likely that the people, wearied with this long stay, would substitute some other signes of the Godhead, which should move at their pleasure.

V.2. *Eare-rings*] By, Gen.35.4. and Judg.8.24. It seemeth that there was some prophanenesse in the use of these eare-rings, which Aaron would by this meanes root out, & take away one sin, by bringing in a worser.

V.4. *Calfe*] The Egyptians worshipped their Apis in the shape of an Oxe, and their goddesse Isis, had a Cows hornes, and it should seem the Israelites tooke this shape from thence; See 1 King. 12.28. Ezek. 10.7 and 23.8. Acts 7.39. If they did not take it from the likenesse of Cherubins, which appeared in a vision, in the shape of Oxen; Ezek. 10. 14. *Thy Gods*] The Godhead which thou serv'st, and worshippest, which the idolaters never did know truly, in its most single unity and spirituall and infinite essence, and giving a corporall shape, have alwayes divided it into parts and numbers.

V.5. *To the Lord*] Hence it is manifest that Aaron, though he gave consent to make this visible figure, did intend nevertheless to keep them in the knowledge, & service of the true God under this forme, as 1 Kin. 18.22. and 2 of Kings 10.16. and 23.29.

V.6. *To play*] As always dissolutenes hath accompanied idolatry.

V.7. *Thy people*] A word of scorne, or disdain.

V.9. *Stiffe-necked*] Refractory, unapt to be taught, a terme taken from Oxen that cannot bend their necks to the yoke.

V.10. *Let me alone*] Do not mediate for them. Now by this forbidding, God doth so much the more incite Moses his zeale to pray for the people; shewing him, that only prayer could hinder this humen able effect.

V.11. *Why doth*] As much to say, if there bee great reasons and causes, for to have them destroyed, yet are there some greater, and more powerfull for the pardoning of them, namely, the respect of thy glory; See Deut.32.27.

V 12. *And repent*] See Gen.6.6.

V.15. *Of the testimony*] See Exo.6.34. *On both*] It is not likely that they were written inside & outside, but only the two foresides, opposite against one another.

V.17. *Joshua*] Who was not returned to the Host, but had stayed in some part of the hill all the while Moses was there, Exo.24.13.

V 18. *It is not the voyce of them*] The Hebrew hath it, It is not the noise of a cry of strength, nor the noise of a cry of wearinesse.

V.19. *And brake them*] Not through any exctse of wrath, but to shew the people (in whose presence hee did it, Deu.9.17) that Gods Covenant was broken through their idolatry.

V.20. *Burned it*] That is to say, melted it, to utterly abolish the image or shape of the calfe, and then ground the stuff, and made it small, and caused the people to drink it, that it might passe out with their excrements; others beleeve that Moses had calcinated it by some art, and all this was for the greater detestation of idolatry, Deu.7.25.

V.24. *There came out*] A terme of a shamefull dissimulating of the fault.

V.25. *Were naked*] Out of Gods protection, who was offended for that sin, whereby it was easie for their ene-

enemies to assault and overthrow them: See Num. 14. 9. Isa. 22.8. Mic. 1.11. The meaning is, that Moses chose rather to act the revenge himself, than to expect it from the enemies, forfear of taunts and blasphemies.

V.26. *Stood*] As it were to separate himself from the company of the idolaters: See Exo. 33.7. *In the gate*] At the comming in, according as the campe was settled, and quartered into streets, piazzaes, *&c.* after the manner of an Host; *On the Lords side*] that had no part in this revolt, that is zealous of Gods glory.

V.29. *Consecrate your selves*] Doe this act of justice for a proof and triall of your faithfulnesse in the service of God, and to make your selves worthy to bee called his ministers.

V.30. *Peradventure*] Moses speaketh thus, because that God had not revealed unto him, what he intended to do concerning the pardon: v.14. *I shall make*] or shall pacifie him concerning this your sin:

V.31. *Unto the Lord*] To the mount, where he stayed other fourty dayes, and fourty nights, Deut 9.18.

V.32. *If not*] The meaning is, I shall find as much paine and torment, by the violation of thy glory, and the destruction of thy Church; as if I my selfe had no part in the election to thy grace, or as if I did lose it. My good and my particular joy, will be drowned in this publick heavinesse; words of an extraordinary zeale and charity, as Rom. 9.3. *Out of thy book*] A figurative terme, as Psal. 69.29. Dan. 12.1. Luke 10.20. Phil. 4.3. Rev. 3.5. and 13.8. and 20.12. to signifie the decree of Gods Will.

V.33. *Him will I blot out*] That is to say, exterminating of obdurate and impenitent sinners, out of the body of my Church, which is as it were, the pourtraiture and register of eternall election, Ezeck. 13.19. I will shew by the effects that they were never mine, nor were never chosen; See Psal. 69. 29. Deut. 29.20. Rev. 3.5. and 22.19. Matt. 7.23. and 15.13.

V.34. *Mine Angel*] I the Son of God will no more shew my self immediatly present by the effects of my power and grace, as I have done heretofore, Exod. 23. 20, 21: but will give you an Angel, which is a creature and a servant, to be your conductor; see Exod. 33 2, 3, 12. But Moses caused this threatning to be called back, Exo. 33. 14. 17. *In the day*] I do forbeare to punish this sin fully at this time, but if they continue in doing evill and breake my patience, I will reckon this sin unto them with the rest. To shew that the true remission of sin is alway joyned with the renouncing of sin, and that where sin raigneth, sin is not forgiven.

V.35. *Plagued*] The Italian hath it, *Smote*] by the hands of the Levites this time, and in the ensuing plagues, he alwayes bore this horrible sinne in mind.

CHAP. XXXIII. Vers. 3.

LEst I] If I should see my presence injured, and profaned through thy rebellion, See Hab. 1.13.

V.4. *Did put on him*] In signe of hearty sorrow, and publick repentance.

V.5. *That I may know*] The Italian hath it, *And I shall know*] according as thy repentance shall be true or false, I shall dispose of thy punishment,

V.6. *By the mount*] It seemes they did for some time continue this habit of penitents, some do take it as if there were the word, *Going off from the mount*] to be understood there, as acknowledging they were unworthy to come neere to God, as Exo. 20 18.

V.7. *The Tabernacle*] The Italian hath it, *the Tent*] the publick place, where he sate in judgement and counsell, and called the assembly together, where God appeared in the cloud, and spake with him, *Without the campe*] it appeared that this was done by Gods appointment; seeing the cloud (which questionlesse was gone out of the Campe) came to settle in this place; to signifie that the people were divorced from God, and in a manner excommunicate by him; and also because that sacred things should not be contaminated by the company of sinners, *Of the Congregation*] See the reason of this name, Exo. 27.21: which afterwards was given to the place of Gods publick worship, *Which sought*] by the meanes of Moses, to be told Gods will, or for the determining of any controversie See Exo. 18.15, 19.20.

V.8. *Rose up*] The people perplexed and terrified by the clouds departure, followed Moses with heart and eye, as their Mediator towards God, to see if the cloud would returne and stay with them, seeing of which it worshippeth God again, as for a new homage after their idolatry.

V.9. *The Lord talked*] The Italian hath not, *The Lord*] Not the cloud, but the Lord in it.

V.10. *Face to face*] Not in a ravishment of mind, nor in abstraction of senses, nor in a vision nor in a dreame, but as present to present, with distinct and articulate voices: Moses having the perfect use of all his senses; See Num. 12.8. which was a priviledge that Moses had above all other Prophets, and was granted but once to the people, Deut. 5.4. *Departed not*] Joshua as Moses his lieutenant, to judge the people, according to the order established, Exo. 18.25 26. And this seemeth to be added, to shew that the other Magistrats were from that time deposed, for participating in the peoples idolatry, untill God again sanctified and chose seventy elders for that purpose, Num. 11.16.

V.12. *whom thou*] What Angel, See Exod. 32.34. *Thou hast said*] This seemeth to have a reference to the assurance which God had given to Moses, of his eternall election, Exod. 32. 33. and to the hearing his prayer for the people, Exod. 32.13, 34. *I know thee*] Thou hast chosen me to be thine, and predestinated me to glory; See Jer. 1.5. Rom. 8.29. *Thou hast also*] thy prayer hath graciously been heard, for the pardoning of the peoples sin.

V.13

V.13. *Shew me*] Let thy preſence in the middeſt of thy people be made manifeſt unto me, as it hath been heretofore by the accuſtomed ſignes, and wonted ſpeech, and do not now turn me over to ſpeake to a created Angel: *That I may find*] that I may be certaine and know by the effects, that I am acceptable unto thee, and that thou haſt heard my requeſt.

V. 14. *My preſence*] The Italian hath, *My face*] My ſelfe in mine owne perſon, will be the conductor of my people, Deuteronom. 4.34. Words of the Son of God, who is called the Angel of the preſence, Iſay 63.9. *Reſt*] that is to ſay, deliverance out of thy preſent anguiſh, and eaſe in the conducting of this people; till that by thy meanes I have brought them to a place of firme habitation.

V. 16. *Separated*] The Italian hath it, *Admired*] that is to ſay, adorned with ſingular and glorious priviledges.

V. 18. *Thy glory*] The tokens of the preſence of the Son of God, ſhewed to Moſes in the precedent times, are called the glory of God, Exodus 24.16, 17: but here he requireth ſomewhat more, namely that he might ſee the face of that viſible ſhape which the Son of God had taken upon him, when he ſpake to him (which till then had been covered with darkneſſe, Exodus 24. 10.) in the ſame brightneſſe and majeſty, as it ſhall appeare in celeſtiall glory. Moved by a deſire of taſting heavenly life, which deſire was ſtirred up in Moſes, through the certainty of his election, and by Gods facility in granting him whatſoever he requeſted.

V.19. *My goodneſſe*] The Italian hath it, *My beauty*] That bodily ſhape, clothed with brightneſſe, and divine exeellency, *Proclaime*] This is to teach Moſes that God in this life, makes himſelfe known through hearing, and not through ſight, 2 Cor. 5.7. in the diſtribution of his grace and mercy, and not in the full communication of his glory, to reduce Moſes his too haſty deſire, to the common rule of the faithfull in this world, ſee 2 Cor.12.7.

V.20. *My face*] This difference of not ſeeing the face, but only the back parts, of that viſible figure of the Son of God, was to ſhew, that in this world the faithfull can have but only ſome tracks, and obſcure notice of Gods Eſſence and Glory, as if one ſhould ſee a mans back: but in the life everlaſting, they ſhall ſee him directly as he is, and fully; See 1 Corinth. 13.12. 1 of John 3.2. *There ſhall no man*] The Italian hath it, *No man can*] As well through mans infirmity in this mortall life, as for vice and the reliques of ſin; of which things, the firſt is not able to endure Gods ſhining preſence, neither can God endure the ſight of the other, ſee Geneſis 16.13 Exo.24.11.

V.21. *By me*] In this mount, neere unto the place where thou heareſt me ſpeake.

V.22. *I will cover thee*] A figure of the darke diſpencing of the knowledge of God in this world, by the word, ſacraments, works, &c.

CHAP. XXXIV. Vers. 5.

Deſcended] He ſhewed himſelfe preſent in the cloud, as if he had deſcended down into it from Heaven, which is the place of his habitation, Exod. 19.11,18,20. Or elſe the meaning is, that the cloud it ſelfe deſcended, for ordinarily the cloud was raiſed upon high in the aire, and did come down lower when God was pleaſed to ſpeake to Moſes, Exo:33.9. Num.11.17,25.

V.7. *Mercy*] The promiſe of uſing mercy; *Let my Lord*] the Son of God himſelfe, ſee Exod 23. 20.and 33.2,14. *Take us for thine inheritance*] The Italian hath it, *Poſſeſſe us*] take us as thine own, dwell and raigne in the middeſt of us, as our true and onely Lord, reprove us not, nor do not leave us to our ſelves, or to any other Lords: See Iſay 1.3. and 26.13 Zach.2.12.

V.10. *I make*] That is to ſay, according to thy deſire, I do ſolemnly and in the preſence of all the people, re-eſtabliſh my Covenant with you, which you had broken by your precedent apoſtaſie: *I will do*] my preſence ſhall ſhew it ſelfe, by more high and wonderfull effects then any of the former ones: *with thee*] accompanying thy miniſtery with my ſupreame power, Iſay 63.11. Hab.3.13. Marke 16.20.1 Cor.15.10

V.13. *Groves*] Choice places, and ordinarily prophaned with idolatry, either becauſe that the ſilence and thick darkneſſe of the thick woods, did imprint ſome opinion of a preſent deity in the Pagans: or becauſe the firſt inventors of this ſuperſtition, eſpecially amongſt the Iſraelites, did draw into a perverſe example Abrahams act, Gen.33.21.

V.15. *Go a whoring*] So idolatry is called a ſpirituall adultery; becauſe that the ſoule, which oweth all her heart and love to God alone, beſtoweth it upon the creatures, Pſalm 73 29. *And thou eat*] which was having communion with the Idol, for thoſe ſacrifice feaſts were made with a publick intent of rejoycing, for thoſe benefits, which the idolaters profeſſed they held, through the Idols bleſſing; after they had offered the Idol part of it for thankſgiving and acknowledgement: ſee Num.25.2. Pſalm.106.28 Ezech.18.6.and 22.9. 1 Cor.10.20. Rev.2.20.

V.17. *Molten*] Nor of no other kind, but this ſeemeth to be ſpecified to upbraid the people with the remembrance of the golden calfe.

V.19 *Openeth*] Every male firſt borne, *Amongſt thy cattel*] The Italian addeth to it, *There ſhall be an offering made*] Becauſe that part of the firſtlings of cleane beaſts, namely, the fat was to be burned upon the Altar, Num. 18.17. which in the ſacrifices is called the memoriall, Lev.2.2, 9.and 6.15. Becauſe that it did in a manner repreſent unto the Lord by its ſmell,

fined, the ſervice of the offerings, and ſanctifying of the thing offered. Others take the meaning of the word to be thus: All that is amongſt the cattel, of male-kind firſt born.

V.22. *Of weekes*] Of Pentecoſt, at the end of ſeven weeks after Eaſter.

V.24. *For I will*] Be not afraid to leave your cities, and your houſes without watch or defence, to come to my Temple to ſerve me, for I wil defend you from all aſſaults.

V.29. *Write thou*] In a booke apart, which ſhall containe theſe particular orders for my ſervice; for upon the tables there was nothing but the ten Commandements written by God himſelfe: See v. 28. Deut.10.2,4. *After the tenour*] Upon theſe covenants, and conditions.

V.29. *Shone*] The Lord having granted Moſes that he ſhould ſee ſome reſemblance or beame of his celeſtiall glory, imprinted alſo in him ſome part of the effects thereof, which is: to transforme the beholder into the like image of glory, 2 Corinth. 18.2. John 3.3. To give his ſervant the greater authority, 2 Cor. 3.7,11.

V.30. *They were afraid*] And ſo it is likewiſe that Moſes came to know this his divine brightneſſe.

V.31. *Unto him*] The Italian addeth, *To the aſſembly*] To the great aſſembly of the people, which Moſes as yet held without the Campe, but after this full reconciliation with God, the holy Tabernacle was erected, and Gods preſence did again ſhew it ſelfe in the middeſt of the Campe, Exodus 40.34. Numb. 9.15.

V.33. *He put*] To ſhew that it was ſufficient that this ſplendor added ſome authority to his miniſtery; not willing for all that the people ſhould thereby be enduced to any exceſſive or idolatrous veneration: ſee 2 Cor. 3.13: the allegory which S. Paul draweth from hence.

V.35. *Saw the face*] whileſt he talked with them; *Until he went*] after he had ſpoken with the people, in his ordinary communication, he uſed this vaile:

CHAP. XXXV. VERS. 2.

Six dayes] This repetition of the Commandement concerning the Sabbth, comprehendeth ſumarily, the command of Gods Service, for which he would have places and inſtruments made, and it ſeems to be done alſo for the cauſe ſpoken of upon, Exodus 31.13.

V.13. *Shew bread*] The work-men truely did not make this bread, nor the oyle of the 14. verſe, but the meaning is, that when they had made the table, it ſhould be ſuddainly furniſhed with bread.

V.22. *An offering of Gold*] Pure, not wrought, nor put into any kind of work.

CHAP. XXXVIII. VERS. 8.

Of the looking glaſſes] Of thoſe excellent ones, wch anciently were made of the fineſt braſſe mingled with pewter: ſee Job 37.18. So theſe women converted thoſe inſtruments of their vanity, into a naturall cleaneneſſe, and a meanes of a religious purification; in which there was a ſacrament of the ſpirituall: See Luke 7.38. *Of the women*] The Scripture makes no mention neither of the beginning, nor manner, nor order of this cuſtome, only it may be gathered by 1 Sam. 2.22. and Luke 2.17. that theſe were certaine devout women, who renouncing worldly affaires, and ſecular employments applied themſelves to prayers, faſting, almes and ſuch like religious exerciſes; and had ſome ſmall employments about the Tabernacle; wherein it is alſo likely that there were diſtinctions of offices, and turnes of ſerving; and therefore the Hebrew word is taken from warre ſervices, as elſewhere it is alſo uſed, to ſet down the ſacred order of Divine ſervice.

V.17. *The overlaying*] This is added for an expoſition of that which he had ſaid before, that thoſe capitels were of ſilver, that is to ſay, ſeemed ſo without, being all covered over with little ſilver plates, but the fillets, liſts, and rounds, were of pure ſilver layd upon the body of the Columnes.

V.18. *In the breadth*] The meaning is, that the height of this hanging was taken in the breadth.

V.21. *Of the teſtimony*] made chiefly for this end to place the Arke of the Teſtimony within it, Exodus 25.16.

V.25. *A hundred talents*] Hence it is cleare that a talent was three thouſand ſhekels, and the ſhekell being halfe an ounce weight, the talent came to be one hundred five and twenty pounds, of twelve ounces to the pound.

V.26. *Abekah*] The Italian hath it, *A dodramma*] A piece of money of two drammes; and foure drammes were a whole ſhekell: See Matthew 17.24.

CHAP. XXXIX. VERS. 33.

The tent] The fabrick of wood, and the coverings of it.

V.37. *The pure*] See upon Exodus 31.8. *In order*] in the ſame number, order, and diſpoſition, without being miſplaced, leſſened, or taken away out of their places; a figure of the ſpirituall gifts of ſanctification diſpoſed in a certain order amongſt themſelves, and ought to bee kept in their native forme.

CHAP. XL. Vers. 2.

Of the first] That is of the second yeare after the comming out of Egypt, vers. 17. Num. 11. For the Jewes made that the set time to count their years from: see 1 Kings 6.1.

V. 4. *The things*] The shew bread, and all manner of vessels belonging to it, Exo. 25. 29. 30.

V. 15. *Shall surely be*] By this sacred signe the inferior Priests shall be consecrated once for all, and installed in their office, and the right of it, and the calling shall passe to their issues unto the end of this ceremoniall worship, the anointing being no more required to be reiterated in their posterity, for the high Priests only were anointed in following times, Lev. 4. 3. 5. 11. and 16. 32. and 21. 10.

V. 29. *The burnt offering*] It seemeth he meanes the burnt offering, and the offering of consecration, Exo. 29. 18. 22.

V. 31. *Moses*] Who all that yeare executed the office of high Priest.

V. 34. *The glory*] The signes of his glorious presence: So the Lord seemeth to be altogether reconciled to the people after their idolatry, and contented to dwell in the middest of them, and to conduct them, bringing of these signes again into the Campe, which had been out of it ever since the calfe. See upon Exod. 33. 9. and 34. 10.

V. 35. *Was not able*] Either because the cloud tooke away the use of his sight, or through feare, or wearines, or any other way by which God hindered him at that time from comming in to confirm so much the more the power and majesty of his presence: See 1 Kings 8. 12. Afterwards it seemeth he did come into the Tabernacle, Numbers 7. 8, 9. and 11. 24. but not into the most holy place where the Arke was, and over the Arke the cloud, Levit. 16. 2. *thereon*] The same cloud that appeared without the Tabernacle just over the place of the Arke, did penetrate also into the Sanctuary like an obscure darknesse, Lev. 16. 2. 1 Kin. 8. 12. Hay 6 4.

V. 36. *In all*] All their voyage through the desert, because that afterwards the cloud appeared no more without, because they had no more need of guiding nor of safeguard from the heat, but only the darknesse remained within the Sanctuary.

V. 38. *And fire*] The same pillar which appeared in the day time like a cloud, appeared in the night time like fire: See upon Exo. 13. 21.

THE

THE THIRD BOOK OF MOSES called Leviticus.

THE ARGVMENT.

THE name of Leviticus given by the Greek Interpreters to this Booke, giveth an inkling of what is the cheefest matter it treateth of; namely, the forme of the ceremoniall worship, which God preseribed his people in the desert after the Tabernacle was erected: especially about offerings and sacrifices, which indeed had been established by God from the beginning, after mans sin, and the promise that he should be re-established into grace by the Messias, & so been continually vsed in the Church, and were of two sorts, and for two ends. The one sort was expiatory, being visible signes, and sensible documents of the only purgation of sin, by the blood of Christ, that the faithfull might always be occupied in the expectation thereof, and directed to seeke by faith in him the only remedy against sin, and the condemnation thereof, and that through these ceremonies, accompanied with the power of Gods Spirit in their lawfull use, the feeling of Gods grace might be dispenced vnto them, and their consciences assured of peace, and reconciliation. The other were Eucharisticall, or to give thanks, to make a publick acknowledgement of Gods benefits, as well generall as particular. But after the comming out of Egypt, God willing to cut off all past abuses, and to giveve firme and perpetuall forme to his service, to banish all arbitrary licence, and shew that he is pleased with nothing but with obedience, by which alone he can and ought to be lawfully served: both kinds of sacrifices were regulated by certain laws and circumstances, of rites, times and places. And especially by the appointing of certain persons consecrated and elected by God according to his free choyce, who tooke the tribe of Levi in generall for his service, and one of that tribe Aaron and his race particularly, for sacrifices whereof the eldest (from father to son) should successively hold the place of high Priest: bearing the image of Christ, the only eternall spirituall and effectuall Priest of his Church. To these observations were added that of the fire, which at first fell from heaven, and was continually preserved upon the Altar, to burn all sacrifices. For a figure to shew that Christ the only true Expiatory offering, should be touched and burned, by the fire of Gods wrath against sin, the burthen of which he should take upon him: And also that all the Churches spirituall worship ought to be done and sanctified by vertue of the Spirit of God, given from heaven. As contrariwise by the refusall of the strange fire rashly vsed by two sons of Aaron, and by the severe punishment of that fault, is taught, that no worke, no motion, no endeavour, that is meerely human, can be acceptable to God for the purging of sin; nor apt for his true service, but that he is contrary-wise offended and provoked by it. Besides this first and principall part, this Booke containeth also the Laws of the distinc-

tions of meates, clean and uncleane, lawfull and unlawfull. As well for an exercise and absolute proofe of obedience to God, as for a document of holy discretion, to abstaine from any thing as God shee with to be displeasing unto him, and may staine the conscience. And the declaration of all ceremoniall uncleannesses, by meates, corporall infirmities, and accidents; and the purification required in every one of them, together with the appointment of a generall purgation or atonement to be made once a yeare, of all the peoples uncleannesses. Were signes and figures of the ordinary vices and defects, which the faithfull cannot avoyd in this wretched life: who notwithstanding never want continuall expiation by the application of Christs blood, nor the correction and cure, by the working of the spirit, untill the time of their full deliverance from sin by death. In this Book are also established the Laws, of the degrees of affinity and consanguinity forbidden in marriages, and also diverse other precepts of justice, charity, and piety: of the purity required in Priests, of Feasts, of the resting of the earth every seven yeares; of the Jubily, of vowes, of things consecrated to God, and the ransome of them: Thigns which have all been used in ancient times, by an order of Ecclesiasticall discipline, and have likewise some reasonable correspondency with the mysteries of the Gospell, whereof the Levites *were the ordinary teachers, sacred ministers and publick expounders. Finally all these commandments were sealed by the Lord with solemne promises to them that should keep them, and threatnings to the breakers thereof.*

ANNOTATIONS.

CHAP. I. VERS. 2.

A offering] Namely a voluntary one.

V. 3. *At the doore*] Present in, it in that place, before he offer it upon the Altar, or it is a generall prohibition of offering it any where, but only upon the Altar, which was before the said doore, and did also sanctifie the offering. Mat. 23. 19. *Before the Lord*] the Iewish hath more, *That it may be accepted before the Lord*] For the obeying of Gods order, was that which made the sacrifice acceptable and efficiall to make an atonement with him: see Lev. 7. 18. Deut. 12. 13. 26. 1 Sam. 15. 22. Others translate it: Let him offer it of his own free will.

V. 4. *Atonement*] Both ceremoniall & sacramental; figuring the true and eternall atonement of the soul with God, by Christs offering, apprehended by faith, by all beleevers in their sacrifices.

V. 5. *Shall kill*] Namely the Levites shal kill it: see 2 Chron. 29. 28, 31. 2 Chron. 30. 16. and 35. 11.

V. 7. *Shall put*] Seeing that fire which once fell from heaven, Lev 9. 24 was to be continually kept and preserved upon the Altar, Leviticus 6. 12. and the use of all other fire was forbidden in sacrifices, Lev 10. 1. putting of fire upon the Altar in this place, could signifie nothing but kindling of it.

V. 9. *Shall be washt*] Before they be laid upon the fire, *And the Priest*] Not the high Priest, but some of the inferior ones, whosoever, it is that serveth at that time, for even at that time or presently after it was ordered they should serve by turnes weekly. see Lev. 10. 9 2 Kings 11. 5. Now this was a figure of Christ, by whom the faithful are sanctified and presented to God with all their spirituall service. Heb. 13. 15.

V. 16. *By the place*] The ashes which fell down from the grate of the Altar were first taken up on the East side thereof, and then were carried out of the camp, See Lev. 6. 10.

V. 17. *With the wings thereof*] Cleaving of it long-ways, without disjoyning the peeces, so that there may be a wing on each side, see upon Gen. 15. 10.

CHAP. II. VERS. 1.

A *Meat offering*] Of which there were two kinds: The first, when these meale things were offered by themselves: The second when they were joyned of beasts, with their pooring offrings, Numbers 15. 4 6. 9. Here is spoken particularly of the first *Oyle*] oyle and incense containe a figure of what was required in good workes, which are spirituall offerings, to make them

them acceptable to God, namely, that they should be watered with the gift of the Spirit, likened unto oyle, and that they should be accompanied with Christs intercession, which is the only acceptable smell unto God, Ephes. 5.2. Rev. 8.3.

V.2. *The Priest*] Namely, he that supplies the place, *The Memoriall*] An ordinary terme in sacrifices and offerings, to intimate that part which is offered to God, as presenting before his Divin Majesty with its sweet savour, the favorable remembrance of the offerer: see Ex 30.16 and 34.19. Lev. 6.15. Num. 5.26. Acts 10.4.

V.3. *Most holy*] So are called in the Law those sacred things which ought not to be touched, and those meates whereof none were to eate, but only the Priest, in a holy place neare the Altar: See Exod. 29.37. Lev. 6.26. and 7.6,9 and 10.12. Num. 18.9, 10. See the difference between holy and most holy things, Lev. 21.22.

V.6. *It is*] Now in all such offerings there was oyle required, v.1.

V.8. *Shall bring it*] Let him lay in one, in signe that it is offered to the Lord, yet shall but part of it be burnt.

V.11. *No leaven*] Which was forbidden in all free will offerings, to signifie, that all leaven of malice, hypocrisie and pride, ought to be laid aside, in all the faithfuls spirituall offerings, which are good works: See Luke 12.1. 1 Cor. 5.8. *Nor any honey*] according to some, because that honey will leaven. Or it may be God would intimate, that the sweets and pleasures of the flesh, do spoyle the study of good works.

V.12. *Ye shall offer*] The Italian hath it, *You may may offer these things*] that is to say, leavened dough or mixed with honey: *Of the first fruits*] which were not offered to God by fire, but after they were consecrated, were for the Priests use, Num. 18.13. Deu. 18.4. There was also an offering of thankesgiving, wherin leaven was admitted, Lev. 7.13.

V.13. *With salt*] A signe of the incorruptibility of the Spirit of God in the faithfull man, 1 Pet. 3.4. and of the savour of grace, which it giveth to all good works Col. 4.5. *Of the Covenant*] A signe of confirmation of the Covenant which God hath with thee, a phrase taken from the common saying, that familiar friends do use the same salt, that is to say, feed at one table. So anciently salt was a signe or token of friendship, and of an inferiours duty whereby he was bound to his Superiour, whence comes the word salary, or wages, Exodus 4. 14. Or salt is here set downe for a signe of the everlastingnesse of Gods Covenant, Num. 18.19.

V.14. *First fruits*] whereof there were two sorts: the one commanded at Easter, Lev 23.10. Deut. 16.9. the other voluntary at the same time: both different from them which were offered in Harvest time at the Pentecost, Num. 15.9. Deuterono. 26.2. *Of full ears*] The Italian hath it, *Of the flower of the wheat*] The Hebrew word signifieth properly a certaine kind of wheat, which grew upon mount Carmel, of an exquisite goodnesse. Others translate it, well corned, and full eares, rubbed out with hands,

CHAP. III. VERS. 1.

Peace offering] The Italian hath it, *A sacrifice of thankesgiving*] Not for an attonement for sinne, but only for a thankesgiving for benefits received, either in generall or particular: See Leviticus 7.12, 16. *Or female*] The female sex was not admitted in burnt offerings, but only in sacrifices of thanksgiving and in one kind of sacrifice for sin, Lev. 4. 28. *Before the Lord*] That is to say, before the Tabernacle.

V.2. *And kill it*] see upon Lev. 1.5.

V.5. *The burnt Sacrifice*] Dayly one, or other, for the sacrifices did never begin with the sacrifices of thankesgiving, but with them of expiation or attonment; to shew that no worke of service or homage can be acceptable to God; if the expiation or attonment for sin go not before.

V.11. *The food*] the sacrifices which were burned with fire, were so called, especially the bloud and the fat, Leviticus 21. 6,8. and 22. 25. Ezekiel. 44. 7. Mal. 1 7,12. to intimate that God did feed thereon, that is to say he tooke delight therein; and required them as his part of the sacrifices.

V.16. *All the fat*] Namely that which is solid, and is at the end of the muscles.

V.17. *Throughout all*] Not only in Gods Temple, but also in your privat houses, where those kinds of fat, being not offered to God, it is very likely were thrown away as the bloud was, and not eaten, Levit. 7.24.

CHAP. IV. VERS. 2.

Through ignorance] of the Law, or unawares, or through plaine weaknesse, without malice or deliberation, Ezech. 45.20. A figure of the faithfulls weaknesses and ignorances, which notwithstanding are sins, seeing they had need of expiation, see Psa. 19.13. Gal. 6.1. Heb. 5.2.

V.3. *That is anointed*] The high Priest: see upon Exod. 40.15. *According to the sin*] The Italian hath it, *whereby the people come to be guilty*] God often times did punish the people for their rulers faults, and also the people is induced to sin by their example, or being scandalized by the Priests sin, do absent themselves from Gods service: see 1 Sam. 2 17.24.

V.7. *Of sweet incense*] See upon Exo. 30.10.

V.12. *A clean place*] No dunghill, nor filthy place, as Lev. 14.40. *Where the*] See upon Lev. 1.16.

V.15 *The Elders*] The rulers and Magiſtrates, which were ſeventy in number, Exod.3.16.and 24.1.

V.18 *which is in*] By this meanes is intimated the altar of ſweet incenſe, which was before the Sanctuary in the holy place.

V.20 *It ſhall be forgiven them*] They ſhall be purged from their ſin, according to the Eccleſiaſticall and externall judgement; and exempt from the puniſhment impoſed by the Law, in ſigne of the internall abſolution of the conſcience before Gods judgement, by vertue of the reall and ſpirituall expiation through Chriſt.

V.21 *As he burned*] As he was appointed to burn it. *A ſin offering*] Now all ſuch ſacrifices as were ſin offerings, were to be burned without the camp, ſee upon Exod.29.14.

V.29 *In the place*] At the entrance of the Tabernacle, where the burnt offerings were killed, ſee Lev. 1.5.

V.35 *According to the offerings*] See upon Lev.3.5.

CHAP. V. VERS. 1.

OF *ſwearing*] The Italian hath it, *Of a denunciation with oath*] That is to ſay, before a Judge, not to be ſworne, to witneſſe any thing concerning a fact which is already queſtioned, wherein there wants nothing but proof: but it is meant by a generall denuntiation from the rulers to reveale ſome ſecret fact, wherein one may have to do with men of reſpect, or that are to be feared, whereby a man may erre through weakneſſe. *Or knowne of it*] By other mens relation. *Shall beare*] Such a one is guilty, and ſubject to divine puniſhment, if he doth not redeem himſelf by his ſacrifice.

V.2 *Vncleare*] See concerning theſe legall, and ceremoniall uncleanneſſes, Lev.11. and the following chapters. *Guilty*] That is to ſay, bound to expiate this chance, to be reſtored to corporall purity, required by the ceremoniall Law, though the conſcience be not ſtained by caſualties, nor foulenelle of the body, Mat. 15.11.18. but all this was but to teach us, to ſeek in Chriſt the pardon for thoſe ſins, which are unknown to men: Pſa.19.13.1.John 3,19.

V.3 *when he knoweth*] From that time he is bound to give ſatisfaction, to teach us, not that ſin, is no ſin, untill we have a knowledge and feeling of it, but that ſo ſoone as God awaketh us, we are preſently bound to haſten to make our peace with him, or elſe our ſin cleaveth unto us: Joh.9,41. Act.17.30.

V.4 *Sweare*] Inconſiderately, violently, without examining whether the thing be juſt or no, whether it lye in his power or no, ſee 1 Sam.25.22. *It be hid*] He thinks no more of it, it is out of his memory. *He knoweth it*] Being told or put in mind of it by others. *In one*] Of this kinde of ſin, whereof there are three ſorts, weakneſſe: v. 1. ignorance of the fact: v. 2. and inconſiderateneſſe: v. 3. pointed at in the three caſes ſpecified in the precedent verſes.

V.5 *He ſhall confeſſe*] Publikely in the Church, that he is guilty of ſuch and ſuch a ſin, for which ſuch a ſacrifice is required, yet not ſpecifying any thing of any particular confeſſion, nor of the circumſtances of the ſinne.

V.6 *His treſpaſſe offering*] To ſhew us that neither weakneſſe, nor inconſiderate ignorance excuſeth from ſinne.

V.7 *One for the*] The ſacrifice for ſin was for that particular ſin, the burnt offering, was for all his ſins in generall that did offer it. The particular was to be firſt expiated, as moſt preſſing, and that provoked God moſt, & hindered the acceptance of the common ſervice, and to teach us alſo that we muſt not confound expreſſed ſins with common ones.

V.9 *It is a*] Now in this kinde of ſacrifices the bloud was ſpilt by command: Lev.4.7.18.30.34.

V.11 *No oile*] As theſe things were added in your voluntarily meat offerings: Lev. 2. 1. now the cauſe of this forbidding, is touched Num. 5.15. becauſe this offering cauſed a remembrance of iniquity before the Lord; and not the ſweetneſſe of voluntary ſervice.

V.12 *A memoriall*] See Lev.2.2. *According to the*] The Italian hath it, *Above the burnt offerings*] See Lev. 3.5.and 4.35

V.15 *with thy eſtimation*] The Prieſts did uſe to make theſe rates: Lev.23.8.12.14. but here and elſewhere the word is directed to Moſes, who held the Prieſts place in theſe firſt ordinances.

V.17 *Shall beare*] See upon v.1.

CHAP. VI. VERS. 2.

AGainſt the Lord] Whoſe Majeſty is offended likewiſe, by our ſinning againſt our neighbours: Gen.20.6. and 39.9. Pſa.51.6. eſpecially by ſecret ſins: whereof God alone is witneſſe, and where the fraud redounds to his content: Act.5.4. and ſo much the more when the ſin is aggravated with perjury. *Delivered him*] To trade with for common profit, and at common adventure of loſſe; or for to trade with it ſincerely.

V.4 *Hath ſinned*] Secretly, there being no proofe thereof but only his own oath, by which if he refuſed to purge himſelfe, he was held as guilty, and paid double: Exod.22.7,8.11. and againe if he ſwore falſely, and afterwards repented himſelf, and confeſſed his fault voluntarily, he was included within this puniſhment, without incurring any other penalty.

V.6 *with thy eſtimation*] See Lev.5.14.

V.9 *Of the burnt offering*] As well of the publick and continuall ones, as of the particular ones. The meaning is, that nothing muſt be ſtirred off from the altar, from one morning to the other, but the burnt offer-

offerings must be burned one upon another untill the next morning, at which time the Priest that waiteth, must take away the ashes, and kindle up the perpetuall fire, and lay the wood, and the sacrifice upon it. *The fire*] Namely the perpetuall fire, which at first fell from heaven: Lev. 9. 24.

V. 14 *The Law*] Of some particular rites, besides those which are set down: Lev. 2.

V. 20 *This is the*] The generall Law of this offering at a consecration was already given, Exod. 29. 2. 24, 25. and there are only added some particular circumstances. *Anointed*] For high Priest; Exod. 40. Lev. 25. 33. *Perpetuall*] That is to say, at every consecration of a new high Priest.

V. 21 *Bring it in*] He whosoever it is that is then consecrated.

V. 23 *It shall not be eaten*] In the peoples offerings the Priest took his share with the altar as for a recompence of his service, which could not take place when he offered for himself.

V. 25 *The Law*] Touching that particular, what might be eaten thereof by the Priest, because that this Law in generall is largely set down: Lev. 4.

V. 26 *Offereth for sin*] For some of the chief, or for the people, for then the bloud was not carried into the Tabernacle: Lev. 4. 22. 27. *It be eaten*] Namely the flesh, after the bloud hath been spilt, and the fat burned.

V. 27 *There is sprinkled*] All this aimed at the holding of the bloud of the sacrifices in great respect, keeping it altogether from any common or prophane use or touch: A figure of the most perfect holinesse of Christs bloud, severed from sins: Heb. 7. 26.

V. 30 *Any of the bloud*] Such were the offerings that were offered for the high Priest, or for the whole Congregation: Lev. 4. 7. 18. and in the days of the yearly expiation: Lev. 16 27.

CHAP. VII. VERS 1.

The Law] An addition to the ceremonies that are to be used in these kindes of sacrifices, whereof the generall Law was given: Lev. 8. 5.

V. 3 *All the fat*] See upon Lev 3. 16.

V. 6 *Every male*] That is cleane from ceremoniall uncleanesse, v. 19, 20. *Holy place*] In the Court of the Tabernacle. *It is*] See upon Lev. 2. 3.

V. 9 *Shall be the*] After that hath been taken off, which must be consumed upon the altar: Lev. 2. 2 9.

V. 10 *And dry*] Without any oile or incense: Lev. 5. 11 Num. 5. 15.

V. 11 *The Law*] An addition to the generall Law of Lev. 3. 1. Now of these sacrifices, which were not for expiation of sin, but for an acknowledgement of some benefits receivedat Gods hands, there were three kindes: First, voluntary for Gods benefits in generall: Second, of thanksgiving for some noted favour: The third, upon a vow, when the benefit was obtained upon some singular vow made.

V. 13 *Leavened bread*] Leaven was not permitted, but only in these kindes of offerings of thanksgiving; because that in it the offerer was not questioned about the purity, and sincerity required in him: Lev. 2. 11. but was only to acknowledge Gods benefits, amongst which, that of the proper feeding of mans body with leavened bread, was to be numbred: see Lev. 2. 12. and 23. 17

V. 14 *For a heave offering*] Which was done by only presenting it to God, without consuming it upon the altar: see Exo. 29. 24. 28.

V. 17 *Shall be burnt*] To avoid superstition, in keeping of these hallowed meats, and to not prophane them with sordid sparingnesse: whereas God would have them eaten in mirth, and holy freedom in token of a heart spread out before him.

V. 18 *Shall bear*] Shall be guilty before God, and subject to judgement, if he doth not purge his fault by sacrifice: see Lev 5. 5

V. 19 *That toucheth*] Namely after it hath been offered, because by that touch it was defiled: Hag. 2. 13. *All that be clean*] That is to say, let the Priests which are not unclean, eat their parts set down v. 31, 32. and the offerers likewise, which are not unclean, the rest: see Exod. 24. 11. Sam. 9. 12. and 20. 26. Proverb. 7. 14

V. 20 *Having his*] Before he be cleansed of it, according to the Law: Lev. 11. 24. &c.

V. 21 *Abhominable*] The Italian hath it, *Creeping creature*] The Hebrew word may be taken generally for any abhominable thing.

V. 24 *The fat*] That kinde of fat which is specified above: Levit. 3. 16. *Of the beast*] Of those kindes of beasts as are fitting for sacrifices.

V. 26 *In any of your dwellings*] See upon Leviticus 3. 17

V. 31 *And his Sons*] It appeareth by Exod. 29. 26. was to be the high Priests, and his famlies, wherefore it is cleare that by the word Sons, are to be understood every high Priests Sons: but the right shoulder was for the ministring Priest.

V. 34 *The wave breast*] These two portions, may be referred to the two parts which do work in every faithfull sacred minister: namely to labour, which is signified by the shoulder: and to the care and affection, figured by the breast: And therefore the high Priest, did to that end, weare the names of the tribes upon his shoulders, and upon his breast.

V. 35 *Of the anointing*] Of the Priest-hood, whereof the anointing was a Sacrament: see Exod. 40. 15

CHAP.

CHAP. VIII. Vers.3.

THe congregation] All the heads and chief of the people, repreſenting the whole common-wealth of Iſrael: Lev.9.1.

V.19 *And he killed it*] The Italian hath it, *And Moſes killed it*] Or it was killed, and Moſes ſprinkled the bloud.

V.31 *The fleſh*] The Italian hath it, *This fleſh*] Namely the reſt of the fleſh of the ramme of the conſecration, *Eat it*] both the reſt of the fleſh, and of the bread was left in the baskets, Exo.29.32.

V. 34. *As he hath*] I have faithfully executed my office in your conſecration, now do you fulfill yours, by ſtanding in the holy place, in continuall exerciſes of piety, which ſheweth, that the ſpirituall ſanctification of the faithfull, is accompliſhed with time, and perſeverance.

CHAP. IX. Vers. 1.

THe Elders] ſee upon Exo.3.16.

V.2. *Take thee*] This ſacrifice of a young calfe, which was ordinary in ſins commi ted through ignorance, by the high Prieſt, Lev.4. 3. is here offered at his entring into his office, for the purifyng of all his former faults, and alſo to teach him that his Prieſthood ſerved aſwell for himſelf, as for the people, Heb. 5.3. and 9 7.

V.3. *A Kid of the Goats*] For the people, v.7 15. this ſacrifice of a Kid was ordained, Lev.4. 23. for the ſin of a Prince or a Magiſtrate, and that of a young bullock for that of the whole aſſembly, but there is ſome ſpeciall reſpect in theſe ſacrifices of dedication, as for examples, to ſhew the equality that is betweene the ſhepheard and the flock, in the ſtate of conſcience, and forgiveneſſe of ſins before God.

V.5. *Before the*] In the court of the Tabernacle.

V.7. *Make thee*] By purifying thy ſelfe, firſt, make thy ſelfe capable of offering acceptable ſacrifices for all the people, ſo that thy atonement may redound to the generall good.

V.9. *Of the Altar*] It appeares by Lev. 4. 7. that we muſt here underſtand the altar of incenſe, which alſo is intimated by Moſes and Aarons entring into the Tabernacle, v.23. *At the bottome*] of the Altar of burnt offerings, Lev.4 7.

V.16. *The burnt offering*] The calfe or the lamb, added to the ſin offering of the people.

V.17. *Took a handfull*] Of the flower, oyle and incenſe of the offering according to the Law, Levit.2.1. *Beſide the*] beſide the continuall morning ſacrifice, which was to be before all other ſacrifices, and had his offering joyned as well as the reſt, Exodus 29 28.

V.21. *Waved*] See upon Exo.29.24: *Breaſt*] which was the portion of the Prieſt, which was in office at that time, in all ſacrifices of thankeſgiving, Leviticus 7.34.

V.22 *Came down*] From the little aſcent whereon the altar ſtood.

V.23 *Went into*] To carry in the bloud of the ſacrifices for ſin offerings, Lev.4.7,16. *Bleſſed*] that is to ſay, brought word from within the ſanctuary, that God accepted of thoſe ſacrifices; for this is a different bleſſing from that of the precedent verſe, which was at the end of the action; *The glory*] Some extraordinary flaſh of divine brightneſſe had ſhewed it ſelfe in the pillar of cloud, as Exodus 16. 10. Numbers 14.10.

V.24 *A fire*] Cauſed by God miraculouſly, and ſent from heaven, or from the Tabernacle, in token of approbation: See Judg.6.21. 1 King.18.38. 1 Chr. 21.16. 2 Chro.7.1. which was the cauſe of the great rejoycing of the people; and this ſacred fire was afterwards preſerved and kept upon the Altar; Leviticus 6.13.

CHAP. X. Vers.1.

STrange fire] Not taken from the Altar, where the only fire was, which God would have uſed in all his ſervice. And though the command was not given before, yet it was a ſin in undertaking the contrary, before Gods mind was known: Now this ſacred fire ſignifieth the power of the holy Ghoſt, by which one may offer ſacrifices acceptable to God, Rom. 8.26. Eph.6.18.

V.2 *From the Lord*] From before the Arke, where God was preſent in the ſignes of his Majeſty, and efficacy of his working: Some have it, from the Altar; *Devoured them*] Stifled, burned, and ſlew them, though it conſumed neither their bodies, nor their cloths. v.45.

V.3 *I will be*] This is not found ſet downe any where elſe, but it ſeemeth that Moſes writ nothing but only abridgments of his ſermons; *Sanctified*] That is to ſay, I will teach them to reverence my preſence and my ſervice, as a holy and inviolable thing, by my ſevere judgements, which I will bring upon them who ſhall prophane it, by diſobeying my will, that all the people may feare me and honour me; ſee Iſay 26.15. *Come nigh me*] In my miniſters, which come neere to the ſignes of my preſence, and do my ſervice, Exod.19.22. Iſay 52.11. Jer.15.19. *Held his peace*] Through humility, and quiet yeelding to the will of God.

V.6 *Uncover not your heads*] take not off your miters, nor ornaments of your heads, which was a token of griefe, Ezek.24.17,23. See Lev. 13 45. and 21.10. Some take it for ſhaving their heads, as Job 1.20. Iſay 22.12. Mich.1.16. Now when they uncovered their heads they had all their face to the eyes;

See

See the second of Samuel, Chap. 15. verse 30. and 19. 4. Jer. 14. 3. Mic. 3. 7. *Neither rend*] See Gen. 37. 29. Now sorrow was a kind of Ceremoniall defiling. Lev. 21. 11. Wherefore they ought not to beare any shew thereof, when they were actually performing Gods Service. To signifie unto us that Gods spirituall service, ought to be performed with holy and divine rejoycing. Rom. 14. 17.

V. 7. *You shall not*] That is to say, forsake not your ordinary function, which you must of necessity do, if you defile your selves with griefe, Lev. 21. 10. Others do take this strictly, as if it had happened within the seven dayes of the consecrations, Lev. 8. 33. *For the anointing oyle*] Seeing you are consecrated to God, you must forgo all naturall affections for his service, Deut. 33. 9.

V. 9. *Wine*] Some conjecture by this, that Nadab and Abihu had sinned through drunkennesse, *Strong drink*] All manner of artificiall drink besides the juice of grape, which is apt to make one drunk.

V. 12. *Eat it*] As well for to observe the Law, as also because that fasting was an act of sorrow, forbidden priests, during the time they executed their office.

V. 14. *In a clean place*] Clean from ceremoniall uncleannesse, though it be in a private house, and in no holy places see Lev. 2. 3.

V. 16. *It was burnt*] Against the order, Levit. 6. 26. That the flesh of every sin offering, whose bloud was not carried into the Sanctuary should be eaten by the Priests. Now this neglect should seeme, happened by reason of the disturbance, which this accident caused.

V. 17. *To beare*] In recompence of your office, by which you are bound to make atonement for the people.

V. 18. *Was not*] This sacrifice was one of those, the flesh of which was to be eaten, by Gods command; which is forbidden in those whole bloud is carried into the Sanctuary, Lev. 6. 30.

V. 19. *Behold*] In this so mournfull and extraordinary chance, wherin God hath shewed himselfe so wrathfull, would it have pleased him, if that we had observed the customary law of rejoycing, eating in his presence?

V. 20. *He was content*] Seeing that there was great shew of reason in it, and that he thought God approved of it, seeing he had not spoken to him concerning it.

CHAP. XI. Vers. 3.

A*Among the beasts*] The Italian hath it, *Among the foure footed beasts*] These differences are upon no other ground but Gods meere will, who would have the first order of the creation observed in some kinds, by which order all beasts were not created to be eaten, but to do man other services, and to adorne the world; in other some, there is a mistticall and a mysticall and a morall sense, drawn from the naturall properties and inclinations of those beasts and that for two ends: First, to bring him absolutely to the obedience of Gods will: Secondly, to teach him and frame him by these rudiments to spirituall and internall holinesse. *Cloven footed*] These two marks were to be joyned, for it was not enough if the foot were cloven, if the hoose were not parted also; as in oxen, sheep, goats, bucks, and fawnes, nor was the parting of the paw sufficient, as in dogs, cats, beares and wolves; but there must be a cleft.

V. 4. *Be it uncleane unto you*] Not for any defect or naturall blemish, for every creature is good and pure in its own kind, but only concerning the use of food, or touching of them against Gods command, who only sanctifieth to man what he pleaseth, 1 Tim. 4. 4, 5.

V. 13. *The Ossifrage*] Because we could have no certainty of the Hebrew names for these birds, we have for the most part held with Saint Hierome his translation.

V. 20 *Upon all foure*] As all creeping things do, that fly.

V. 21, *Legges*] The Italian hath it, *Knees*] that is to say, that under the knee have no other thing but their leg, which serveth them to rest upon; and to skip with like your locusts.

V. 22. *Of Locusts*] The Italian hath it, *Arbe*] unknown names of locusts or other insects of the like kind and nature, which anciently and in these dayes have beene used for food by many Southerne and Easterne people, who salt them up, See Mat. 3. 4.

V. 24. *Uncleane*] Ceremonially, not fitting to touch or take part of any sacred thing; no not so much as come neer them, but must be sequestred from conversing with the members thereof: A figure of excommunication for vices which may infect others.

V. 26. *Divided the hoofe*] Either before or behind, as the horse, the asse and the camell. *That toucheth them*] when they are dead, the reason is, because of the resemblance of what hath been spoken concerning other beasts, requires that this also should be understood so.

V. 27. *Goeth upon his paws*] As wolves, lions, beares, dogs, cats, apes, &c.

V. 32. *It shall be uncleane*] The liveleese things were uncleane, when by them man was made uncleane in the manner spoken of, v. 24.

V. 34. *That on which*] The flesh, herbs, seeds, or graine which is made in pottage and other food which is dressed in water, being touched by the carion of these beasts, shal be unclean, but not those things that are eaten dry, as fruite, graine, &c. See v 37, 38.

V. 35. *Oven*] They were little ovens to bake bread, and other meats, which ovens were made of two

Pieces of burnt earth or tile, the one flat, and the other hollow: Now in these legal uncleannesses, such earth could not be purified with washing, but was to be broken; *Ranges*] They were a flat kind of tile whereon they baked foure things, putting fire under them.

Verse 36. Or pit] Though no living springs, but some cisterne or other kind of dead waters. *Shall be cleane*] though such dead flesh be fallen into it, so it be taken out, *but that* though the water be not uncleane, yet that person which taketh the carrion out of it, shall be unclean.

Verse 37. Which is to be sowne] Which shall be used for seed, or for food, so it be not steeped in water, verse 38.

Verse 44. For I am holy] Now there can be no true friendship nor union, but between those that are alike, and not between contraries: And all this sanctification consisteth in nothing but in obedience, even in those things which of themselves could not staine the conscience; and were not ordained but only for a signe of spirituall holinesse, and for to binde one to it.

CHAP. XII. Vers. 2.

She shall be uncleane] Sequestred from her husbands and other mens company, whom she may defile with her touch, Lev 15 19: a figure of the corruption of fathers, and mothers in the generation of children, whose signes are most evident in the woman.

Verse 4. Three and thirty] During which time she did not defile every thing she touched, as she did in the first eight dayes: *No hallowed thing*] Such as all the flesh of sacrifices of thanksgiving was, speaking of ordinary women: And hallowed meates, firstlings, tithes and Priests portions, speaking of the Priests wives: *Into the Sanctuary*] Into the court of the Tabernacle, whose chief place (by which all the rest was consecrated and sought after) was the most holy place, which gave the name to all the rest.

Verse 5. Two weeks] The time is double, to that it was in male children, because that naturally in the birth of females, the purifications are longer and slower, though there be no certain nor fixed time.

Verse 6. Burnt offering] Which was a sacrifice for the parties sins in generall, as the sin offering was for particular sins of ignorance or error, and there are the two sins of the fathers, which may be imputed to the children; and for which Christ his expiation is required, to cleanse the posterity by the gift of justification and regeneration.

Verse 7. From the issue] For a figure of the spirituall purification by faith, by meanes of which the issue is sanctified, 1 Cor. 7. 14.

CHAP. XIII. Vers. 2.

If he in the skin] Shall give any suspicion, that it may grow to be a leprosy.

Verse 3. When the haire] Signes of a malignant and incurable leprosie, which are observed by Physitians also. First, when the haire groweth white in it. Secondly, when there is a pit or hollownesse: Thirdly, when it spreadeth abroad: Fourthly, when there is a difference of colour, between the quick flesh, and that which is stained with leprosie: *Pronounce him uncleane*] To be severed from company, v. 46. Num. 12. 14. 2 Chron. 26. 21. and one who did infect with his very touch: see above Lev. 12. 2.

Verse 10. Quick raw flesh] Which was a token that nature had not strength enough to drive out all the malignant and evill humor, wherby the remainder within was putrified and past cure.

Verse 11. An old leprosie] Quite made up and perfect, *Not shut him up*] to make any further proof.

Verse 12. Abroad] Which in like diseases is a token and cause of healing, nature shewing its strength in the expelling of those malignant humors, and abundantly disburdening her selfe of them.

Verse 13. Cleane] That is to say, touched with a sleight kind of leprosie, that is curable, and already in the way of healing, wherby others were no more polluted with his touch or conversing.

Verse 16. Turne again] That those biles grow generally over all the body.

Verse 22. It is a plague] of leprosie, for a leprosie is absolutely so called.

Verse 30. Yellow] Which is a true signe of a skall.

Verse 31. And that there is no] If there be one of the tokens of recovery, which is the plainenesse of the skin without any pit, but that the other signe is wanting, namely of the brown haire and naturall colour, opposite to the yellow and bad collour.

Verse 36. Shall not seek] This signe of the skal spreading is sufficient of it selfe, without adding the changing of the colour of the haire to it.

Verse 39. Be dark ish white] The Italian hath it, *wrinkled up*] or grown narrower, and not spread or grown broader: *A freckled spot*] a disease a great deale lesser than leprosie, and curable, being nothing else but a deformity and foulenesse of the skin.

Verse 42. A leprosie] Called by the Grecks *Alopecia*] caused by a skald, or by leprosie, or by some other inward disease, and is likewise for the most part incurable.

Verse 45. His clothes] In token of sorrow, Ezek. 24. 17, 22. Mich. 3. 7. Not only for the disease, but especially for being sequestred from holy things: A figure shewing what hurt excommunication doth to man in spirituall things; *His head*] see Lev. 10. 6. *And shall cry*] to give every one warning, that he should beware touching

touching him, or comming neare him.

V. 47 *The garment also*] This leprosie in the garments, and in the houses, Levit.14.33. was not like the infection of the plague in our age, which is nothing but some exhalation of the aire, of breath, of sweat, or some other excrement, which may be purified and cleansed diverse ways. But it was a putrefaction peculiar to those places and times, grafted into the very substance of those things rotting and gnawing them, and spreading abroad, as it were in a living body: And elsewhere there is no memory of any such evill.

CHAP. XIV. Vers. 2.

Of his cleansing] Of the ceremoniall expiation and cleansing, which was to be done after the disease was cured, to receive him that was leprous again into the fellowship of the people: A figure of the orders of the Ecclesiasticall discipline, in restoring of them again which are penitent; and had been sequestred for some sin; *He shall be brought*] Let there be a place without the campe, for the Priest to go unto, and let him that was leprous be brought thither unto him to be searched and looked upon.

V.4 *And cleane*] Of a kind that is unclean, see Lev. 11.13. *Cedar wood*] The Jews say that of these three things, there was a sprinkling brush made, namely, the brush of hysop, the handle of cedar wood, and the binding of a thred of scarlet die.

V.5 *Running water*] Taken out of a spring, or a running streame, not out of a well, nor of rain-water. In signe of the water of life, which is spirituall, and effectuall to obtaine Gods grace and favour, through Christ, Joh.4.10.

V.7 *Let the living*] In signe of liberty restored to the leper, which was cleansed.

V.8 *May be cleane*] The Italian hath it, *Shall bee cleane*] declared fitting to converse with other men; *Out of his*] Hence it appeareth that there was some common house or tent in the camp, for them who were first shut up for a triall, and for them which were afterwards restored, after they were cured.

V.9 *He shall shave*] A ceremony used in cleansings, Num.8.7. Deut.21.12. a signe of casting away all remainders of malice and filthinesse, Jam.1.21.

V.10 *Three tenth deales*] Of an Ephha, cald Omers, Ex.16.36. *Mingled*] or kneaded. *Log*] a measure for liquid things whereof ten made a Hin, Ex.29.40.

V.12 *For a trespasse offering*] Not that there were any trespasse in the disease it self, but only misery. But sin being the cause of all these diseases, God would have together with the cleansing of the body, the purification of the soule to be also sought for, by meanes of this sacrifice; and besides these diseases being figures of the infections of the soul, these ceremoniall sacrifices represented likewise the internall expiation. Now amongst these three offered things, one of the lambs, v.10. was for a meate offering, the other lamb for a burnt offering, v.20. and the ewe for the sin offering, v.19. females being also admitted for such sacrifices, Levit. 4.28.

V.13 *In the place*] Namely, in the court; *For as the*] Lev.7.7. For these two sacrifices being in the same kind and degree of holinesse, they ought also to be offered in the same place.

V.15 *Of oyle*] So the bloud and the oyle were joyned together, Ex.29.4,21. For to figure the two parts of true spirituall purification, namely the remission of sins, by vertue of Christs bloud, and the renewing of man by the spirit of regeneration.

V.16 *Before the*] Before the great curtain drawn before the sanctuary, where the Arke was, the peculiar place of Gods presence, Lev.4.6.

V.17 *Upon the bloud*] Upon the same part of the body upon which the bloud was laid,

V.32 *That which pertaineth*] See v.10.

V.34 *In a house*] See upon Lev.13.47.

V.36 *That all that is*] Before the Priest have judged of it, the house could not pollute the stuffe, nor the persons, and therefore the sore being yet uncertaine, it is good to empty the house, for feare lest the houshold stuffe be also comprehended within the pollution of it, when the Priest shall pronounce the sentence. A law of equity and instruction, to teach us to prevent Gods last judgement, sequestring ones selfe betimes from the contagion of sinners, and also to teach us that God will passe over, and forgive the sins and faults of his children, which they commit through meere ignorance: but not those trespasses which they commit against their consciences, and expresse manifestation of his will; *Be not*] May not be handled without infecting all them that touch it, and must be putified before it may be put to any use.

V.37 *With hollow strakes*] These are the same tokens as were for the leprosie in men persons, Leviticus 13.3.

V.40 *In an unclean place*] Upon the dunghill or into the sink, where all unclean things were cast, being contrary and opposite to a cleane place, Leviticus 4.12.

CHAP. XV. Verse 2.

Out of his flesh] Or out of his genitall parts; *He is*] He is not fitting to converse freely with other men, much lesse to come neere holy thing, and polluteth by his touch.

V.3 *Whether his*] Whether the person subject to this infirmity, or naturall impediment, be uncleane, or actually lose his issues, or for a time bee without them.

V.9 *Whatsoever*] The Italian hath it, *Every ſaddle*] or any other furniture he rideth upon; others have it, any thing he rideth on, horſe, aſſe, mule, waggon or litter.

V.11 *And hath not*] After he hath pollured them by touching.

V.13 *Is cleanſed*] After he is made whole, *Shall bee cleane*] to converſe with other men, and come neare to the Tabernacle, there to perform the following things to be obſerved, Lev.4.10.

V.15 *An atonement*] See upon Lev.14.12.

V.16 *Go out from him*] By nightly pollution, or any other caſualty, beſides lawfull copulation.

V.18 *Man ſhall lye*] The Italian addeth, *That hath an iſſue*] to whom ſuch a chance hath happened, or be touched with that impediment, and have not beene cleanſed. Others have it, if ſuch a man lie with a woman, and joyne his ſeed with hers.

V.19 *An iſſue*] Her ordinary monethly termes, *Put a part*] In her owne private houſe, out of common converſation: Yet not out of the campe, as the leprous, or thoſe who had ſuffered any nocturnal pollution, Deu.23.10.

V.24 *Lie with her*] Unawares; for it was death for him that did it wittingly, Lev. 20.18. Others are of opinion that the capitall puniſhment was when the thing came to be publiſhed, and that here it is ſpoken of the deed done ſecretly.

V.25 *Beyond the time*] beyond the ordinary time of ſeven dayes, Lev 12.2.

V.28 *But if ſhe be*] The Italian hath it, *And when ſhe ſhall be*] If her iſſue ſtop, let her ſo paſſe over ſeven dayes, and if it commeth not again, let her be held for cleane.

CHAP. XVI. Vers. 2.

At all times] Not indifferently, when he ſhall pleaſe, but only once a yeare, v.34. in the day of the generall atonement for all treſpaſſes, of forgetfulneſſe, ignorance, or careleſſeneſſe, whereof they have not been purged by the ordinary ſacrifices; *Dye not*] for his unreverence, raſhneſſe and not ſufficient atonment, as it happened to his two ſons.

V.3. *Thus ſhall*] Preparing and purifying himſelfe, with theſe ſacrifices offered for himſelfe in the court, and afterward carrying the bloud of them upon the altar of incenſe in the holy place, before he might enter into the moſt holy place, Heb.9.7.

V.4 *Linnen coate*] Together with all the other prieſtly apparell as it appeareth by Exo. 29,30,35.

V.8 *The ſcape Goat*] The Italian hath it as the Hebrew word is *Azazel*, becauſe that Goat was ſent away, which is the ſignification of the Hebrew word, carrying with it, being a piacular or purging oblation, the peoples curſe.

V.11 *Shall bring*] The Italian hath it, *Shall offer*] A particular repetition of the ceremonies of this ſacrifice, but only touched in generall. v.6.

V.12 *From off the Altar*] Of burnt offering, where the continuall fire was, and ſtood in the Court, directly by a line, over againſt the Arke, which was the peculiar ſigne of Gods preſence.

V.13. *Upon the teſtimony*] That is to ſay, the Arke within, which were the Tables of the Law, called the teſtimony, Exo. 16.34 and 25.16.

V.14. *Eaſtward*] Which way the Arke was turned, *Before the*] Upon the ground.

V.16. *Make an atonement*] See upon Exodus 29. 36. Heb.9.13. *For the Tabernacle*] for part thereof, called the holy place.

V.18. *The Altar*] Namely the Altar of incenſe.

V.21. *Shall lay*] See upon Exo.29.10.

V.24. *In the holy place*] In the holy laver, which was by the Altar in the Court, which it was likely the Prieſt went forth into, for to waſh himſelfe, and afterwards came into the Tabernacle again to put on his cloths, and then he came out again to offer the ſacrifice. *His garments*] the ordinary prieſtly ones, not the ſolemne and Pontificall ones, which the high Prieſt never put on, but when he went into the Sanctuary, Exo.28.29,30,35.

V.25. *The Altar*] Of the holocauſtes or burnt offerings.

V.29. *Afflict*] With faſts and abſtinence from all carnall pleaſures, and diſpoſe your ſelves by an inward conpunction and repentance for your ſins, to obtaine pardon and atonment.

CHAP. XVII. Verse 3.

That killeth] Though it was for a common uſe, yet the Lord would have all ſuch bloud, during the journey in the deſart, to be poured down at the bottom of the Altar, and the fat burned upon it, v.5, 6. after the comming into Canaan, this Law was reſtrained only to the beaſts which were ſacrificed, Deu. 12.5.15.21.

V.4. *Shall be imputed*] Hee ſhall be judged and puniſhed, as a murtherer, for violating my Law in the ſpilling of bloud, as well as if he had tranſgreſſed it by murther; See Iſay 66.3. *Shall be cut off*] hee ſhall be put to death, if the thing be known. Or he ſhall be puniſhed by me if the fact be hidden from men, or if they do not execute juſtice, See upon Gen.17.4.

V.5. *To the end*] I will have thoſe ſacrifices of thankſgiving, which the people uſeth to offer to idols here and there in the fields, making thereof their prophane meats, to be cut off by this ſtrict Law, which ſhall bind them to conſecrate all the fleſh they eate, to me only: *In the open field*] to idols in remote, and ſeverall places, ſought out by idolaters, to withdraw themſelves from the ſight of men: *For Peace offerings*] Whereof they that offer, may eat thoſe parts, which the Lord had not reſerved for himſelfe, Levit. 3.9 14.4.

V.6

V.6 *The bloud*] The ſprinckling of the bloud, and offering of the fat of this common fleſh, had a reſemblance to theſe offerings of thankſgiving: but when ſuch offerings were expreſſe, and formall, there were other ceremonies, and other parts alſo reſerved for God, Lev. 17.11.

V.7 *Vnto divels*] That is to ſay idols; wherein whether the idolater have ſuch an intent or no, the divell is ſerved under diverſe names & reſemblances: ſee Deut. 32.17. 2 Chron. 11.15. Pſa. 106.37. 1 Cor. 10.20. Rev. 9.20. the Hebrew word ſignifieth ſhaggy, or hairy, becauſe the divell appeareth in ſuch ugly ſhapes to them that ſerve him: ſee Iſa. 34.14. *A whoring*] Spiritually by idolatry: See Ezech. 23.8. *This ſhall be*] Namely to have every ſacrifice offered to the true God, and only in the place dedicated to his ſervice, for otherwiſe the foreſaid Law was reſtrained after the comming into Canaan: ſee upon v.3.

V.10 *Set my face*] That is to ſay, I will declare my ſelf to be his adverſary, and will perſecute him in my wrath, by the hands of men, and by the way of Juſtice; or by my own judgements.

V.15 *That eateth*] That is to ſay, hath eaten thereof unawares.

V.16 *He ſhall beare*] If he have offended wittingly, and that the fact is known, he ſhall be puniſhed by the Judges; if it be ſecret, he is guilty before God; and if he have ſinned unawares, yet muſt he purge himſelfe by ſinne offering: See upon Levit. 5.1. and 7.18.

CHAP. XVIII. Vers. 2.

I *Am*] As I am your Soveraigne Lord, I command you theſe things out of abſolute authority, and as I am God moſt holy, I declare unto you that you can have no Communion with me committing theſe following miſdeeds.

V.5 *If a man*] According to the firſt Covenant of God with man, at the firſt creation, this may be underſtood of the perfect obſerving of Gods Law, which had the promiſe of eternall life annexed: But becauſe man by ſin, hath deprived himſelf of the power of attaining to this perfect obedience, this muſt be underſtood of the diſciplinary, and externall accompliſhment of the Law, which hath alſo its temporall reward: Or according to the Covenant of grace of the new internall, and ſpirituall obedience, created in the faithfull, by the gift of the holy Ghoſt, which hath the promiſes of this, and the future life: 1 Tim. 4.8.

V.6 *To uncover*] To violate with any act, or in any manner, the chaſtity, or reſpect due to the bloud.

V.7 *Of thy father*] Theſe words are ſpoken to the daughter, and the next words to the ſon.

V.8 *Thy Fathers wife*] Thy mother in Law. *It is*] Thy father and ſhe, by the vertue of matrimony are all one fleſh: and therefore the prohibition of carnall copulation is in the ſame degree as that of fathers and mothers with their children, and ſo interchangeably: ſee Ezech. 22.10.

V.9 *The daughter*] By another wife. *Of thy mother*] By another husband. *She be borne*] Either lawfully begotten, or a baſtard. According to others it meaneth, ſiſter by the ſame father and mother, or ſiſter only by the mother.

V.10 *Is thine own*] They ought to be to thee as thine own children.

V.11 *Thou ſhalt not uncover*] This verſe ſeemeth to be added for an expoſition of the ninth verſe, for marrying with the mother in Laws daughter, is forbidden, when both have one and the ſelf ſame father, but not when they have two fathers.

V.12 *She is*] She is in a degree of conſanguinity, forbidden by all Laws, and even abhorred by nature it ſelfe.

V.14 *Thou ſhalt not approach*] This is an expoſition of the precedent clauſe: ſee upon v.8 *Thine aunt*] Neereneſſe of affinity hath as much force, to forbid joyning in marriage, in certaine degrees, as the neereneſſe of conſanguinity.

V.17 *For they are*] Between thy wife and them there is the degree of conſanguinity deſcending by a direct line, therefore in the degree of affinity is alſo forbidden *in infinitum*.

V.18 *Shalt thou take*] Such a conjunction is inceſtuous, verſe 16. ſeeing there is the ſame reaſon for the ſiſters husband, as for the brothers wife: but here is alſo added the reaſon of the inconvenience, it being a kinde of confuſion, to make two ſiſters rivals to one another, to produce continuall ſtrifes and jealouſies, as an example may be ſeene in Jacobs marriages, which in thoſe firſt ages were tolerated. *To vexe her*] The Italian hath it, *To be her rivall*] The Hebrew word is her adverſary, 1 Sam. 1.6.

V.21 *Moloch*] An idoll of the Ammonites, which ſeemeth to be the ſame as Milcom; 1 Kings 11.5.7. and the Pagans Saturne, in honour of whom the idolaters cauſed their children to paſſe through the fire of his ſacrifices: either by ſome manner of expiation and dedication, or by really ſlaying of them, ſee 2 Kings 3.27. Pſa. 106.37,38. Iſa. 57.5. *Neither ſhalt thou prophane*] Let not the glorious title of being Gods children and people which you beare, bee contaminated by ſuch a commixture of idolatry.

V.25 *Vomiteth out*] The Land is over-burthened therewith, as with a thing moſt abominable, and is no longer able to beare them: ſee Jer. 9.19. and 10.18. Mic. 2.10.

CHAP. XIX. Vers. 8.

HE *hath prophaned*] Breaking the commandement, in the obſerving of which conſiſteth all the holineſſe of Gods ſervice.

V.16 *As a tale bearer*] The Italian hath it, *Speaking amiſſe of others*] Or ſpying, and reporting other mens words and actions, or calumniating and maliciouſly accuſing: ſee Prov.11.13. *Neither ſhalt thou ſtand*] The Italian hath it, *Shalt thou ariſe*] That is to ſay, thou ſhalt not lay waite for his life, thou ſhalt not raiſe any unjuſt ſuit, nor beare falſe witneſſe againſt him.

V.17 *Not ſuffer ſin upon him*] The Italian hath it, *Do not burthen thy ſelf with ſin for him*] Take heed leſt through too much reſpect, thou become guilty of want of zeale towards Gods glory, and of charity towards thy neighbours ſafety.

V.18 *Againſt the*] Not that deeds and offices of charity ought to be limited and bounded between thoſe of one nation only, but becauſe the accurſed people of Canaan, were to be deſtroyed without mercy: Deut.7.16. and alſo to ſhew that private revenges are the overthrow of civill ſociety, which is preſerved by publick authority, and private good will towards one another.

V.19 *Shalt not ſow*] Not to confound the order of nature, and likewiſe to teach man to love ſincerity all his life time.

V.20 *A bond maide*] For a free maide there was capitall puniſhment: Deut. 22. 25. Now the difference is grounded upon this, that theſe conjunctions with bond maides which were not free, were not held for true and entire marriages; in which the quality of freedom is required, aſwell to contract them, as for to participate of the husbands eſtate, according to Gods firſt inſtitution, and they were really but like concubines, with ſome ſleight kinde of tie: ſee Exod. 21.4.7.8.

V.23 *Then ſhall ye count the fruit thereof as uncircumciſed*] The Italian hath it, *Take away his foreſkinne which is his fruit*] That is to ſay, ſanctifie it, by beating down the fruit of it; or ſuffering it to be loſt; as you ſanctifie your bodies by Circumciſion. *As uncircumciſed*] Uncleane.

V.24 *Shall be holy*] That is to ſay, preſented unto God, and converted to the Prieſts uſe, as other firſt fruits: Num.18.12. Deut.18.4.

V.26 *with the bloud*] Without having ſqueezed it well out, let runne, and cleanſed all the bloud.

V.27. *Not round*] It was ſome cuſtome, or ſuperſticious ſigne of prophane people: ſee Jer.9.26. and 25.23. and 49.32. Or a ſigne of an immoderate and vitious gladneſſe in their mournings, as Levitic. 21.5. (Note that in theſe quotations the Italian text hath acording to the Hebrew, having the corners of their haire polled, the Engliſh all that are in the uttermoſt corners.)

V.28 *Cuttings*] As idolaters uſed to do in their mournings, penances, and prayers, 1 Kings 18.28. Jer.16.6.

V.30 *My ſanctuary*] As being the holy place of my preſence amongſt you, in grace, and power.

V.31 *That have familiar ſpirits*] The Italian hath it, *The ſpirits of Piton*] A kinde of familiar ſpirits, which ſpake out of the bellies of thoſe which were poſſeſſed with them.

V.33 *Sojourne*] As merchants, way-faring men, or mercenaries do, without taking any firme or conſtant habitation, or becomming proſelites, or converts.

V.34 *As one borne*] Namely in things that belong to the Law of nature and nations, in offices of juſtice, equity, and humanity: For otherwiſe Gods people had diverſe priviledges, wherein ſtrangers had no part: Deut.14.21. and 15.3. and 23.20.

V.35 *Mete-yard*] As in meaſuring of ſtuffes by the yard, or rod, &c. *Or in meaſure*] The Italian addeth, *Of containing or continence*] Of veſſels of liquid, or dry things.

CHAP. XX. Vers 3.

I *will ſet*] The Italian, *I will alſo ſet*] Beſides the corporall puniſhment, I will alſo accurſe him in his ſoule, cutting him off from all communion with my Church. *To defile*] By intermixing it with prophane idolatry: Lev. 19. 30. *To prophane*] See upon Lev.17.10.

V.4 *Hide their eyes*] Cloaks the fact, or is careleſſe in puniſhing it, by a wicked connivence.

V.5 *I will ſet*] As Lev.17.10. *Go a whoring*] By ſpirituall fornication of idolatry, ſee Lev.17.7.

V.8 *Sanctifie you*] All your holineſſe conſiſts in fearing, and obeying me, and not in any ſuperſtition, or falſe worſhip, choſen according to your minde.

V.9 *His bloud ſhall be upon him*] Let him beare the puniſhment of his capitall miſdeed: Ezech 18.13

V.11 *His Fathers*] His mother in Law: ſee upon Lev.18.8

V.12 *Confuſion*] A forbidden, and abominable mixture of bloud, ſubverting all holy order of Faith in matrimony, of progeny, and honeſty: See upon Lev.18.23

V.14 *And they*] If the miſdeed be committed with the knowledge and conſent of the woman.

V.15 *The beaſt*] As inſtrument of that wickedneſſe, in token of deteſtation, for otherwiſe the Law is for none but ſuch creatures as are endowed with reaſon, and will: See Gen.9.5. Exo.21.28.

V.20 *Be childeleſſe*] Let them be put to death ſpeedily that there may be no execrable iſſue, of ſuch damnable

nable conjunctions; it being unfitting, that the fruit of holy matrimony should be common to such abominable commixtures.

CHAP. XXI. Vers. 1.

For the dead] Comming into some place, where there is a dead body, touching it, or making ready his grave, eating of the funerall feast or mourning for him; which made one uncleane for seven days, sequestred from common conversation, and set a part from holy things: Num. 6.6. and 19.11.14.16. Deut. 26.14. Hos. 9.4. now all this was a figure and document, especially for Pastors of the Church, for to renounce all fleshly inclinations (though they otherwise be blameleise) to attend without disturbance to Gods service: Lev. 10.7. Deut. 33.9.

V. 2. *But for his*] This is said only for inferior Priests; for all manner of mourning was wholly forbidden the high Priest: v. 10. *Kinne that is neer*] The Hebrew hath it, *His flesh*] By which word is signified, the most intimate, and streight consanguinities.

V. 4. *A chief man*] The Italian hath it, *As a husband*] For the death of his wife.

V. 6 *Shall be holy*] Still pure and cleane, that they may alwayes be ready for my service, from which they were hindered by mourning. *And not prophane*] Not to hold as slight, common, or indifferent, the title which they beare of being Gods Ministers, or the majestie thereof: leaving the service of the living God, to follow that of a dead man: see Mat 8.22. *And the bread*] The Italian, *The food*] See Lev. 3.11.

V. 7 *Or prophane*] The Italian hath it, *Or deflowred*] Either forcibly, or consentingly.

V. 8 *Thou shalt sanctifie him*] The Italian hath it, *Them*] This is spoken to Moses in this sence: Teach and command them to observe all purity and holinesse. Or concerning the people in this sence: Reverence the sacred office of my Ministers, honour their persons, which represent my sacred Majesty towards thee, to sanctifie thee by my word and Sacraments, which they administer unto thee.

V. 9 *She prophaneth*] Dishonoureth, and staineth the dignity of his office.

V. 10 *Upon whose head*] See upon Exo. 40.15. Lev. 4.3. and 16.32. *Uncover his head*] See Lev. 10.6.

V. 11 *For his father*] The high Priests eldest sonne was anointed during his Fathers life, for to serve him as a Deputy, and after his death he immediatly succeeded him, and therefore he could not mourne for his Father, being already consecrated.

V. 12 *Neither shall he go out*] For this seven dayes pollution: Num. 19. 11. he shall not exclude himself out of the sanctuary where he must do me dayly service: or going into it, let him not pollute it. *Of the anointing oile*] consecrated by the anointing oile applied to the Priest, having this crown upon his head: Lev. 8.9.12.

V. 15 *Neither shall he prophane*] Through marriages unfitting for his degree, and contrary unto my will. *Do sanctifie him*] I have conferred this sacred honour and office upon him, which he must therefore preserve in its inviolable purity.

V. 17 *Any blemish*] Have any defect, deformity, or naturall or accidentall imperfection.

V. 20 *A blemish*] Some think that he toucheth specially two impediments of the eyes, when all the humours of the eyes are mingled, and when the christaline humour is become white.

V. 22 *Most holy*] As were the shew bread, the meat offerings, the parts of sin offerings, and trespasse offering: see Lev. 2.3. *Holy*] Such as were the first fruits, tithes, and offerings of thanksgiving.

V. 23 *He shall not go*] He shall not performe any part of the Priests office, whereof one was to offer sacrifices upon the Altar in the Court; the other was to carry the bloud of them into the holy place before the curtaine, and there burne incense upon the golden Altar. *For I the Lord*] These holy places are sanctified by my presence, and by the service which therein is performed to me; and therefore none as I dislike, ought to be admitted there, as deficient or maimed persons.

CHAP. XXII. Vers. 2.

Separate themselves] When they shall be uncleane by some ceremoniall pollution. *Prophane not*] That they faile not to beare due reverence unto my most sacred Majesty; which reverence consists in punctually executing of my will.

V. 3 *That goeth unto*] To eat of them, or to touch them. *Cut off*] See upon Gen. 17.14.

V. 7 *His food*] His lawfull portion, or estate for to maintaine him.

V. 9 *Do sanctifie them*] I have chosen them, and called them unto an office; the holinesse of which dependeth upon my self; and therefore the prophanation thereof is both against my command; and against mine honour, and therefore deserves the greater punishment.

V. 10 *Stranger*] That is not a Priest. *Of the Priests*] That sojournes in his house or feedeth at his table, yet is none of his family.

V. 14 *With the holy thing*] With the value of it.

V. 15 *They shall not prophane*] Namely the Priests, to whom all this is spoken: v. 2.

V. 24 *Shall ye make*] Geld nor ne your selves, nor do not buy any gelt to offer in sacrifice.

V. 29 *At your own will*] Observing strictly the Law of such sacrifices with all their rites described, Lev. 7. 12. 15. for obedience was that which made sacrifices acceptable: 1 Sam. 15.22.

V.32 *Shall ye prophane*] Contemne not my Majesty by violating of my commandements. *Be hallowed*] Making my self venerable, and causing my self to be acknowledged holy and inviolable in my Majesty, through my judgements: Lev.10.3. Isa.26.15. If I have not been so with you through my commandements. *which hallow you*] Who having given you a rule by my Law, of all purity and innocency, and the forme of inward holinesse, by my Spirit, will also revenge as a most just, and most holy God, the transgression of the one, and the rejecting of the other.

CHAP. XXIII. VERS. 2.

Proclaime] By the sound of holy Trumpets, sounded by the Priests: Num.10.8. *My feasts*] which I command and accept of, and which are and may be truly dedicated to mine honour and service.

V.7 *No servile*] Corporall and painefull, which employes the person, such as masters use to employ their slaves in.

V.10 *Shall reape*] As soon as ye shall put the sickle into the corne, which in those Countries was done the day after Easter: Deut.16.9.

V.11 *To be accepted*] That the Lord having received this homage, and service from you, may receive you you into favour and blesse you in all the rest of your harvest. *The Sabbath*] That is to say, the feast of Easter, v.5. for so are called all the feasts which are made holy.

V.14 *Bread*] Made of new wheate. *Green eares*] Which were much used in those places, either raw rubbed out, or parched: see Math.12.1.

V.16 *Even unto*] Which was the day of Pentecost. *A new*] That is to say of new bread.

V.17 *Habitations*] It seemeth that this ought not to be understood of private houses, but of Cities, Castles, Townes &c. *with leaven*] See upon Levit. 7.13.

V.18 *Young bullock*] Num.28.27. in stead of one bullock and two rammes, there are two bullocks and one ramme, whereby it seemes it was left to free choice of what sort they would offer two.

V.20 *They shall be*] Let all these things that are offered for first fruits, be held as food sacred to the Lord, and the parts thereof must be distributed, the fat and kidneys &c. must be burnt upon the Altar, and the rest must be for the high Priest and his family: Num.18.12. no part thereof belonging to the private offerers, as there doth in other sacrifices of thanksgiving.

V.21 *Proclaime*] With sound of Trumpet, and publick acclamations, as all other feasts were. Exo.32.5 Num.10.2.10

V.24 *Seventh moneth*] Which was the beginning of the civill and common yeare: see upon Exod.12.2. and therefore it was the solemnest of all the new moones, which were all kept holy. *A memorial*] A holy day which shall bring into memory the benefits received from God the yeare before; and also the preparations required for the holy duties which happened that moneth. And a signe of Gods remembring his, in his grace, renewed by new sacrifices and devotions, as by a warning with the sound of Trumpet: see Num.10.10.

V.32 *At Even*] Which was the end of the ninth day joyning upon the tenth. Now all solemne feasts did take in some part of the precedent day for the preparation: see upon Exo.12.6.18.

V.34 *Of Tabernacles*] Bowers or arbours, to stand under at covert: see Neh.8.15.

V.36 *On the eighth day*] Which was not reckoned with the seven aforesaid, for that day they did not observe the ceremonies of standing under those bowers, but the people went into the Tabernacle, or into the Temple in the City. *A solemne*] The Hebrew word signifieth an inclosure, restraint or prohibition; so were all the last days of your chief days, that had many called festivall days: Deut.16.8. because they closed up the feast, and the people was then kept in holy places, for the celebration of those days, wherein all other work was forbidden.

V.39 *Also in the*] Moses comes againe to speak of the Tabernacles, to set down some particular rites and circumstances thereof. *The fruit*] Of the fields, vineyards, and trees, whose fruits were the last that were gathered.

V.40 *The boughes*] The Italian hath, *The fruit*] The boughes whereon the fruit yet hangeth. *Of goodlie trees*] The Italian hath it, *Of Cedar*] So the Jews commonly expound the word, which in their language signifieth a faire and goodly tree. *Thicke trees*] The Italian hath it, *Mirtle tree*] The Hebrew word signifieth a thicke tree, but your ancient Jews have especially understood it of the mirtle tree.

CHAP. XXIV. VERS. 3.

Of the testimony] Drawn before the Arke, where the tables of the Law were, which were called the testimony: Exo.25.16.

V.4 *The pure*] Made of pure gold, and kept exceeding pure.

V.6 *The pure table*] Covered over with pure gold: Exo.25.24.

V.7 *Pure frankincense*] See upon Exod.30.34. *A memoriall*] For that part of the offering which belonged to God, for the remainder was the Priests: see upon Lev.2.2.

V.8 *Everlasting covenant*] That is to say, by my command, and your own voluntary agreement to obey it.

V.9 *And it shall be*] After he hath put new ones there, upon the Sabbath day. *Most holy*] See upon Lev. 2.3

V.11

V.21 *The name*] That singular essentiall and glorious name of everlasting Lord, by which name he had revealed himself to his people by Moses: Exo. 3.14.

V.14 *Lay their hands*] For a confirmation of their witnesse. *Stone him*] The ordinary punishment for blasphemers: Deut. 7.5. 1 King. 21.13.

V.22 *For I am*] I commaund you by vertue of the absolute power, which I have over you: and I will have you herein to be imitators of my indifferent Justice, free from all acceptation of persons.

CHAP. XXV. VERS. 2.

VVHen ye come] The beginning of these Sabbaticall yeares, was taken from the six and fourtieth yeare after the peoples comming out of Egypt, the sixth yeare after their comming into the Land of Canaan, when the Land was divided: as it appeareth by Jos. 14.7.10. *Shall the Land*] The Italian hath it, *The Land shall have its rest*] It shall not be plowed, nor beare fruit. *A Sabbath*] Not for any naturall or œconomicall respect, to let the tired Land get strength: but with a holy rest dedicated to my service; for a more expresse document (besides the Sabbath) of the dayes of eternall rest, particular to every faithfull at his death, and afterwards generall at the blessed resurrection; when there shall be a generall enfranchizement of all Gods children, and their new entrance into their heavenly inheritance.

V.4 *For the Lord*] Sacred, and religious to him.

V.5 *Undressed*] In the Hebrew: Nazaritish, to the resemblance of the Nazarites, who did not cut their haire: Numb. 6.5.

V.8 *Shall be meat*] Indifferently for any one as shall come to it upon the place, without laying it up, or making any bundle of it, by way of harvest, or vintage.

V.9 *The seventh*] Which was the first of the civill yeare: Exod. 12.2. Lev. 23.24. according to whose moneths, they counted the times of politick affaires, to the order of which the Jubile was for the most part referred; though with some instruction for divine and eternall things. *The Trumpet*] Which was the ordinary signe of festivall dayes: Numb. 10.10. and 29.1.

V.10 *Hallow*] Distinguish it from all other common yeares, to execute in it those commandements which I enjoyne you; and shall be a sacred signe unto you, of the acceptable yeare of the Lord, under the Messias, Isa. 61.2. 2 Cor. 6.2. *The fiftieth*] Seeing the Jubile was only the revolution of seven weekes of yeares, and that in the verse 20 concerning the Jubile, there is nothing spoken, but onely of the seventh yeare: and that besides, it would have been a hard matter to let Lands lie still for two yeares together, and that the Jewes never reckoned the Jubile, but by the seventh Sabbaticall yeare, we must understand the number of fifty, in that vulgar manner, comprehending the yeare of the precedent Jubile. Since that indeed, from one Jubile to another, there was but nine and fourty yeares. *Liberty*] Libertie from all slaverie for the Israelites: see Exod. 21.6. *Jubile*] This word is by many interpreted to signifie a rammes horne to sound with. But it seemeth that it signifieth rather a consort of many such hornes, trumpets and such like loud-sounding instruments. And it may be that this name was derived from the first Inventer of Musicall instruments, called Jabal: Gen. 4.21. see Exod. 19.13. Jos. 6.4. *Possession*] Which hath been sold and alienated. *Family*] From which he is gone away, having sold himselfe for a slave, or being sold by his father: v. 39.

V.12 *Out of the field*] And not out of a garner, cellar, or other store-houses: v. 6.

V.14 *Oppresse*] Let him not take an occasion by reason of his poverty to dispossesse him of his inheritance.

V.15 *Jubile*] Namely the last part. *Of the fruits*] The Italian hath it, *Of the rent.*] That is to say, of the fruits more or lesse, which thou mayest gather out of his Land for the yeares to come out of the next Jubile.

V.21 *For three yeares*] That is to say, for the end of the sixth, all the whole seventh, and the eighth untill harvest time: see 2 King. 19.29. Isa. 37.30.

V.22 *Of old fruit*] Of the sixth yeare. The Italian addeth, *Of that harvest.*]

V.23 *For ever*] The Italian hath it, *Absolutely*] That is to say, quite cut off without leaving any hope to the seller, ever to redeem it. *It is mine*] I reserve unto my self the right of property in it, and grant you nothing but the bare use of it, therefore I will not have you alienate it at your pleasure, neither will I suffer you to bargaine for any thing, but onely for the fruits: but as for the Land it selfe, it must alwayes remaine as by perpetuall lease unto those persons and families to whom I have given it.

V.25 *Possession*] In the fields, for there was another Law for houses in Cities: v. 29. *Any of*] The Italian hath it, *The next of*] See Ruth 3.12. 9.12. Jer. 32.7.

V.27 *The over-plus*] Of the price of the yeares which are yet to come before the Jubile according to the number of which yeares he had made his sale.

V.32 *Of the Cities*] Of which see Num. 35. 2. Jos. 21.4.

V.33 *And if a man purchase*] The Italian hath, *and he amongst the Levites that shall redeem*] That is to say, the next of kinne that hath between Jubile and Jubile, redeemed that house by reason of the kinred. *For the houses*] Seeing the Levites have no other

proper inheritance, but only their Cities and some places about them: Num.35.2. without any Lands or other possessions (because they lived by tithes: Num. 18.24.) their houses may not be alienated, no more than the Lands of other Israelites.

V.34 *But the field*] They were certaine places of a thousand cubites, in the suburbs or places adjoyning to the Levites Cities, for them to keep and feed their cattel in, Num.35.4. which being all undivided and lying in common, no particular person had any power to make any bargaine for it, as he might for his house which was his own. Yet it should seem by Jer.32.7,8. That this Law was altered in ensuing ages.

V.35 *A stranger*] An Israelite, but not of the same place, or some stranger, a proselite converted to Judaisme: for otherwise God suffered them to take use for money lent to strangers either of nation, or in religion: Deut.23.20.

V.38 *I am*] The benefit which you have freely received at my hands, should invite you, me thinks, to do the like towards your brethren my children, and my Covenant and absolute power which I have over you, doth binde you to it.

V.39 *To serve*] Keeping him only as an instrument of his will and profit, without any rigor or constraint by reason of his debt.

V.40 *Unto the yeare*] In case that it have pleased him to remaine in thy service after the seventh yeare was past: Exo.21.2,6.

V.42 *My servants*] And therefore none can get soveraigne Dominion over them to prejudice mine: and besides, strict bondage is a hinderance to the service of God, 1 Cor.7.23.

V.47 *To the stock*] That shall be borne in the country, yet of a strange nation.

V.48 *He may be*] At any time, without being bound to serve the strange master, the six yeares ordained by the Law for an Israelite to serve an Israelite: Exo.21. 2. Deut.15.12.

V.50 *Of Iubile*] For the longest terme: for whosoever was his master, either stranger or Israelite, the servant might come out in the yeare of remission. But if the price exceeded the valuation of six yeares service, or if he be contented to stay with the strange master after the seventh yeare; but howsoever it happened, at the Jubile he was to be free. *To the number*] Counting off the price he was bought for; the wages for his service, more or lesse, according to the number of yeares that he had served.

V.54 *In these yeares*] The Italian hath it, *By any of these meanes*] Either by his service, or by the help of some kinsman, or by his own ransoming of himselfe.

CHAP. XXVI. VERS.2.

My Sanctuary] My self, who dwell there, in the signes and demonstration of my presence and power: see Lev.19.30.

V.5 *Shall reach*] By reason of the great plenty.

V.10 *Old store*] Of provisions layd up in the former yeares, which you have had no occasion to empty, but only for to make roome for the new.

V.11 *My Tabernacle*] For an everlasting pledge of my presence in grace and power.

V.13 *Upright*] A phrase taken from beasts, lightened of their yoke, to signifie liberty, mirth, and glory: Exo.14.8. Num.33.3.

V.19 *As Iron*] The heaven shall not raine, nor the earth bring forth, no more than if each of them were massie and hard, like unto these mettals.

V.20 *Shall be spent*] With tilling of the ground.

V.21 *Contrary*] That is to say, as if you undertook to contend and resist me: Job 15.25.

V.24 *Then will I also*] Psa.18.27.

V.26 *When I have broken*] When I have taken from you all meanes of living, by ordinary sustenance of food; either taking away the vertue of it by my curse, or causing you to want, through dearth, or barrennesse of the earth. *By weight*] As a rare and precious thing whereof account must be taken, and the distribution thereof made with rigor, and great exactnesse: Ezech.4.16.

V.30 *High places*] Sides of hills, or hillocks, or other places, high by art or nature, and dedicated to idolatry. *Images*] The Hebrew word signifieth certaine idols of the Sun, or according to others, certaine little cells or courts dedicated unto him, wherein there was a continuall fire preserved upon an Altar. An idolatry which questionlesse came from the Chaldeans or Persians. *Carkeises*] Stumpes and shifers of idols cast down: Jer.16.18. Ezech.4.3.7.9.

V.31 *Will not smell*] Will not accept of your sacrifices: see upon Gen 8.21.

V.32 *Which dwell therein*] After you shall be driven out of it.

V.34 *Enjoy*] Being weary of bearing you, and to bring forth food for such a perverse nation: it shall then in a manner recreate it self, finding it selfe disburthened, and at leisure to take her own pleasure, being without inhabitants: see Lam.1.7.

V.35 *Because it*] These long vacancies of the earth, shall be in exchange of the labour it hath endured in bearing and nourishing of you: being not suffered to enjoy so much as the rest of every seventh yeare, according to my Law: Lev.25.3.

V.39 *Pine away*] Forsake their hardnesse of heart, and humble themselves with teares, and repentance.

V.41 *Uncircumcised*] Impure, carnall, prophane, not regenerate by Gods spirit, whereof Circumcision

was

was a Sacrament: Deut.10.16. Jer.4.4. and 9.26. Ezech 44.7. Acts 7.51. *Accept*] The Italian, *with a good will acknowledge &c.*] Others if they willingly accept the punishment of their sin.

V.42 *The Land*] Chosen and consecrated by me, for the seat of my abode amongst men, for the abode of my Church, and a signification of heaven to mine elect.

CHAP. XXVII. Vers.2.

THe person] The Italian hath it, *When he hath made a vow of persons to the Lord*] There were two kindes of these vowes of persons, the one to a particular holinesse, such was that of the Nazarites, wherein there was no way for ransome, but he was to fulfill it in his own person: Num 6.2. the other to the service of God in his Temple, to which God admitting none but the Levites, the vow might be ransomed, which is the meaning of these words, a vow under estimation. *By thy*] The Italian hath it, *Under thy*] The taxe of which ransome thou Moses by this my Law oughtest to leave to the Priest.

V.3 *The shekel of*] see upon Exo.30.13.

V.9 *Giveth*] Consecrateth unto God by his vow. *Shall be holy*] Offered to God in sacrifice, according to the Law: Lev.7.16.

V.12 *Value it*] To be set to sale, for the price which thou hast set upon it.

V.13 *Redeem it*] Keep it for himselfe, for a certaine price, which notwithstanding shewed a certaine kinde of lightenesse in the vow and consecration which he had made of it, whereupon also, the estimation is raised a fifth part.

V.14 *To be*] That the price of it may be carried into the treasure of the Temple from whence were taken out the ordinary charges belonging to the service of God.

V.16 *Of his possession*] The Italian hath it, *Of his inheritance*] That is to say of his own patrimony, which is contrary to purchased fields, v.22. *Omer*] A name of a measure which contained ten Ephahs: Ezech.45.11. *Of barley*] He specifieth this kind to signifie the Lands of least value, whereupon they sowed barley, and to shew the proportion which was to be kept, in the estimation of wheat Lands which were more fat and fruitfull.

V.17 *It shall stand*] Without alteration, or diminution.

V.18 *After the Jubile*] Some yeares after. *Shall reckon*] Those Lands which were so consecrated, might be redeemed by him that had made the vow, or if they were not redeemed, they were sold to others, who were to enjoy the fruits of them untill the next Jubile; and then they were the high Priests own: and therefore it is ordained, that the rate of fifty shekels should be abated according to the number of yeares more or lesse, that remained untill the yeare of Jubile.

V.20 *He will not*] When it is set to sale publikely.

V.21 *Devoted*] See upon v.28. and Num.18.14.

V.23 *In that day*] The same day that he shall enter into possession.

V.24. *Unto him*] To him that made the vow, by which he could not give, but onely what was belonging to himself, namely the fruits; not the Land, in the which the seller had the right of ransoming, and to be restored unto it at the Jubile: Levitic.25.15.23. 24.30.

V.26 *Shall sanctifie it*] By a voluntary vow, because of necessity and by right, it is the Lords already.

V.28 *Devoted thing*] It was a kind of vow, by which man for ever renounced his right and use of the thing vowed, which by vertue of this vow was to be destroyed to Gods honour; and in execution of his justice, if mention were of things belonging to Gods enemies overcome in War, of their Cities or goods: Num.21.2,3. Jos.6.17. 1 Sam.15 3. Or belonging to rebells and apostats: Deut.13. 15. Or it was consecrated to holy uses, as for sacrifices, if the vow were of cleane cattel belonging to private persons: or for the high Priests maintenance if it were of Land, or uncleane beasts which were not fitting for sacrifices: Num.18.14. *Most holy*] See upon Lev.2.3.

V.29 *Of men*] Some referre this onely to the persons of accursed nations, whose destruction ordained by God was to his glory, as an execution of his Justice; Others hold that the Law was generall for all persons in which he that made the vow had any right; and hereunto they do referre Jephtas vow, Judg.11.30.34.

V.30 *Holy*] See Lev.21.22.

V.32 *Passeth*] By this is meant, cattel of one herd or flock, which going out at a narrow gate were told by the shepheard with a rod one by one: see Jer.33.13.

THE FOVRTH BOOK OF MOSES called Numbers.

THE ARGVMENT.

THis Booke containeth the continuation of the history of Gods people leading through the desert, for the space of eight and thirty yeares and nine moneths. And first, is set down how by Gods commaund, the eleven Tribes which were not consecrated were numbred from twenty years of age upward, and the Tribe of Levi by it selfe; together with the order which they were to observe in their marching and encamping in the said voyage. Then is set down the new forme of publick government established, by adding of seventy Elders to Moses; whose authority nevertheless, the Lord still maintained untouched, notwithstanding Aarons and Miriams opposition, as Aarons priestly dignity against the violent faction of Core, Dathan and Abiram. And afterwards is rehearsed, how that the people being come upon the confines of the land of Canaan, Moses sent twelve men to discover the Country, ten of which at their returne daunted the people, maliciously making the difficulty of the enterprise, farre greater than it was: And though Ioshua and Caleb did endeavour to encourage them, yet they beleeved the others relations and made an insurrection, with an intent to returne into Egypt. Wherefore both the people and the spies were austerely punished by the Lord, who pronounced the sentence of death in the desert, against all those which were numbred and came out of Egypt, save Ioshua and Caleb. And therfore God caused the people to turn back into the desert, where he made them to wander up and down for the said space of eight and thirty yeares, during which time he gave them and renewed diverse Lawes, concerning his service, and politick government and justice. And after forty years were expired since their comming out of Egypt, he brought them again to the confines of the land of Canaan, where he gave them many great victories, against the Kings and inhabitants of Canaan, and the Amorites, which dwelt beyond Iordan: although the people did here also go astray after diverse abominable idolatries, by Balaams deceitfull advice, and after that Countrey beyond Iordan was subdued, it was divided amongst two Tribes and a halfe, and it was appointed how they should proceed in the division of the rest beyond Iordan. And in the mean time God commaunded that the people should be numbred again, which were found almost as many as they were in the last muster, whereof none were left alive, but Moses, Ioshua and Caleb. And because this Book begins with the first mustering, and ends with the last, it was called by the Greeks, the Book of Numbers.

ANNO

ANNOTATIONS.

CHAP. I. VERS. 2.

Take ye] This is the ſame Muſter which was mentioned, Exo. 38.26. as it may appeare by the comparing of that place, with Num.1.v.46. *Families*] h people in generall was divided into twelve Tribes, and the tribes into ſeventy two great Families, Num.26.5. and theſe families into leſſer families called of the Fathers, or belonging to the fathers, becauſe every one of them bare the name of the head of the branch, See Joſh.7.14,17.

V.3. *All that are able*] who by any defect or debility of members, Deut.23.1. or by reaſon of old age, are not unfitting or unable to beare armes.

V.14. *Deuel*] or Revel, as it is Num.2.14.

V.16. *Theſe were*] They that repreſented the whole body of their tribes, in the great aſſembly of the councell of all the people; and it is likely they were the firſt borne of the tribes, others expound it, famous and honorable men. See Num.16.2.

V.47. *After*] Becauſe that it being of it ſelfe one of the tribes, they might be numbred as the reſt in their order.

V.49. *Shalt not number*] Not at this time, becauſe this muſter was made, to ſet the campe in order for ſervice of war, and alſo to pay the halfe the ſhekel ranſome, Exo.30.13. where with the Tabernacle was to be built, where thoſe Levites did miniſter, and therefore it is likely they were not comprehended within the commaund of ranſome, but afterwards they were muſtered and numbred, Num.3.and 4.and 26.57 1 Chr.6.and 21.6.

V.50. *Of teſtimony*] Set up chiefly for to put the Arke of the Covenant in it, in which were the Tables of the Law, which was called the Teſtamony, Exod. 16.34. *Miniſter unto it*] to ſet it up, take it down, Keep it, &c. And after that theſe kinds of ſervices were ceaſſed, by reaſon of their ſetling in the land of Canaan, David did aſſigne unto the Levites, other ſtanding ſervices to do, in ſtead of theſe walking ſervices, 1 Chron 23.26.

V.51. *The ſtranger*] That is not a Levite, *That commeth nigh*] to performe any of theſe kind of ſervices, or to touch any of th holy things.

V.53. *That there be no*] That the Levites ſtanding in the places appointed for them, neere the Tabernacl, may hinder the people, from heedleſſly and prophanely comming neere unto it, or touching it: whereby they might be grievouſly puniſhed.

CHAP. II. VERS. 2.

Standard] All the whole army of the people were divided into foure generall ſtandards, under each of which were three tribes, and every great family or family of fathers, had its particular enſigne.

V.14. *Reuel*] Called Devel alſo, Num.1.14.

V.17. *With the Campe*] That is to ſay, the Tribe of Levi, which was encamped round about the Tabernacle, and marched cloſe about it, being encompaſſed by the other Tribes.

CHAP. III. VERS. 1.

And Moſes] Seeing that here is no mention at all made of Moſes his children, it is very likely, that by generations here are underſtood, and meant the ſucceſſors in the office of Prieſthood, which being joyntl executed by Moſes and Aaron, Pſalme 99.6. was afterwards exerciſed by the ſonnes of Aaron alone.

V.3. *He conſecrated*] Hebrew, whoſe hands were filled, ſee upon Exo.28.41.

V.4. *In the ſight*] Whileſt he was alive, being under his government, ſee Gen.11.28.

V.7. *He charge*] Hebrew, obſerve his obſerving, that is to ſay, they ſhall be the hands, and helpers of Aaron, in the inferior places, of the ſervice of Gods houſe, and ſhall repreſent the whole people in the miniſtery, performed in their name, which before was performed by all the firſt borne indifferently, Exo.19.22 and 24.5. Num.8.16. but now in ſtead of them, I have choſen the Levites: *The ſervice*] See upon, Num.1.50.

V.9. *Given*] Appointed and aſſigned for perpetuall miniſters, and helpers in ſacred ceremonies.

V.10. *Stranger*] Whoſoever is not of Aarons ſtocke, which only is conſecrated by mine anointment and calling: Whereby is ſignified that God hath in abomination, all other ſatisfaction and interceſſion beſides Chriſts, who is only called by God to the everlaſting Prieſthood, and hath alone received the fulneſſe of gifts through it, Heb.5.4,5.

V.12. *Inſtead*] See Exo.13.12.

V.13. *I am*] An ordinary addition to the moſt important, and weighty commandements, for to increaſe the weight of them, and to bind the firmlier to the performance of them.

V.15. *Number*] This first setting down of the Levites from a month old, was different from the other, Num.4.3. from the age of thirty years upwards. In the first they were mustred as consecrated to Gods service from the beginning; in the second as actually serving in an age, which was fitting by strength of body and maturity of judgement. And the first was deferred untill a month after their birth, because that before that time the mother was unclean, and was not purified untill the end of forty dayes, Lev.12.4. Luk.2.22. See Num.18.16. See another numbring from the age of three years, 2 Chr.31.16.

V.26. *The cords of it*] To pitch the Tabernacle, or stretch it out, Exo.35.18.

V.28. *Keeping*] Which were destinated even from their birth, to do it when their time was come: *Of the Sanctuary*] to looke to it, to carry it, and to set up all the parts and ornaments of it, which are set down in the v.31.

V.39. *Twenty and two thousand*] The three particular summes, set down before, came to two and twenty thousand three hundred. Now the three hundred are here left out in the generall summe, not only to make a round number, because they might have been set down for the two hundred seventy three first borne, which were over and above the Levites, v 46. But it should seem that these three hundred were the first born of the Levites themselves, who as such, did already belong to God, wherfore they could not be set down in stead of other first borne.

V.47. *By the polle*] It is not set down which of the first born should be ransomed with money, and which should be ransomed by exchange of Levites, peradventure there were lots cast for it, or the money was taken up in generall upon all the first borne.

V.49. *Them that were redeemed*] Of them in whose roome by equall number the Levites were taken, and consecrated to do Gods service.

CHAP. III. VERS 3.

That enter] The Italian hath it, *That can enter*] that are not hindered by some naturall impediment or defect, Lev.21.17. which are not unable to perform these laboursome services, which ability was also observed in the other tribes, which were mustered for the use of war, Num.1.3. *Into the host*] the Italian hath it, *Into office*] the Hebrew is war or military profession, for this great number of ministring officers, were distributed into severall troops or squadrons, to do service by turns, in order, under their particular heads, as in war. *The work*] the corporall and laborious service, of carrying these sacred things upon their shoulders, during the voyage in the wilderness.

V.4. *Most holy*] The Arke, the Table, the Altars and the Candlestick, with all things belonging to them, which things were the most sacred instruments of Gods service.

V.7. *Of shewbread*] See upon Exo 25 36.

V.11 *The golden Altar*] It was the Altar of incense which was all covered with gold, Exo.30.1,3.

V.13. *From the Altar*] Of holocausts or burnt offerings.

V.15. *To beare it*] This was only used in the wilderneſſe, for after the number of priests was increased, when the Arke was to be carried, the priests carried it themselves, Deu.31.9. Jos.3.6. and 6.6. 1 King.2.26. and 8.3. though peradventure that was not continually, 1 Chr.15.25 *Any holy thing*] The Italian hath it, *The Sanctuary*] before it be covered and wrapped up, see the 2 Sam.6.6.

V.16. *To the office*] The Italian hath it, *The charge*] Let him not give these things to the Levites to carry, as the rest of the holy things, but let him always have them in his own keeping: *Daily meat offering*] the Italian hath it, *The continuall offering*] which was the meat offering, which stood continually ready for the morning and evening sacrifice; which was never intermitted, although the campe marched, see upon Exo. 29.40. *And the oversight*] the Italian hath it, *Besides the oversight*] having besides all this, the government of all this conduct and carriage of the Tabernacle by the Chehatites.

V.18. *Cut ye not*] The Italian hath, *Do not so that it may be cut off*] do you priests looke, lest the Chehatites do transgresse this my commandement through your neglect, through either curiosity or rashnesse by looking upon, or touching the thing belonging to the Sanctuary, but cover and wrap them up very carefully, for feare least I punish it severely, 1 Sam 6.19.

V.26. *Of their service*] The Italian hath it, *And let them serve for all, &c*] to set up, and stretch out, to take down, fold up, carry and accompany.

V.32. *By name*] Piece by piece, severally, upon accompt.

CHAP. V. VERS.2.

An issue] Of their genitall seed comming from them, and under this infirmity in men is comprehended also the womens infirmity, of extraordinary issues of bloud.

V.6. *That men commit*] Which are frequent among men, see of these kinds of sins, Lev.6.2. *Against the Lord*] See Lev.6.2.

V.7 *Then they shall confesse*] The Italian hath it, *If he confesse*] If voluntarily, or through inward conpunction publikely declareth, he to the priest, that he is guilty of such a sin: See upon Lev.5.5. and Lev 6.4.

V.8. *The man*] To whom the wrong hath beene done: *Have no*] If he be dead and there be no neere kinsman left to inherit his rights. Others construe it, if there be no body to demand the thing, or unto whom it may be restored; if the man hath stolen it, not knowing whose it was. Now this is a supply of the Law gi-

ven,

ven, Lev. 6.2. to which end it seemeth that it is here repeated, *To the Priest*] as Gods minister, and who representeth God in such businesses.

V. 9. *Every offering*] The Italian hath it, *Every heave offering*] see upon Exo. 29.24,28. *They bring*] for to offer them unto the Lord.

V. 10. *Hallowed things*] The meaning is, that every Priest shall have for himself, and for his family, that which he himself offereth, and in the course of his service, of all voluntary and extraordinary offerings, but not of the commanded and generall ones, as of the first fruits and tithes.

V. 13. *No witnesse*] Because that a proved adultery was to be punished by death, Lev 20.10. Deut. 22.22. now it seemeth that all this is to be understood, in case the woman denieth it, and submits her self to this fearfull triall.

V. 15. *For her*] Because that none were to present themselves before God empty, the man therfore desiring a proofe of his wives innocency, there was an offering required; *Oyle*] oyle and incense being alway joyned with meat offerings, Lev. 2 1. the oile signifying Gods mercy towards the sinner; and the incense, the prayer of faith, and a good conscience acceptable unto God. But in this offering of jealousie, there was no prayer for pardon, but an imprecation of revenge, and punishment: No sweet savour of a good conscience truly manifested, but an evill one of a sinister report; see upon Lev. 5.11. *Of memorial*] by which the remembrance of the misdeed, is in a manner awakened before God, to incite him to punishment.

V. 16. *Before*] In the court of the Sanctuary, with her face turned towards the sanctuary.

V. 17. *Water*] Out of the laver, Exo. 30.18. or of the water of separation, Num. 19.9. *Earthen*] for such vessels were employed in diverse purifications, Lev. 14.5. 50. *Dust*] to signifie that the woman appearing in judgement in a place sanctified by Gods presence, should find the effect of it to her condemnation, in case she dishonestly denyed a thing which she had indeed committed before God.

V. 18. *Uncover*] In signe that she presented her self before God, to whom all things were manifest, Heb 4 13. and also in signe of a good conscience, which that woman professed to have. *Put*] because that all this ceremony was performed in the behalfe of the womans innocency, which she professed, it was fitting that she her self should call God to witnesse of it, and to be her defence: *Bitter*] either because the water was indeed so in taste, through the mixture of the dust, and other ingredients, as the Jewish opinions, or that it is only termed so by reason of its dolefull effects, upon the woman if she prove guilty; *Causeth*] which by a secret & supernaturall power shewed by God in the use of it, shall bring forth a manifest effect of his vengeance and curse, in case the woman be faulty, who hath undergone the same by an oath of execration.

V. 21. *Make thee*] Execute upon thee an exemplary judgement, to make thy person, thine offence and thy memory execrable to the whole Church: *Thy thigh*] the naturall parts dedicated to generation. And it seemeth that therby is meant the disease of the falling of the matrice, by a totall loosening of the ligaments, or by the putrefaction of the substance, whereby it groweth incurable and the woman barren: So the punishment lighteth properly upon the organs or instruments of the sin.

V. 24. *And become bitter*] the Italian hath it, *by the bitter water*] by being no common water, but a signe & means ordained by God, to scale up by a dolefull effect, the truth of the denied act, and his justice, which was called upon.

V. 25. *Shall take*] Before he give the woman this water to drink; *Shall wave*] see upon Exo. 29 24.

V. 26. *The memoriall*] See upon Lev. 2.2.

V. 31. *Guilt'esse*] For his lightnes & unjust suspitions; so that the presumptions were powerfull, & the signes pregnant; & acknowledged for such by the high priest. though the woman had not sinned. So the Lord by [illegible] doning of some humane weaknesse, hath preserved the faith and peace of matrimony, either by the [illegible] manifestation of the womans unchastity, or by [illegible] freeing her from the violent passion of her husband [illegible] jealousie, which are two evils, that break matrimonial society; *Her iniquity*] through the punishment of [illegible] described, v. 27. sent by God the punisher of secret [illegible] sins, such as this womans fault was, and it is not likely that she was any further subject to the judges ordinary punishment.

CHAP. VI. VERS. 2.

One a Nazarite] The Hebrew word signifieth severed or abstinent. Now under the Law there were diverse religious abstinences, either by vow or otherwise, as from the pleasures of eating and drinking, from the company of women, from common conversation, and from many other indifferent things: for a helpe to meditation, prayer, mortification and internall sanctification, Exodus 19. 15. 1 Samuel 21.4. Jeremy 36. 5. Zac. 7. 4. but the Nazarites abstinence, had a certain kind of solemn and publick profession, and a longer lastingnesse and stricter rules of notable purity, see Lam. 4.7. And of these Nazaritical abstinences there were two sorts, the one was perpetuall for ones whole life, Jud 13.5. & 16.17. 1 Sam. 1.11. Luk. 1.15. the other was but only for a time, and that is mentioned in this chapter.

V. 3. *From wine*] As well for the greater mortification of the flesh, as for to avoid all accidents of having his senses troubled by wine, whereby some unadvisednesse may happen in the observance of the rules; as Lev. 10.8. *Strong drink*] All manner of artificial drink made of any thing save grapes, and was apt to make one drunk.

V. 5.

V. 5. *Holy*] That is to say, inviolable, upon whom no man ought to lay his hands, to take any thing from him; as those things were which were consecrated to God. A figure of Christs perfect holinesse, who was a true Nazarite of the Lord, Matth. 2.23. and also of the vow of entire sanctification in the faithfull, in whom there is no part so base, or feeble, which they may not, or must not consecrate to Gods service. See Cant. 4.1. And all the cutting, and shaving off the hayre, was a signe of mourning, and ignominy, Lev. 12, 5. Ezr. 9. 3. Job 1. 20. Ezek. 7. 18. Contrariwise, the nourishing of the Locks, a signe of glory and joy: so the faithfulls holinesse is the Crowne of their joy and glory, which filleth them with Comfort inwardly, and Respect outwardly.

V. 6 *He shall come at no*] Which did Cerimonially pollute a man, Num. 19 11. and therefore was unsufferable to the profession of the Nazarites puritie.

V. 7 *The consecration*] The Italian hath it, *The Nazarite-ship*] as he beareth in his haire, the mark of his consecration to God; so he ought to beware from violating of it, either ceremonially, or inwardly in spirit.

V. 9 *The head*] The profession of a Nazarite, whereof he carrieth the mark in the haire of his head. *Of his*] which cleansing was commanded all them, who were polluted by comming neere unto a dead carkasse, Numbers 19. 14, 19 *Shall hee shave it*] To beginne againe the whole time of his Nazaritesship.

V. 11. *He sinned*] That is to say, he shall offer, though he be unadvisedly fallen into that legall pollution, incompatible with his consecration: See upon Lev. 5. 2. A figure of the inavitable sinnes of the spirituall Nazarites; for which there is alwayes a remedy; namely the bloud of Christ, upon whom is also layd the bond of new beginning the course of their sanctification. *Shall hallow*] shall renew his vow, and his profession of Nazarite, for so long a time as he had vowed at first, without reckoning the time before his casuall pollution.

V. 13. *Be brought*] The Italian hath, *Let him bring it*] That is to say, let him come with his locks, the token of his *Nazarite*-ship, to the Tabernacle, and there cut them off, v. 18.

V. 14 *For a burnt offering*] A kind of an expiatorie Sacrifice for all the sinnes of the person, as the sinne-offering was for the sin of action. And thereby is signified, that in every exercise of holinesse, which the faithfull doe use, there are alwayes two defects, the one in the person, the other in the action, which have alwayes need of purging, and of Christs intercession Exod. 28. 38. As for the third offering of thankf-giving, the Nazarite did thereby make an acknowledgement to God for all the good, strength, and grace, in having vowed holinesse, and beeable to keep it. And so ought every faithfull man give thanks unto God for his spirituall gifts.

V. 15 *And their meat-offering, and their drink offerings*] They were certaine additions of Flowre, Wine, and Oyle, to the sacrifices of Beasts. See Exo. 29. 40.

V. 18 *Of his*] Upon which hee hath let his haire grow, according to the Law of the Nazarite-ship.

V. 19 *And shall put them*] Because that this sacrifice was for a person consecrated by vow: there are many such like ceremonies in the sacrifice of the consecration of Priests, Ex. 29. 24.

V. 20 *Wave them*] See upon Exod. 29. 24. *May drinke*] He shall be absolved from his vow, and may returne to the ordinary manner of living, like other men.

V. 21 *Hath vowed*] Namely, the Nazarite, during the time of his Nazarite-ship, shall offer two kinds of offerings; the one commanded, and necessary, annexed by the law of God, to the Law of the Nazarite-ship; the other of a voluntary devotion, according to his power.

V. 23 *Yee shall blesse*] publikely and solemnly. Lev. 9. 22.

V. 25 *Make*] That is to say, shew thee his grace by effects.

V. 26 *Lift up*] A signe of grace, and good will, as contrariwise the turning of his face away; was a token of wrath and hatred. See Psal. 4. 6.

V. 27 *Shall put*] By their prayer and blessing, poynted out by the stretching forth and laying on of their hands, may they draw on, and keep the presence of my grace, power and spirit, in the middest of my people.

CHAP. VII. VERS. 3.

Covered] Made after the fashion of horse-litters, or coaches with arched covers.

V. 5 *The service*] To help in part to supply the want of carriage of the things belonging to the Tabernacle; for otherwise six such waggons could not suffice for all. *According to his*] according to those parts which were left to the conduct and looking to of the two families of the Gershonites and the Merarites. Num. 4. 24, 31.

V. 7 *Two*] Moses divided these waggons according to the proportion of the greater weight and bignesse of those things, which were committed to the Merarites charge, Numbers ch. 4. v. 3. And the lesser weight which the Gershonites had, Numbers chap. 4 v. 24.

V. 9 *Upon their*] Without the help of any waggon, Numbers 4. 6, 8, 10, 12, 14. 2 Samu. 6. 6. 13.

V. 10 *For dedicating*] This was a holy Ceremony which

which was done with prayers, Sacrifices, Muſicke, Feaſts, and Rejoycings, when any Fabricke, being finiſhed, was to begin to be employed to its uſes, either holy, or ordinary, to dedicate it firſt to God, and draw his bleſſing upon it. See Deuteronomy, chapter 20. verſe 5. 1 Kings chapt. 8. verſe 63. Ezr. chapter 6. verſe 16. Neh. ch. 12. v. 27. Pſal. 30. v. 1.

V. 89 *When Moſes*] After Aaron the Tabernacle and the Altar were conſecrated, when Moſes enquired of the Lord within the Tabernacle, without the Curtaine, God ſpake unto him with a diſtinct voyce, which did not proceed from, nor was not framed by the Organs of any body, aſſumed for a time, nor in diverſe places, as he did before, but alwayes from above the Arke, by a voice divinely framed, according to his promiſe made in the five and twentieth chapter of Exodus, and the two and twentieth verſe. See upon Exodus. chap. 40. verſ. 34, 35. *Hee ſpake*] Moſes to GOD: Others have it, and ſo hee ſpake unto him; namely, GOD to Moſes.

CHAP. VIII. Vers. 4.

THe ſhaft] By the ſhaft is vnderſtood, or meant, not onely the chiefe middle ſtock, but alſo all the branches, divided with their veſſells, and knabs to the flower of Gold, beaten out with the hammer.

V. 6. *Cleanſe them*] From all exteriour and ceremoniall uncleannſſe: Exodus chapter 19. verſ. 10, 15. that they may be imployed in the ſervice of the Tabernacle: Numbers 4. A figure of the ſpirituall purification of all Gods true Miniſters, yea of all the faithfull; Iſaiah, chapter 52. verſe 11. 1 Theſſalonians, chap. 4. verſe 4. 2 Timoth. chap. 2. verſe 21.

V. 10. *Shall put*] That is to ſay, lift up, and ſtretch forth their hands towards them, wherein the people imitated that which was done in ſacrifices, where the perſon that offered, layd his hands upon the offering, as well to dedicate it to God, as for to transferre the puniſhment of death upon it, to which the perſon himſelfe was ſubject: ſo the people conſenting to the conſecration of the Levites, did disburthen themſelves from doing the ſervice of God: which otherwiſe every one was bound to yield unto him their owne proper perſons.

V. 11. *An offering*] The Italian hath it, *A wave offering*] in the manner of the ordinary offerings, which were ſo ſhifted out of one hand into the other. See the nine and twentieth chapter of Exod. and the four and twentieth verſe. The Levites alſo were preſented unto the Lord by making them turne themſelves towards the fore parts of heaven.

V. 12 *Lay their*] An ordinary ceremony in ſacrifices. See upon Exodus 29. 16. 19. Lev. 1. 4. and 3. 2. and 4. 4. *Of the Bullocks*] here and elſewhere, the burnt Offering is for the expiation of the ſinnes of the perſon corrupt in his owne nature, and the ſinne offering, for the actuall ſinnes. See Exodus, chapt. 19. verſ. 14. 18. Numbers 6. 14.

V. 13. *Shalt ſet*] After Aaron hath preſented them unto God, doe thou Moſes offer them to him, giving them for perpetuall aſſiſtants, and underminiſters to his Prieſts: as in many offerings, that which was not conſumed by fire, did irrevocably belongunto God, being poſſeſſed by his Prieſt. See Nu. 3. 6. 9.

V. 16. *Wholly given*] The Hebrew, gifts, or preſents given, purchaſed to be my proper, and perpetuall ſervants, dedicated unto me by their owne and all the peoples conſent.

V. 19 *The ſervice*] To which they ſhould otherwiſe be tyed in their owne perſons. See upon the third Chapter of Numbers, and the ſeventh verſe. *And to make*] That my ſervice, beeing done by them, which are perſons conſecrated by mee, bee lovingly accepted, and I not moved to revenge the contempt of my glory, upon the people, if they had preſſed upon it raſhly, or unreverently.

V. 22 *Before Aaron*] Under their direction and command.

V. 24 *Twenty and five*] Numbers, chapt. 4. verſ. 3. 47. The age of the Levites, that they ſhould begin to ſerve at, is ſet downe at thirty yeares. This difference may be compoſed; firſt, becauſe here it is ſpoken of any kind of ſervice; in the other place for to carry the ſacred Ornaments; and here the Levites goe onely in ſervice: from which may be inferred, that for the ſpace of five yeares they ſhould ſtay in the function under ſome diſcipline, in that other paſſage, they are admitted to the compleat Miniſtery.

V. 25. *Shall ſerve no more*] Of an ordinary ſervice, and conſtant; and for obligation and neceſſity in the workes and actions of labour.

V. 26 *Shall miniſter*] The Italian hath it, *To ſerve*] Helpe them in ſmall ſervices, and in counſaile and direction.

CHAP. IX. Vers. 6.

THey cou'd not keep] Although there ſhould bee no expres law which ſhould exclude ſuch perſons from the Paſſeover, nevertheleſſe this was a publike ſcruple, builded upon that, that God in any religious

and sacred acts required purity in the person, which wrought or participated. See 2 Chron. 30. 18. *Came before*] Because the custome of the Law. Num. 5. 2. to put such persons out of the camp, was not yet introduced.

V. 7 *To offer*] See upon Exod. 12. 27.

V. 10 *Of a dead*] Under this kind of ceremoniall immunity, it seemeth one should include all the other, for which they were to bee separate from the Num. 5. 2. or shut up in their houses, Lev. 12. 2. and 15. 19. or sequestred from the conversation and approach of other men, Lev. 11. 24.

V. 11 *Bitter herbes*] The Italian hath it, *wild Lettuce*] See upon Exod. 12. 8.

V. 13. *Cut off*] See upon Gen. 17. 14.

V. 14 *A stranger*] that hath been circumcised, and incorporated into the Church by voluntary profession of the Religion, Exod. 12. 48.

V. 15 *Namely, the Tent*] The Italian hath it, *above the tent*] whose chiefe part was the Sanctuary, with the Law in it; and where yet especially the cloudy pillar did stand, Lev. 16. 2.

V. 19 *Kept*] Which requiring some time, in setting up the Tabernacle, and making ready the deckings thereof, could not be performed marching.

CHAP. X. VERS. 5.

AN alarm] The Italian hath it, *a shrill sound*] as when they sound alarm, or for joy.

V. 7 *You shall not*] Bee with an out-stretched and even sound, such as they use at any publike Proclamations. See upon Exod. 19. 13.

V. 9 *Be remembred*] A humane kind of phrase, as if the Lord were awakned and warned by this sound, to signifie unto us that the sacred signes which were appointed by him, and were lawfully used, were alwayes accompanyed with the effect of his grace, in the power of his promise and appointment. And besides that the prayer of faith, figured by this sound, is the onely meanes to draw on his assistance.

V. 11 *Second yeare*] After the comming out of Egypt.

V. 13 *According to*] Concerning the order which should be observed therein, Num. 2. and at the sound of the Trumpets.

V. 14 *Of the camp*] This was the squadron of the three Tribes, which marched under Judah's Standard, as the ensuing word of Armies is taken for the squadron.

V. 21 *Of each Tribe*] Bearing upon their shoulders, according as they were commanded, Num. 4. 4. 7. *The other*] Namely, the Gershonites, and Merarites, Nu. 3. 51.

V. 28 *The journeyings*] The order which they observed in removing the Campe in the Wildernesse.

V. 29. *Hobab*] This same name is found Judg. 4. 11, and some doe judge that to be the same Jethro which after returned to his Country, Exo. 18. 27. should come againe to find Moses encamped in the wildernesse, which was neare to the Countrey of Madian, and that he should also perswade himselfe to stay with the people, together with his family; the progeny of which was after propagated amongst the people of Israel, Judg. 1. 16. and 4. 11. 1 Sam. 15. 6. Others do believe, that this Hobab should be the sonne of Jethro, and brother to Zippora; and that here and Judg. 4. 11 the Hebrew word of Father in Law, may be understood also for his brother in law; and that Raguel was as second name of Jethro: as Exo. 2. 18.

V. 31 *Knowest*] As Midianites neere to those deserts, in the which those people did conduct to pasture their owne flocks, and oftentimes also did travail further. See Gen. 37. 28. Ex. 3, 1 *Of eyes*] of guid, and of counsale in certain particularities, and circumstances; those that God shall not have revealed unto me; because otherwise the generall guid was the pillar of the cloud.

V. 33. *Of the Lord*] See above Exo. 3. 1. *Three dayes journey*] Without encamping or pitching their Tents; but it is likely that they did take some rest in the night, and in the houres of eating. *Before them*] Not that he should goe in the head of the Army, as it is apparent from v. 21. But because the Lord through the cloud which did rest upon the Ark, did give to all the Camp the signe of moving themselves, or resting themselves; like Generall Captain of the Army: *To search out a resting place*] The Italian hath it, *For to search diligently*] A warlike speech, where the runners doe search diligently the Countrey for the Army which followes them: so that to walke, and lodge securely, and commodiously: So from the top of the cloud God did chuse convenient places and wayes, Ezech. 20. 6.

V. 34 *By day*] And by night in a pillar of fire, Exod. 13. 21. Deut. 1. 33.

V. 36 *Return*] The Italian, *Reconducte*] a Warlike word, when after winning of the battaile, the Captaine causeth a sound, to assemble the souldiers together, and doth reconduct his men in rest and security.

CHAP. XI. VERS. 1.

HE did shew] Begin to give some signes, and to let fall some words of murmuring. *The fire*] some heavenly fire, created and sent from God as a miracle. *One of the extremities*] Or one part.

V. 3 *Taberah*] Burning: A Flame.

V. 4 *They did return*] after the murmurings, or after his

his declaining on the same occasion, touched Ex. 16. 21

V. 7 Bdellium] The Italian, *Pearl*] See Gen 2. 12. Others doe translate Bdellium to be a kind of transparent and pretious gumme.

V. 8 Fresh Oyle] The Italian hath it, *Dayntie sweet meat*] As the Elders Interpreters do so expound the Hebrew word, and so as it is related, Exo. 16. 31. The Modernes do translate, green Oyle, or fresh, or floure of Oyle.

V. 9 Upon it] Or upon the same field.

V. 11 Hast thou afflicted] The Italian, *Hast thou done this*] Gave this great annoy and labour.

V. 14 Alone] There was already the helpers in the peoples government, as the seventy Ancients, and the other heads and Rulers, Exo. 18. 21, 24. but those doe not work, except with their wits and naturall prudence, as inferiours to the Prophetical and heroicall supremacy of Moses, Deut 33. 5. and also likewise that that subalterne dignity should be suspended. See Exod. 33. 11. But now Moses required that, that Monarchical form might be changed into a government of good men: to the which God consented, distributing that same Prophetical spirit of Moses to the seventy; so that the beginning and foundation of the government, should be continually the same, in the command of his spirit and word, but that should be divers Organs of the same for an ease to Moses

V. 15 Let me not see] The Italian, *That I see*] that I prove the fury of the people, for some tumultuous and ignominious death, which I doe feare.

V. 16. Seventy] This Senate of the principals of the people was already established, Exod. 24. 19. but without the gift of the Prophetical spirit. *Of the Elders*] chosen of the greater number of the other heads of the people, Exod. 18. 25. for to constitute the great Councell, or Senate. *Thou knowest*] Those thou hast chosen in thy own offices; or else thou hast acknowledged and approved them in their owne exercise.

V. 17 I will come down] see upon Exod. 34. 5. *I will put*] a word taken from humane separations: not that the gift of the spirit should be in any manner wanting in Moses: but onely was made common to all the seventy in the publike government, that infallible conduct of the spirit of God: the which untill then had been peculiar to Moses.

V. 18 Sanctifie your selves] By abstinence and purification of any impurity corporall, or spirituall: for to see an extraordinary apparition of Gods Majesty, and for to participate the effects of it, Exod. 19. 10. Others doe expound it simply, Preparations.

V. 20. Untill that] In such abundance, that not onely it should be sufficient to satisfie you, but also to make you have no mind unt it; because otherwise their owne greedinesse had not been satisfied. Psalm. 7. 8. *Untill it come out*] which falls out sometimes when the stomack is turned, and the food is violently vomited out. *Despised*] By incredulity and diffidence, as contrariwise he is embraced, and retained through faith.

V. 21. Foot-men] Compleat and strong men, as Exod. 12. 37.

V. 22. Slaine] Words of admiration, joyned with some kinde of curiosity, to enquire out a meanes; the knowledge of which, was onely reserved to Gods secret Providence, yet not joyned with any distrust of his power: and much more free from any prophane scoffe at his promise, as 2 Kings chapter 7. verse 2. Psalme 78. verse 20. John chapter 6. verse 7. See Luke chap. 1. ver. 18, 20, 34.

V. 23. Is the] Is his power lesse now, than it hath been heretofore, in doing as great miracles as this?

V. 24. *went out*] Of the Tabernacle where he received his answers from within the Sanctuarie, Num. 7; 89:

V. 25 *Come downe*] See upon Exodus 34. 5. *Rested*] This gift of light, and supernaturall guide, was not conferred upon them for a short time, but to remaine with them continually. See the second of Kings, chap. 2, verse 15. *They prophesied*] Their spirits were enlightened with supernaturall knowledge, and their hearts filled with heavenly vertue, and their tongues set forth, in a divine manner, with holy and spirituall motions and gestures, which were all Prophets properties. See the first of Samuel chap. 10: ver. 5, 10. *Did not cease*] This was a continued gift bestowed upon them in the execution of their places: as in Moses; some expound it, and they continued no longer: that is to say, onely this first time, the spirit which was to guide them all the time they were in office, shewed it selfe in the aforesayd extraordinary effects; afterwards it was but an inferiour gift.

V. 26. *Remained*] In their Tents, being stayed there upon some lawfull occasion, as by reason of some Ceremoniall pollution: see 1 Samu. 20. 26. Jeremiah 36. ver. 5. *That were written*] By Moses in the number of those seventy, which God had commanded to chuse.

V. 28 *One of his young men*] The Italian hath it, *From his youth*] Others have it amongst his selected young men. *Forbid them*] It should seem that Joshuah did not know that these two had been chosen amongst the rest, to be members of the Senate; and that hearing they prophesied; that is to say, spake in Gods name; with extraordinary power and authority, he did feare some schisme, or that he feared the diminution of his Master Moses dignity and credit; See Luke 9. 49. John. 3. 26.

V. 31. *From the Lord*] Miraculously, and at the very instant, as Gods will was, and upon the present occasion: for otherwise sometimes the wind ordinarily bringeth abundance of Quailes from

beyond the seas. *The sea*] That is to say, the red, or Arabian sea.

V. 32. *Omers*] A kind of measure called Corus, which contained ten Ephas, Ezech. 45. 11. *Spread them*] The wind had cast downe the quailes, in heaps; and the people, because they should not be stifled, nor spoyled, laid them abroad, and put them in the Aire, that they might be good to eat for many dayes: the propertie of these kindes of birds being such, that they use to lye as it were astonied for a time, after they have beene driven any way by the wind: wherein there might also be some divine operation.

V. 33. *Yet it was chewed*] The Italian hath it, *Before it was spent*] or all eaten.

V. 34. *Kibroth-Hattaavah*] That is to say, the graves of lust.

CHAP. XII. Vers. 1.

Spake] Either openly contending with him, or speaking ill of him aside, in his absence. *Because of*] It is not set down what they object unto him, concerning this mariage, whether it were because she was not of Gods people; or because that for the love of her he gave her father Hobab too much power, Nu. 10. 26. or some such like thing. *Ethiopian*] The Italian hath it the *Cushite*. Zippora. Exod. 2. 21. Who was of the land of Midian, part of the eastern Ethiopia, or Arabia, called Cus, Genesis, chapt. 2. v. 13.

V. 2. *Hath the Lord indeed*] Are not we also endowed with the same spirit of prophesie as hee is, and able to reprove or correct him, if wee doe amisse? See 1 Corinth. 14. 32. *By us*] See Exodus 15. 20. Mic. 6. 4.

V. 3 *Now the man*] Moses took notice of it, and pardoned these murmurings, and small distastes; but the Lord would root them out at the first beginning, for feare of scandall, and the inconveniences which might spring out of the dissention of the governours.

V. 5. *Came down*] See upon Exod. 34. 5.

V. 6. *If there be*] Although yee bee all Prophets, yet there is a difference of degrees in this gift; and Moses hath it in the most eminent; and therefore it behoveth not you to judge him as his equalls. *In a vision*] These were the two ordinary wayes of Prophetical revelation in both of them; the Prophets sences were, as it were, lulled asleep, to receive the impression of Gods light: the soule being as it were gathered all within it self, and severed from corporall sences. But the difference consisted in this; that in a vision, the withdrawing of the sences, was by a supernaturall meanes, whereby the body, and the faculties of it were extreamly troubled and cast down, Dan. 8. 18. and 10. 8, 16, 17. by the strength of divine enlightning, beyond all naturall capacity, imprinting in the mind the representations of the things revealed, or the meaning of them by words. In a dreame, the suspension of the sences was naturall by sleep: wherein God framed some imaginations, or caused them of mans fancy to meet in some concurrency with such things as he meant to reveale: or without them hee fashioned some inward speech in the Prophet, and all this without any labour to the body. The third manner which was ordinary to Moses, & very rare in other Prophets, was by a distinct and sensible voyce, all the sences remaining entire, and free in their owne actions, especially in Moses: for in other Prophets this never happened, without extream terrour and abatement of all naturall power, Josh. 5. 13. Judg. 6. 22. and 13. 20, 22. *Unto him*] by internall speech in the mind, as Hos. 1. 2.

V. 8 *Apparently*] Clearely, directly, and openly, even as present. See 1 Cor. 13. 12. *Darke speeches*] The Hebrew hath it, with Enigma's. See Judg. 14, 12. *Hee beholdeth*] So was the sonne of God wont to speake with Moses, in a visible shape before the Tabernacle was set up, Ex. 24. 10. and 33. 20. Afterwards hee spake with him ordinarily out of the cloud by a voice, Num. 7. 89.

V. 10 *From off*] The cloud did alwayes use to be over the Tabernacle, in the shape of a cloud, lifted up in the aire upright, Exod. 40. 35, 38. but when God would speak out of it, it would come downe and spread it selfe about the Tabernacle: and when hee had done, it would return again into its wonted place. *Miriam*] By this it appeareth that Miriam was more in fault, concerning this murmuring against Moses, it may be by some female emulation between her and her sister in law, *white*] as Ex. 4. 6. yet it is likely there was some live flesh amongst it: otherwise she should not have been kept apart as uncleane, according to the Law, Lev. 13. 10. 13, 15.

V. 11 *Lay not*] Doe thou forgive us, and let us through thine intercession be absolved by God, impute not this sin unto us.

V. 14 *Had but spit*] through any just anger. *Be ashamed*] not daring for to shew her self. *Shut out*] according to the Law Lev. 13. 46. 2 Chron. 26 21.

V. 16. *Pean*] In the Italian, this is the first verse of the 13 chapter. It is plaine by Numbers 32. 8. Deut. 1. 22. That all the removalls inserted, Numb. 33. 18. are here omitted for brevity sake: and that it was a great parcell of desert from Sur, Exod. 15. 22. to Kadesh, whence the spies were sent out verse 16.

CHAP.

CHAP. XIII. Vers 1.

NOw in the Italian, this is the ſecond verſe, and ſo all along this Chapter, the Engliſh tranſlation runneth one verſe before the Italian. *Spake*] approving of the deſire and demand of the people, Deu. 1. 22.

V. 2 *Of their fathers*] Whereof each one carrieth the name of Patriarch, one of Jacobs ſons. *A ruler*] Of a thouſand, or an hundred families. See upon Exo. 18. 25.

V. 17 *Southward*] Directly upon the ſouth ſide of the land of Canaan, over againſt which we are now encamped. *The mountain*] This was the great mountain of Seir, and Idumea, which incloſeth Paleſtine on that ſide.

V. 19 *In tents*] in moveable dwellings, tents, after the fathion of the Arabians in thoſe countries, and of field ſouldiers.

V. 21. *Of Sin, unto Rehob*] Theſe were the two ends of Paleſtina, longwaies from the ſouth to the north. *Hamath*] a city of Syria, the northerne bound of Paleſtina, 2 Sam. 8 9 called in after ages Antioch.

V. 22 *And they*] At their return they did more particularly diſcover the ſouthern part of the land of *Canaan* where Hebron ſtood, and it may be gathered by Joſ. 14. 9, 12. that Caleb went thither alone: the ſpies having before ſevered themſelves one from another, the better to avoyd danger. *Unto Hebron*] called alſo Kiriath Arba or city of Arba, the father of Anak, from whom iſſued the race of Giant-ſons, here named, Gen. 23 2. Joſ. 14. 12, 15. and 15. 13. *Was built*] was one of the ancienteſt cities of the world, ſeeing it did contend with the chiefeſt & ancienteſt city of Egypt, Ia. 19. 11.

V. 23. *The brook*] or valley of cluſters, it was a place neere unto *Hebron. Upon a ſtaffe*] by reaſon of the bigneſs and weight of it.

V. 24. *The brook Eſcol*] The Italian hath it, *Nahal Eſchol*] valley or brook of cluſters.

V. 26 *To Kadeſh*] In this place is to be underſtood, not the great deſert of Kadeſh, but the city of Kadeſhbarne, where the Iſraelites were encamped, being a confine of the Idumeans, Num. 20. 16. and 32. 8. Deu. 1. 19. Joſ. 14. 6.

V. 29. *In the mountains*] in the hilly part of the country, which fell to the tribe of Juda.

V. 30 *Caleb*] Together with Joſhua, Num. 14. 6. 30 *The people*] which began to murmure, and to riſe againſt Moſes.

V. 32. *Eateth up*] Is inhabited by a warlike and fierce nation, whereby there ariſe frequent wars, and ſeditions, and ſlaughters amongſt them: how much the more then need we feare theſe things, that are ſtrangers, and enemies unto them?

CHAP. XIV. Vers. 4.

AND *let us return*] which God had expreſſely forbidden them, Deu. 17. 16. Becauſe that Egypt being the figure of ſpirituall bondage, God would have the people to have it for a perpetuall document, to abhor to return under the old bondage of ſin, out of which God of his grace had freed them: and alſo that ſuch a glorious effect of his power might never be annihilated.

V. 5. *Fell on their*] To prepare the people with their humility, to give over this enterpriſe, or to pray to God to turne them from it by his ſpirit and power, Num. 16. 4 and 20. 6.

V. 6. *Rent*] In token of extream griefe and anger.

V. 8. *If the Lord*] If wee do not provoke him to wrath by our ſins.

V. 9. *They are bread*] God hath given them into our hands to deſtroy them, and to get all their goods. *Their defence*] the Italian hath it, *their ſhadow*] their protection and ſafety; which had hitherto been nothing but Gods patience; their meaſure being not yet ful heaped, Gen. 15. 16. to make an oppoſition between thoſe accurſed people, abandoned of God, and the children of Iſrael, which lived ſecure under the ſhadow of the cloud. See Ex. 32. 25. Iſ. 32. 8. Mic. 1. 11.

V. 10. *The glory*] Some extraordinary light & brightnes; ſigne of Gods glorious preſence, in the cloud come down lower, and ſpread above the Tabernacle, ſee Ex. 26. 16, 17 and 40. 34. Lev. 9. 23. Num. 16. 19, 42 and 20. 6.

V. 13 *For thou*] I fear leſt the Egyptians, upon whom thou haſt hitherto glorified thy ſelf, in the deliverance of thy people, now take an occaſion to blaſpheme thee, by reaſon of their deſtruction.

V. 14 *Art ſeen*] In the ſignes of thy preſence, though not in any viſible likenes, Deut. 4. 15. which was reſerved for Moſes alone. Num. 12. 8.

V. 15 *As one man*] At once at one ſtroak.

V. 17. *I beſeech thee let the*] Accompliſh thy work, to ſhew that nothing can be done contrary to thy will.

V. 18 *Clearing*] The pardon to which I am inclined, is not an indifferency, or connivence at ſin, which I always hate and puniſh, in all thoſe that continue in it through impenitency: and cauſe the very repentants, after I have remitted them their puniſhments, as I am judge, to feele my fatherly corrections, and puniſhments. See. Ex. 23. 7.

V. 20 *I have pardoned*] I doe remit unto them the puniſhment of preſent and univerſall death, denounced by my threatnings, v. 12.

V. 21 *All the earth*] As I am jealous to maintaine the glory of my juſtice, and providence over all the World, much more will I be jealous in doing it in the middeſt of my people. Others, all the earth

ſhall be, or ought for to be filled: that is to ſay, as I will by my works, and finally by my word be known and worſhipped all the world over; for what I am, ſo I will by effects make it knowne to them, to whom I have already revealed my ſelf.

V. 22 *Tempted me*] See upon Ex. 17. 2. *ten times*] that is to ſay very often, as Gen 31. 7, yet ſome will take this in its proper ſignification.

V. 24. *Caleb*] with whom is Joſhua alſo to be underſtood, as v. 30. and 38. *Spirit*] hath been moved and inſpired by a better ſpirit; namely, by Gods ſpirit. *Followed me*] hath believed in me with an entire heart, without varying or wavering. *Whereinto*] ſee upon Num. 13. 33.

V. 25 *The Amalekites*] ſince I have conſented unto thee, not to deſtroy this people upon a ſuddain, take heed leſt they run from themſelves into ruine voluntarily; going on againſt mighty enemies without mine ayd. *Canaanites*] theſe are the Canaanites of the mountaines, or the Amorites: being different from the Canaanites which were by the ſea coaſts, Num. 13. 31. and 21. 1. *In the valley*] Beyond the hill where you now are. *Of the red ſea*] Toward Egypt, whereunto you had conſpired to return.

V. 28 *As you have ſpoken*] Namely, deſiring to die in the deſert, v. 2.

V. 30 *Doubtleſſe ye ſhall not*] The Italian hath it, *if you doe come into*] A ſhortned kind of an oath. *To make you dwell*] Namely, your Nation in generall.

V. 33 *Wander*] The Italian hath it, *ſhall feed*] leading heards-mens lives, without any firme habitation as the Arabians in the wilderneſſe. Others, wandring like ſheep in the paſtures. *Fourty*] untill the fourtieth yeare after the comming out of Egipt; becauſe that after this threatning, untill they came into the land of Canaan there were but eight and thirty yeares, Deut. 2. 14. *Whoredome*] That is to ſay, idolatries, which are the ſpirituall fornications of the ſoule, by a breach of faith to God, wherein the people are taxed to have failed often in the wilderneſſe, Num. 15 39 Deut. 32. 17. Amos 5. 25. Act 7. 43.

V. 34 *Each daie for a yeare*] The Italian, *Each year for a day*] See Ezech. 4. 6. *My breach*] The Italian, *I will break*] A kind of humane ſpeech, that is to ſay, I ſhew you, that my promiſes made in generall to my people, doe not belong to unbelievers and rebells, but onely to them which obſerve the conditions of my covenant, and towards them onely ſhal my promiſes never change nor alter.

V. 37 *By the plague*] Of ſome ſtrange, ſuddaine, and violent death, ſent ſupernaturally by the Lord; ſome take it to be the plague it ſelfe.

V. 41 *Tranſgreſſe*] For God had comanded them to turne their faces towards the red ſea, v. 25.

V. 44 *The Arke*] By which was to be guided every removall in this voyage. See Num. 10. 33.

V. 45 *Hormah*] A place called by anticipation; ſee Num. 21. 3.

CHAP. XV. VERS. 4.

A *Tenth deale*] called an Omer, Exod. 16. 39.

V. 15 *Before the Lord*] in holy things belonging to my ſervice, there ought to bee no difference between the native Iſraelite, and the Proſelite, or believing ſtranger, and I will accept of, and be propitious to the one as well as to the other.

V. 19. *when yee*] Every year when harveſt is ended, you ſhall eat new corne.

V. 24 *Of the congregation*] Lev. 4. 13. There is ſome diverſity, whereby it ſeemeth, that either God hath here expounded and aggravated his Law to make the people more circumſpect; or that it is not ſpoken in both places of the ſame faults committed by ignorance. But that in Levit. is ſpoken of common errors, and faults: and here of thoſe onely which are committed in thoſe actions, which belong to Gods ſervice.

V. 30. *Ought*] that is, unlawfull or wicked. *Preſumptuouſly*] premeditately, on porpoſe, through boldneſſe and arrogancy. See Lev. 26. 21. Job. 15. 26. Pſa. 19. 13. or publikely and boldly, as Exod. 14. 8. *Cut off*] puniſhed with death.

V. 31. *Shall be*] Let the miſdeed returne, and the puniſhment remaine upon the ſinner himſelfe; and let it not, through connivence to him be imputed to all the people.

V. 33 *The Congregation*] In this, and the like places it ſhould ſeem by the Congregation is to be underſtood, the great councell of ſeventy, or the aſſembly of all the governours, and heads of the people.

V. 34 *It was not*] Exodus 31. 14. capitall puniſhment was ordayned for Sabbath-breakers: but here there might be a queſtion, by reaſon that the fact was apparently of ſmall moment, was ſuch a tranſgreſſion, whether it might be pardoned, and by what kind of death, he ought to dye.

V. 38 *Of their garments*] Their outward garments, Deut. 22 12. *Of blue*] of blue wollen threed.

V. 39 *And it ſhall be*] The Italian hath it, *And that ribbon*] thoſe fringes compoſed of many threeds, comprehended the changes and ſhayings of mens thoughts and actions; which ought to be reſtrained under the obedience of Gods heavenly law, figured by that ſky-coloured ribbon: See Pſalm 119. 113. *Seek not*] have alwayes your thoughts and will ſet upon my commandements, without being drawne away by the evill motions of the heart, and incitements of the ſences. A phraſe taken from huntſmen, which never keep any certaine way, but runne after the tracks and ſent of the beaſt: ſee Deuteronomy chapter 29. verſe 19. Job chap. 31. verſe 7. Ezech. 6. 9.

A wo-

whoring] Spiritually, by lusting after fleshly things, and after the world, contrary to Gods chaste and pure love: See Psa.73.27. Jam.4.4. or by committing idolatry, as Num.14.33.

CHAP. XVI. VERS. 1.

KOhath] So that Korah came to be Moses his cosen german, Exo.6.18,20,21. *Tooke men*] The Italian addeth, *Tooke other men with them*] namely the two hundred and fifty men spoken of, v.2.

V.2. *In the Congregation*] The great councell or supreme ordinary Senat was but of seventy, Num.11.16 but besides that, when they were to treate of any busines that was very general, wherein the advice and consent of the whole people was required, or whose execution was to be committed to the inferiour magistrats there were gathered together the other heads of the people, divided into heads of thousands, and of hundreds, &c. Exod.18.25. and this was the Congregation which is spoken of in this place, Numbers chapter 2 v.16.

V.3. *Ye take too much upon you*] The Italian hath it, *Let it suffice you*] That is to say, content your selves with what you have been suffered to do hitherto, and seek not to usurpe perpetuall domination upon Gods people: Words of ambition, jealousie and sedition; against the order of government established by God himselfe; as if Gods ordinary gifts of grace, did free them from all manner of subjection, and did confound all manner of order, by an equall popularity.

V.4. *He fell*] See upon Numbers, cha.14.v.5. and 20.6.

V.5. *Who are his*] Whom he accepteth of for his particular servant, as me: And whom he hath consecrated by his gifts, and calling, as he hath done Aaron: and not by the gift of common grace, as he hath done the rest of the people: v.3. *And will cause him*] will confirme his vocation, by some miraculous and extraordinary signe.

V.6. *This do*] All this is ordained by Moses, through divine inspiration.

V.7. *Doth chuse*] Approveth of, by accepting of his Incense, see upon Gen.4.4. *Ye take too much upon you*] The Italian, *Let it suffice you*] You undertake too much, stay: Or content your selves with the honor ye have received from God, to be his inferiour Ministers.

V.9. *To minister unto them*] To do in the Congregations name and stead, that which they were bound to do themselves about the service of God: See Num. 3.v.7.

V.10. *And he hath*] He hath not only appointed you for this sacred function, but hath already installed you in it, and put you in possession and execution of the same: *The Priesthood also*] Which as it may here appeare Korah did purpose to make common to all the Levites, as it seemeth also that his followers, which were not Levites, purposed to do the like with Moses his politick power, and with the councels power, which God had appointed.

V.14. *Into a land*] According to thy promise, Exo. 3.17. Lev.20.24. *Put out*] The Italian hath it, *dazle*] to dazle the peoples eyes by thy authority, that they may not finde, thy cunning and ambition of raigning.

V.15. *Respect not*] Be not thou propitious unto them, when they shall present their prayers, and sacrifices unto thee, Psal. 109. 7. Or by the refusall of the solemn proof of their incenses: shew that thou doest disallow of their rebellion, See Genesis chapter 4.v.4.

V.17. *Before the Lord*] Before his Tabernacle.

V.18. *Fire*] From the Altar, which was the only fire that was acceptable in all offerings, Lev.10.1.

V.19. *All the Congregation*] The whole body of the people, or their governors, as it appeareth by v.22. and it seemeth that they inclined to Korah his side, but did forbeare to declare themselves openly, untill such time as they had heard Gods determination: *The glory*] the ordinary signes of his approach, and presence, which appeared by the comming down lower of the cloud, and by the brightnesse of it: See Exodus 16,7, 10. Leviticus 9.6,23. Numbers 14.10. and 20. 6.

V.22. *Of the spirits*] Creator and preserver of the soules, who knowest the hearts; wouldest thou destroy thy divine work, for a sin which thou knowest to be of malice in Korah, but of ignorance and seduction in the rest?

V.25. *The Elders*] The councell of seventy.

V.26. *And touch nothing*] As being condemned to a curse, and anathema, in which case it was altogether forbidden to touch or come neere any such thing, Deu.13,16.

V.27. *And stood*] For it was no more lawfull for them to come amongst the people.

V.28. *All these works*] To have brought the people out of Egypt, to have conducted and guided them, and done all other things which belonged to mine office, verse 13.

V.29. *Be visited*] By a naturall and ordinary death, which nevertheless is always a punishment for sin, Rom. 6.23.

V.30. *Go down*] Go die under ground, contrary to the ordinary course of dying, which is to die above ground, and afterwards to be buried under ground.

V.32. *All the men*] Num. 26.11. it is said that Korahs children did not die in this execution, whereby it may be gathered that here are meant, some slaves or women, and finally all them which did stay with him, and were yet within his household, from which some were already severed by marriage or otherwise. As for Korah he died in the Tabernacle, with all the two hundred and fifty Levites which followed him, v.35. 40.Num.26.10.

V.35

V.35. *Came out*] It was created by him, and darted, either out of the cloud, or out of the Sanctuary.

V.37. *Of the burning*] Of those dead bodies, which were fired and consumed to ashes, which were yet burning hot: *hallowed*] these censers, having been presented before God by his commandement, and besides that, belonging to persons which perished by a curse, ought now to belong unto God, and not be prophaned by any common use, or left at randome, see Lev. 27.28.

V.38. *Of these sinners*] Who through their sin, have been the causers of their own deaths: *Of the Altar*] of burnt offerings, which was of wood, Exodus, cha. 27.1

V.45. *They fell*] To beseech the Lord, and make intercession for the people, as Num.20.6.

V.46. *Take*] A signe of intercession, by a prayer of charity, and publick office, see Rev. 8.3. is a figure of the only intercession of Christ by merits: *The plague*] that is to say, the mortality, which happened suddainly and by miracle.

CHAP. XVII. Vers.1.

TO the house] That is to say, the Tribe.

V.3. *Aarons*] As head of the house of Levi.

V.4. *Before the*] In the holy place of the Tabernacle, right over against the place where the Arke of the Testimony was within the Sanctuary, the great curtain being between: *Where I*] See upon Exod.25 32. Num. 7.89.

V.7. *Before the*] In the holy place over against the Arke.

V.10. *Before the*] By Hebrews the 9.4. it appeareth that this rod was layd, and keep within the great curtaine.

V.12. *Behold*] Words of terror, by reason of the slaughters which had lately happened.

V.13. *Commeth any thing neere*] Rashly, and without being called: The people would infer thus; We are and may every day be guilty of this fault; shall we then continually remain in the terror of these horrible judgements?

CHAP. XVIII. Vers. 1.

SHall beare] Now having confirmed you in the Priesthood, I will cause you only to give me an account of all errors that shall be committed therin.

V.2. *Joyned*] An allusion to the name of Levi, which signifieth joyned, Gen.29.34. *And minister*] See Num. 3.6,7. *Minister*] The Italian hath it, *stand*] as well to stay there continually, Num.3.38. as to attend upon the Sacrifices and offerings, which were offered upon the Altar before the Tabernacle.

V.3. *Nor you also*] Because that cannot come to passe, but only through your negligence.

V.4. *A stranger*] That is not a Levite.

V.5. *Of the Sanctuary*] Of the holy place, to light the Lamps, to renew the shew bread, and to make the daily perfumes, Exod.27.21. and 30 7. Lev.24.3. Num. 8.2. of the most holy place to go in once a yeare with the bloud, Exod. 30. 10. Lev. 16. 2,17. *That there be no*] As it was when Korah and his sect, intruded into the Priests office.

V.6. *For the Lord*] The Italian, *From the Lord*] Or for the Lord, to help you in his service.

V.7. *And within*] In the most holy place, See Exo. 26.31,33. if so be by the curtaine, the carpet be not meant, which was at the coming in to the holy place, Exod.26.36. *I have given you*] for a property incommunicable to others.

V.8. *I also have given thee*] By my precedent Laws, Lev.6.16,18,26. and 7.6,32. Num.5.9. *By reason of the*] by reason of the Priesthood, sealed by the holy unction, as Lev.7.35.

V.9. *Most holy*] See upon Lev.2.3. *Reserved*] after the part which ought to be offered to God, hath beene burnt upon the Altar, as Lev.2.2,3. and 7.5,6,7. *Trespasse offering*] For holy things taken through ignorance, Lev.5.15.

V.10. *In the most holy place*] At the entrance of the Tabernacle, called here the most holy place, to distinguish it from the peoples court, and every other place about the Campe, which was not uncleane, Lev. 6.16,26. and 14.13.

V.11. *The heave offering*] See Exodus chapter 29. verse 27. Leviticus chapter 7. verse 32. *Of their gifts*] Of their voluntary offerings, of thanksgiving, &c. Leviticus chapter 7. verse 14. and 10. 14. *With all the*] Because that all which was offered to God was thus waved: See Exodus chapter 29. verse 24.

V.12. *The best*] The Italian, *The flowre*] Their first fruits, which they must also offer unto me of all the best fruits of the earth.

V.15. *Of men*] Which were offered unto God, when they were specially consecrated to his service, Num.8.11,21.

V.16. *A moneth*] The first borne, before they were redeemed, ought to bee presented to God in his Temple, Exodus chapter 13. verse 12. Luke chapter 2. verse 22. And that could not be done before the mother was purified, which required forty dayes time, Leviticus Chapter 12. verse 4. *According to thine*] See Leviticus, Chapter 27. verse 2.

V.17. *Upon the Altar*] Upon the hornes thereof by sprinkling, and the residue at the foot thereof, by powring, Leviticus Chapter 4.7. cha.5.v. 30. and 5.9.

V.18

V.18 *wave breast*] Of all sacrifices, that were not wholly burnt upon the Altar.

V.19 *Heave offerings*] Any part, or member of the beast voluntarily offered, which the offerer shall be willing to offer unto God by heaving. *A Covenant*] An order for the recompence of your service, which I cause the people to give you. *Of salt*] Authenticall, inviolable; as anciently the most solemne ceremony that was used in Covenants, was to take and eat of the same salt: and it was esteemed more sacred, and firme then to eat at the same table, and drink of the same cup: see 2 Chro. 13.5. *Before the*] of which I have been the only appointer, and will be the maintainer of it.

V.20 *I am*] My rights, which I appoint thee to receive of the people in offerings, tithes, first fruits, &c. are thy revenues and maintenance: see upon Jos. 13.14. *Inheritance*] As for Aaron and all his descent, which were high Priests: this is absolutely understood of them, for they had no other inheritance. But as for other Priests, the meaning is, that they were not to possesse any Lands for tillage, or fields, or vine-yards, but they might have Cities and pastures for beasts: Jos. 21.4. Jer. 32.7,8.

V.22 *Come nigh*] To do any part of Gods service.

V.23 *Shall beare*] I will have them recompensed for their service, and I will have them also beare the punishment for any faults that shall be committed therein.

V.24 *which they offer*] This offering was a kinde of first fruits, which belonged unto the Priest, Deuteron. 18.4. and it was different from the first fruits, touched, verse 13. because that in these, there was wine, oile, and corne made ready; in the other there were nothing but grapes, eares, and olives. And by this addition out of which the offering was taken, these titles are distinguished from those which are mentioned, Deuteronom. 14. 22. 28. and 26. 12. of which nothing was taken out for the Lord.

V. 26 *For the Lord*] To be given unto his Priest.

V.27 *Shall be reckoned unto you*] The Lord hath accepted of it in your behalfe, no lesse than if it had proceeded out of your owne labour and work. *Fulnesse of the wine presse*] The Italian, the *Mulnes of the wine*] Heb. fulnesse: see Exo 22.29.

V.28 *To Aaron*] To every high Priest for himself, and all the Priests in common.

V.29 *Of the Lord*] The Italian addeth, *whole*] The tenth part exactly compleat, without any diminution.

V.31 *In every place*] Indifferently in any of your dwellings, not in holy places onely, where the Priests alone did eate the most holy things: v.10.

V.32 *Shall ye pollute*] You shall not through negligence or malice cause my dues to be paid unto mee, that the remnant of the tithes may become your prophane goods, held and enjoyed with an evill conscience; in which there shall be no signe or token of my grace, nor power of my blessing.

CHAP. XIX. Vers. 3.

The Priest] Who was the next to the high Priest, and as it were his chief deputy, Numb. 3. 32. whence one may gather, that in ensuing times also this office of preparing this water for purification, was given to the second person; for the high Priest could not be ceremonially polluted: Lev. 21. 12. as this man was, who was chief in this action of the heifer, vers. 7. *without the camp*] Which was singular in this sacrifice: to shew that Christ was to die without the City: Heb. 13.11,12.

V.4 *Shall take*] After he hath carried it into the camp in some vessell.

V.5 *And one shall*] The Priest being returned from without the campe, as it appeareth by v.7. *Her bloud*] The remainder which hath not been used in the former sprinkling.

V.6 *Cedar wood*] See Lev. 4.4.

V.7 *Uncleane*] Shall be severed from common conversation, especially in holy places, and shall pollute by touching and comming neere any. A figure of Christ, to shew that he, for to cleanse us, hath burthened himselfe with the guilt of our pollutions, in the sight of God, Isa. 53.12 2 Cor. 5.21.

V.9 *That is cleane*] Not defiled by any ceremoniall pollution. *A cleane place*] Not a receptacle of filth, sweepings, offals, and other uncleane things: see upon Lev. 4.12, *For a water*] the Italian hath it, *To make a water*] Mixing of those ashes with running water, v.17. *Of separation*] the Italian hath it, *Of purification*] From diverse legall, and deadly impurities. A figure of Christs bloud, which purifieth the consciences of the faithfull, from dead works: Heb. 9.14. and 10.22. *A purification*] The Italian hath it, *A sacrifice*] This slaying and burning of the heifer, is a kind of sacrifice for sinne, and therefore those ceremonies ought to be observed herein, as were accustomed in the like sacrifices, excepting the ashes: see Lev. 4.11.21.

V.10 *Unto the stranger*] that is a proselite. Others hold that all strangers which dwelt among the people, were comprehended herein, by reason of the frequent & unavoidable contaminations of the one with the other.

V.12 *Purifie himself*] With the sprinkling of that water, v.18. *The third day*] a document for the faithfull to begin and continue purifying of themselvs whilest they are in this world, for to be so in the everlasting Sabbath: see 2 Cor. 5.3.

V.13 *Defileth*] Comming neere it rashly whilest he was yet uncleane; for by the Law holy things were polluted, by the touch of uncleane ones: Hag. 2. 13. see upon Levit. 15. 31. and 16 16. *Cut off*] See

Gen. 17. 14. *His uncleannesse*] Having contemptuously been careless of the meanes of cleansing himselfe, he shall not now be admitted thereunto. Yet as uncleane he shall be cut off from the communion of the Church, and be put to death, if the thing be known: or if it be unknowne to men, God will punish it.

V. 17 *Of the burnt heifer, &c.*] The Italian hath it, *Of that sacrifice, &c.* See v. 9. *Running water*] Of some spring or running streame, as Lev. 14. 5.

V. 22 *That sprinkleth*] To shew that, as it is in bodily uncleannesses, he that maketh another cleane, defileth himselfe: so the Ministers of Gods grace, draw much impurity upon themselves, from the infection of sinners: Isa. 6. 5. *That toucheth*] Either by sprinkling of it, or being sprinkled therewith. Another document to teach us, that the faithfull man, even after he hath received the gift of forgivenesse of sins, hath yet many reliques thereof remaining: and that his perfect purification is fulfilled at his death: see Joh. 13. 10.

CHAP. XX. Vers. 1.

OF *Zin*] This Zin is a part of that great desert which bordered upon Palestina on the south-side, and differeth from the other Zin which is neare unto Egypt: Exo. 16. 1. *In the first*] Of the fourtieth yeare after the comming out of Egypt: Num. 33. 38. Deut. 2. 13, 14. *Kadesh*] This is the City of Kadesh-barnea, where now the people were encamped the second time: Num. 13. 26. after they had gone back againe, and gone about all the desert, for the space of eight and thirty yeares: Deut. 2. 14.

V. 2 *There was no water*] For the water which followed them: Exod. 17. 6. 1 Cor. 10. 4. sometimes was dried up as Num. 21. 5, 6. or peradventure it failed quite, when they came neere Canaan.

V. 8 *The rod*] That with which Moses wrought the miracles in Egypt: Exod. 4. 17. and 17. 5. which is more likely, than to understand it of Aarons rod which was blossomed.

V. 10 *Must we fetch you*] These words, which are taxed Psa. 106. 32. and the smiting of the rocke twice without Gods command, maketh some shew of the infirmility pointed at v. 12. But God did see it in its very depth and truth; and he shewed it, and punished it: see Num. 27. 14. Deut. 1. 37.

V. 12 *Sanctifie me*] By a plaine and absolute obedience unto my word, attributing unto me the glory of a most holy and undoubted truth, and of an infinite power; and so have given the people a President whereby they might have done the like.

V. 13 *Of Meriba*] The Italian hath it, *Of contention*] Or of Meriba. See this self same name attributed unto other waters: Exod. 17. 7. *Sanctified in them*] The Lord by this miracle, did plainly shew the sacred glory of his power, goodnesse, patience, and truth; and thereby did convince the prophane diffidence and reproofes of the people.

V. 14 *Thy brother*] Because the Idumeans were issued from Esau, Jacobs brother.

V. 16 *An Angel*] The son of God in his own person: Exo. 14. 19. and 23. 20. and 33. 14.

V. 17 *Of the wells*] Or out of cisternes, or other particular waters, but only out of common waters as out of rivers, and brooks &c. Others expound it, we will take none without paying for it, v. 19. Deut. 2. 6.

V. 19 *Of thy waters*] Which in those deserts, by reason of the great store of cattel which was bred there, was one of the most necessary and cleare things they had. *On my feet*] The Italian hath it, *with our company*] Or on our feet without doing any damage.

V. 21 *Refused*] The contrary seemeth to be said, Deuter. 2. 29. but in that place are meant other Idumeans, or else these same Idumeans suffered the people to go round about the Country, and furnished them with victuall; though they would not suffer them to go through the middle, and the direct way. *Turned away*] By Gods command, Deut. 2. 5.

V. 24 *Shall be gathered*] Shall die: a ordinary kind of speech in Scripture.

V. 26 *Of his garments*] Namely his sacred and Priestly garments.

V. 29 *All the house*] The Italian hath it, *All the families*] In the time of mourning, it was the custome to stay in the house, and in publick mournings every family did the like. Others expound it plainly, all the house of Israel mourned for him.

CHAP. XXI. Vers. 1.

THE *Canaanite*] Num. 14. 25. *Of the spies*] They had remained there which Moses had sent to discover the Countrie: see Num. 13. 18. others take the Hebrew word to be the proper name of Abarim.

V. 3 *Hormah*] Destruction, after the manner of accursed things, see Num. 14. 45.

V. 4 *By the way*] The Italian addeth, *Drawing towards the*] That is to say, turning about some way to compasse the mountaines of Idumea: Num. 20. 21.

V. 5 *Light*] This they speak scornefully of Manni, as food of light substance, which did not withstanding, without troubling the organs of the body, or oppressing them with too much fulnesse, maintaine the body in good health, and in one continuall equality of strength and vigour, as it chanced to Moses: see Deuter. 34. 7. and to Caleb, Jos. 14. 11.

V. 6 *Fiery*] That is to say, whose bitings did presently cause grievous and painfull inflammations over all the body: see Deut. 8. 15.

V. 8 *Make thee*] This serpent was a figure of Christ who was sent into the world in the likenesse of sinfull flesh: Rom. 8. 3. the pole was a figure of the Crosse,

Crosse, upon which he was raised, and the looking upon it, represented Faith in our Saviour: John 3. 14, 15.

V. 11 *Ije-Abarim*] The Italian hath it, *Hillocks of Abarim*] They were little hills where the mountaines of Abarim did begin: see Num. 33. 47. *wilderneſſe*] Called the wilderneſſe of Moab: Deut. 2. 8.

V. 12 *The valley*] Or the torrent.

V. 13 *On the other ſide*] The Italian hath it, *Along the river*] On the wilderneſſe of Moabs ſide: for the Moabites of Ar, had given the people paſſage: Deut. 2. 29. although the King had refuſed it: Deut. 23. 3, 4. Judg. 11. 17, 18.

V. 14 *In the booke*] It might be ſome poem, or ancient writing upon the ſubject of the peoples voyages, and it is uncertaine whether it was written by any Prophet: see Jos. 10. 13. 2 Sam. 1. 18. Jude 14. *what he did in the red Sea*] The Italian hath it, *Vaheb in Suf*] Theſe words with the verſe following, being nothing but parcells pricked out of the ſame booke, there can be no other ſenſe gathered out of them, but this, that Arnon was a famous river upon the confines of Moab; which is alſo the only ſcope of this allegation.

V. 16 *To Beer*] Or to the well, a place ſo called by reaſon of a well, which God cauſed to be digged at the peoples arrivall thither.

V. 17 *This ſong*] It ſhould ſeeme it was ſome ſong, made and ſung to hearten, and cheere up thoſe who wrought in digging of the well. *Spring up*] Let us quickly finde thy waters: or may thy waters be high, and abounding. *Sing ye unto it*] A Poeticall Proſopopeia, as who ſhould ſay, bid it welcome.

V. 18 *The Princes*] At the digging of which well, Moſes the great Law-giver, and all the rulers of the people were ſolemnly preſent with their ſtaves in their hands, which ſtaves were ſignes of dignity and office: Judg. 5. 14.

V. 20 *Moab*] This was the country of the Moabites of Ar: ſee upon Num. 20. 13. *Piſgah*] This was ſome of the ſteep mountaines of Abarim, which went down into a ſpacious valley: ſee Deut. 3. 17, 27. and 32. 49. and 34. 1. 6. now here is meant the Eaſterne ſide of the hill, which ſtood towards the wilderneſſe of Moab, for on the other ſide one might ſee Jericho, and the Land of Canaan.

V. 21 *Sent*] Sihon as an Amorite was already condemned by God to extirpation, and was unworthy to enjoy the rights of War; which were to proffer peace before they did invade them: Deut. 20. 10. But this ſuperabundant equity ſerved to diſcover and exaſperate this Kings cruelty: which opened the meanes to execute Gods generall ſentence: ſee Deut. 2. 26. 30.

V. 22 *Waters*] See upon Num. 20. 17.

V. 24 *Jaboch*] The name of a river which confined the Amorites Land. *For the*] Not becauſe the children of Iſrael had tried to force thoſe borders, and could not, for God had forbidden them to invade the country of Ammon: Deut. 2. 19. but to ſhew that Sihon could not enlarge his conqueſts on that ſide as he had done towards Moab: v. 26.

V. 26 *Who had fought*] The Italian hath it, *Who had been the firſt that had fought*] amongſt the Kings of the Amorites, Sihon was the firſt that had broken the peace and neighbour-hood with the Moabites, & had taken Heſhbon from them, which anciently belonged to Moab, to whom it returned afterwards as appeareth by Iſa. 15. 4. and 16. 8 Jer. 48. 2. Or elſe the meaning is, that though God had forbidden the Iſraelites to invade the Moabites country: Deut. 2. 9. yet they might take that country from Sihon, which he had taken away before from the Moabites.

V. 27 *They that ſpeak in Proverbes*] The Italian hath it, *The Poets*] It ſheweth that there were ſome penners of popular ſongs, upon thoſe things which happened in this journey, as v. 14. And this it ſhould ſeeme was ſome triumphall ſong upon the taking of Heſhbon, and thereby the Iſraelites are encouraged to repaire it, for to dwell in it: Num. 32. 37.

V. 28 *A fire*] That is to ſay, whereas Heſhbon was eſteemed to be the defence and ſtrength of all the country of Moab: after it was taken by Sihon, it did help to looſe all the reſt of the country, as it ordinarily happeneth when the chief Cities of a country are taken: ſee Jerem. 48. 45. Ezech. 28. 18. *Ar*] This was the chief City of the Country of Aroer, in the territories of Moab, which it is likely it was not taken by Sihon, but remained in the Moabites hands: Deut. 2. 9. but that which is here ſaid, is to be underſtood of the looſe of ſome part of their territory, which was taken from the Moabites by Sihon, and from Sihon againe by the Iſraelites: Ioſ. 12. 2. *The Lords of the high places of Arnon*] The Italian hath it, *The inhabitants of Bamot Arnon*] High places, and they might be forts or rocks, ſituate upon the ſide of the hill, along the river of Arnon.

V. 29 *Chemoſh*] An idoll of the Moabites, 1. Kings 11. 7. 2 Kings 23. 13. *He*] Namely Chemoſh could not help his people; but part of them were ſlaine by the ſword, and the reſt led into captivity.

V. 30 *We*] Namely we Iſraelites. *Shot at them*] The Italian, *Diſcomfited them*] The Hebrew, ſhot and transfixed them. *Heſhbon*] The taking of the principall City, did conſequently draw on the looſe of the reſt of the country. *Which reacheth*] Whoſe territory doth extend it ſelfe.

CHAP. XXII. VERS. 1.

ON *this ſide*] The Italian hath, *On that ſide*] or *Beyond*] in regard of the land of Canaan. *By Iericho*] Along Iordan, over againſt Iericho, and its territories.

V. 2 *Balak*] The King of Moab.

V.3. *Sore affraid*] The Lord had ſent this feare amongſt them to make the enterpriſes of the people ſo much the eaſier, Exodus 15.14. Deuteron. 2.25. Joſ.2.9.

V.4. *Unto the Elders*] It ſeemeth they are the ſame hat are called Kings, Numbers 31.8. and Princes, Joſ.13.21. Whereof every one was Governour of his own Countrey, and all of them together made a common body of a nationall Councell, and at that time it ſeemeth they were all joyned with the King of Moab, and in a l this action it ſeemeth they continued joyned together, Numbers 25.16. and 31.2.

V.5. *Pethor*] A City of Meſopotamia, Num.23.7 Deuter.23.5. *By the river*] Euphrates, *Of his people*] namely Balaams: *And they abide*] that is to ſay, they are encamped.

V.6. *Curſe me*] This may be underſtood of ſome ſimple or plaine magicall imprecations, whereby evill ſpirits are raiſed and employed to hurt and offend, by vertue of the covenant which the magician hath made with them. Or of ſome ſolemn execrations which the pagans did uſe in war againſt their enemies, conjuring and calling upon their tutelar Gods, and raiſing infernall ſpirits againſt them, which oftentimes tooke effect, through Gods permiſſion, who ſuffered them to erre in their beleeving of Sooth-ſayings, and common ſorceries which in effect were nothing but implicit and ſilent contracts with evils.

V.7. *Of divination*] The Italian hath it, *Having the divination in their hands*] Some formularies or ſet termes, according to which Balaam was to utter his imprecations according as we read in hiſtories, as it hath been done in like acts to draw the devill to do that thing which he that imployed him did deſire. Others underſtood this of the gifts and rewards that were given for doing ſuch things. From hence it appeareth that Balak knew Balaam to be a magician, and a Sooth-ſayer, as he is called, Joſ.13.22: and Balaam himſelfe confeſſeth it and doeth the acts of one, Num. 23.23. and 24.1. True it is that he had ſome knowledge of the true God, v.8. and 18. and that hee had ſome propheticall revelations from him, Num.24. 16. 2 Pet. 2.15. but being a wicked man, he mixed pagan ſuperſtitions and diabolicall witchcrafts therewith, which he covered all with the cloake and colour of divine revelations. But in this occaſion, God did not give him leave to uſe any.

V.8 *I will bring*] He ſpeakes confidently, by reaſon of the experience he had diverſe times had of divine revelations granted unto him upon his requeſt; though indeed the light of propheſy was never perpetuall, and at the Prophets diſcretion, but only conferred according to Gods pleaſure.

V.19. *Tarry ye alſo here*] As they did which came before. Here Balaams avarice is diſcovered, who againſt Gods will, already ſufficiently declared unto him, deſireth to go and pleaſe Balak, being allured by his promiſes, 2 Pet.2.15. Jude 11. and God condemning his wicked intent, giveth him leave to go, to bring to light his malice, and to cauſe his own glory to ſhine, enforcing him to bleſſe that people whom he would have curſed, Deu.23.5.

V.22. *For an adverſary*] To ſhew him by the ſigne of this terrible viſion, like unto that of Exod.4.24. that God did diſallow of his enterpriſe, and would withſtand the execution of it, and conſtrain him to do contrary to his intent.

V.23. *Saw*] The ſight of theſe apparitions was ſpecially granted and made plaine to one, and hidden from the other, though they were preſent, ſee 2 Kings 6.17. Dan.10.7. as alſo the voyce, Acts 22.9.

V.28. *Opened*] He did by miracle frame theſe diſtinct words in the exterior organs of the Aſſe, though they proceeded not from any internall diſcourſe, or conceipt.

V.31. *Opened*] Cauſed him to ſee the Angel, ſee Gen.21.19. Luke 24.16,31.

V.32. *Is perverſe before me*] The Italian hath it, *Is not rightly appointed in my ſight*] is contrary unto my will, and as ſuch I do reprove it, and condemne it.

V.33. *Unleſſe ſhe had turned from me*] The Italian hath it, *May be ſhe turned for feare of me*] Thou haſt cauſe to think that God would have it ſo for thee, and not for the aſſe, becauſe that I ſhould not kill thee, if the aſſe had gon forward.

V.38. *To ſay*] Of my ſelf or according to mine own will.

V.39. *Kiriath-Huzoth*] To the City of Huzoth.

V.40. *And ſent*] To make a feſtivall meale, with the fleſh of ſacrifices, according to cuſtome.

V.41. *The high places*] Temples and Chappels dedicated to Baal-Peor, the god of the Moabites, upon ſome hils or hillocks, adjoyning to that place, *The utmoſt part*] ſome part or quarters of that great campe, to make ſome triall of his conjurations and imprecations.

CHAP. XXIII. VERSE 1.

SEven Altars] Some are of opinion that there was ſome heathenish ſuperſtition in this number, and alſo that theſe ſacrifices were prepared for Idols. But becauſe that in the fourth verſe Balaam doeth ſo confidently preſent them unto God, it is likely that they were conſecrated to the true God, and that in this number, and other ceremonies, he did obſerve ſome ancient cuſtome, or command of God, to obtaine propheticall revelation from him. And it may alſo be that if hee had obtained none of God, he would have had recourſe to magick Arts, for to give Balak content, Num.24.1.

V.3

V.3. *Hee ſhaweth mee*] That is to ſay, ſhall be revealed to mee in viſion; *To an high*] Upon the top of ſome neighbouring rock. Others quickly, or a ſide, to ſee if the Lord would reveale himſelf unto him.

V.4. *God*] In ſome ſigne, or ſome ſhape known to Balaam.

V.5. *Put*] He inſpired him with what he would have him ſay.

V.7. *Parable*] The Italian hath it, *His ſentence*] that is to ſay, his prophetick ſpeech, conceived in numerous and ſententious termes, beyond the vulgar manner of ſpeaking: *From Aram*] The Italian hath it *From Syria*] Under which was alſo contained Meſopotamia.

V. 9. *Shall dwell*] It ſhall be ſelected, and ſevered from other nations, to bee a peculiar people to God, and to be by him endleſſely kept, bleſſed, and increaſed.

V. 10. *Of the fourth part*] He alludeth to that as Balak would ſhew him but a part of the campe, Numbers 22.41. Whereby Balaam is raviſhed in ſpirit, to behold with admiration the miraculous increaſe of the people, a ſigne of Gods expreſſe bleſſing; *Let me dye*] I am ſo far from having any power to work any evill end to this people ſanctified by God, and by him directed in all juſtice by his Law: that contrariwiſe I envy that ſoveraigne happineſſe which they alone enjoy, that is, to be able to dye in his favour, by vertue of his covenant, and of his promiſes.

V. 13. *From whence thou mayeſt ſee them*] Namely, all wholly; either becauſe he beleeved that the ſight of all the people was neceſſary for the magick operation which he deſired, or that there might be ſome conjurations and witchcrafts, which are put in practice by the ſight; or that he would induce Balaam to ſtronger conjurations, by reaſon of a higher object; or that he purpoſed to affright Balaam himſelfe, by the appearance of danger, ſhewing him ſuch a multitude of people.

V.14. *The field*] It was ſome little plaine a top of the hill, where the watches ſtood at the beacons or watch towers, which the Hebrew word Zophim ſignifieth.

V.15. *Meet the Lord*] The Italian hath it only, *Meet*] with God and ſome revelation from him, or with the devill and ſome of his magicall apparitions.

V.19. *Lye*] In his promiſes made to his people.

V.21. *He hath not beheld*] This may be underſtood of Gods publick ſervice, publikely pure from idolatry though there were many private, and ſecret ones, Amos 5.26. Acts 7.42. or by comparing them to other people, which were given over to all impiety, and wickedneſſe. Or God hath not beheld, &c. that is to ſay, he pardoneth them all their ſins, through his grace, and purifieth them by his word, and ſpirit, *And the ſhout*] there is a continuall cauſe of ſecurity, and mirth, by the bleſſings, and ſafveguard of their God, and through the manifold victories which he granteth them over their enemies.

V 23. *Againſt Jacob*] The Italian hath it, *In Jacob*] O Balaam, this people is not idolatrous, nor given to diveliſh arts, as thou art, through Gods power, he puts by and undoeth all the devils plots: So God puts Balaams condemnation in his own mouth: *According to this time*] The Italian addeth, *within a yeare according, &c.* becauſe that within the compaſſe of that time, the people went over Jordan, and tooke Jericho by miracle. Others expound it in his time, or within a certain time.

V.24. *Shall riſe up*] They ſhall undergo their warlike attempts, and ſhall not give them over, until they have deſtroyed and conquered their enemies. *A great Lion*] becauſe there are of two kinds, See upon Job 28.8.

V.27. *Peradventure*] Words of a ſuperſtitious man as though divine aſpects were more or leſſe favorable, as the Starres aſpects are according to Aſtrologians traditions.

V.28. *Peor*] The name of a hill, from which the Idoll Baal-Peor had his name, Deu.34.6.

CHAP. XXIV. VERS. 1.

Inchantments] Or ſpels, that is to ſay, communications with the devill, to learn or to receive from him meanes to ſatisfie Balak. See Num. 23.1.15. *He ſit*] without ſtirring or looking for any ſolitary place to call up evill ſpirits; *The wilderneſſe*] where the people were encamped.

V.2. *Abiding*] Lodged in their camp, which was ordered in manner of a City: *The ſpirit*] There came a revelation and propheticall motion unto him.

V.3. *whoſe eyes are open*] The Italian hath it, *whoſe eye is ſhut*] who from time to time, and even at this preſent, hath poeticall raptures, and extaſies, through which the eyes and ſenſes were lulled at reſt, and abſtracted: See Num.12.6.

V.4. *Falling*] This alſo hath a reference to thoſe trances and faintings, which happened to them that were taken with the ſpirit of prophecie; See 1 of Sam. 19.24. Ezech.1.28. Dan.8.18, and 10.16. Rev.1.17. *Having*] his underſtanding is ſupernaturally enlightned by divine inſpiration.

V.6. *Of ligne Aloes*] The Italian hath it, *Santali*] Aromatick, and ſweet ſmelling trees, which grow in the Eaſt, in great and thick woods. Others underſtand the Hebrew word for the tree called Agallechum or Lign-aloes: *Hath planted*] that is to ſay, hath created the kind of them, through his omnipotency, and preſerveth it through his providence without humane art or labour. Pſa.104.16.

V.7. *He ſhall powre*] God ſhall water his Churches garden, with his abundant bleſſings, having ſowen his gifts and graces in it. A metaphor taken from the precedent of orchards and gardens: *Buckets*] Such as are uſed in engines, and watermils, to water gardens; *And his king*] Namely the King of Gods people, *Agag*] a common name of the Kings of Amaleck, 1 Sam. 15.8. from whence alſo the whole nation took its name, Eſt. 3.1, 10. and 9.24. Now this prophecy, which according to the letter, was accompliſhed in the deſtruction of King Agag, and his people by Saul, 1 Sam. 15. doth alſo comprehend Chriſts victories over his enemies, who is the great monarch of his Church.

V.9. *He couched*] The Italian, *When is couched*] that is to ſay, when he hath conquered that country which is allotted him by God and ſhall have ſettled himſelf in it; and ſhall have eſtabliſhed his ſtate, who ſhall be able to trouble, or aſſault him? Gen. 49.9.

V.10. *He ſmote*] In token of great anger, as Ezek. 21.17. and 22.13.

V.14. *I will adverti ſe*] Here queſtionleſſe Balaam gave that peſtilent counſell, of miſ a ling the people to idolatry, through the company of women, to draw Gods vengeance upon it, and withdraw his grace and aide from it, See Num. 25.1. and 31.16. Revel. 2.14. The meaning of the words is, that the Moabites at this time, ought not to feare the children of Iſrael, becauſe God had commanded them, not to ſet upon them, Deut. 2.9. they will ſubdue them a great while hence; all the advice I can give thee to prevent this evill is, that thou ſhouldſt intrare this people into idolatry, to the end that God himſelf may deſtroy them.

V.17. *I ſhall ſee him*] The Italian, *I ſee him*] by the ſpirit and by prophetick revelation, I ſee that which I foretell, as if it were now preſent, though the event be yet a great way off; *A ſtar*] David ſhining in glory who ſhall ſubdue the Moabites, 2 Sam. 8.2. Pſal. 60. 10. whereby they ſhall be made tributary to his ſucceſſors, 2 Kings 3.4. Now under this temporall domination is underſtood Chriſts ſpirituall domination (who is the true morning ſtar, Rev. 22.16.) and his Churches dominion over her enemies, ſuch as the Moabites had been to Iſrael; See Zepha. 2.9, 10. *The children*] It ſeemeth he meanes all thoſe that had part in the Moabites government, which were many, as it appeareth, Num. 23.6. Amos 2.3. A ſtate being as a building, whoſe foundation that beareth it up, and bindeth it together, is the Prince, ſo the precedent words of *Prince*] (in the Italian, for in the Engliſh it is *Corners*) is taken from the corners of a fabrick, and the word *Deſtroy*] from the throwing down of a wall. The meaning is, the ſupreame power ſhall be caſt down, and the nation ſhall become tributary, 2 Sam. 8.2. yet it ſhall not be quite waſte. It may alſo be expounded children of reſt, that is to ſay a nation that hath lived a long time at reſt, and hath not beene troubled, Jer. 48.11. The Hebrews refer it to Baals evill favoured picture, which ſhewech its buttocks bare to the worſhippers: Or to the ſhamefull manner of worſhipping him, preſenting their hinder parts unto him, and doing their ordures before him.

V.18. *Edom*] This according to the letter was alſo accompliſhed under David, 2 Sam. 8.14. and ſpiritually in Chriſt, Amos 9.12. Obad 18. *Seir*] a mountain of Idume, Gen. 36.8.

V.19. *Out of*] The Italian hath it, *And one deſcended from*] Namely David who deſt oyed all the males out of Idumea, 1 Kin. 11.14, 16. *Of the City*] Not only thoſe that ſhall be in armes in the fields, but all the males, though they be at home and dwelling in the cities of Edom.

V.20. *The firſt*] God having decreed in his appointed time to cut down (as by a harveſt) the accurſed nations, hath begun with Amaleck; whence as he hath as yet taken but the firſt fruits, Exod. 17.13. but the reſt ſhall be all reaped under Saul, 1 Sam. 15.3. Or Amaleck is a head of nations, a principall people, making of it ſelf a body of a nation and kingdom, but its laſt condition, and abaſement ſhall be beneath all other people, even to perdition and extreame ruin.

V.21. *The Kenites*] That is to ſay, the Midianites, or the one part of them, for Jethro being a Midianite, Exo. 3.1. is called Kenite, Jud. 1.16. 1 Sam. 15.6.

V.22. *The Kenite*] The Italian hath it, *Kain*] the firſt founder and father of the Kenites, which is not mentioned any where elſe; *waſted*] ſpoyled and ſacked by diverſe incurſions, and at laſt they ſhall be carried away captive by the King of Chaldea, ſometimes in the Prophets called Aſſyria, becauſe that the Babylonian or Chaldean empire, had ſwallowed the Aſſyrian empire, and was grown great by it, ſee Jer. 49.28.31.

V.23. *Doth this*] The Italian *Shall have raiſed him*] that is, when he ſhall by his Soveraigne providence, have given to Aſſur and Chaldea the great command and empire of the Univerſe, Dan. 2.37, 38. Becauſe that he ſhall over-run all the neighbouring countries.

V.24. *And*] The Italian, *And afterwards*] The great Empire of Aſia, firſt held by the Aſſyrians, afterwards by the Chaldeans, and laſt of all by the Perſians, ſhall be deſtroyed by the people beyond the ſea: Namely by the Grecks, and Macedonians, properly called Chittim, Geneſis 10.4. Iay 23. 1. 12. And afterwards by the Romanes, who came over into Aſia, out of the harbours of Greece, Dan. 11.30. *Eber*] The Jewiſh Nation and their country ſhall be much infeſted by the Grecians of Syria and Egypt, Dan. 8.11. & 11.31. and then utterly deſtroyed by the Romans, Dan. 9.27. *He alſo*] The Italian, *they alſo*] The Greeks ſhall bee ruined by the Romans; and the Roman Empire ſhall alſo

periſh

perish before the end of the world, 2 Thessalon. 2. 7.

V. 25 *To his place*] Yet he came not to it; for he remained amongst the Midianites, and was slaine there, Num. 31. 8.

CHAP. XXV. Vers. 1.

Abode] was encamped, as Num. 24. 1. *Comm't whoredome*] being inticed by the Midianitish women, according to Balaams counsell, Num. 24. 14. and 31. 16 Rev. 2. 14

V. 2 *Vnto the sacrifices*] That is to say to the feasts which they made of the flesh, consecrated to idolls; whereof one part was already offered. See that prohibited Ex. 34. 15.

V. 3 *Joyned himself*] Committed idolatry, which is a spirituall fornication and adultery, communicating with the Idoll, by participating of his table; by which was signified an acknowledgement of, and a dependency from him. See upon 1 Cor. 10. 20. *Baal-Peor*] An idoll of the Moabites. Baal was a name common to many Idols, especially such as represented any starre or planet, and signifieth Master, Lord. The addition of Peor is taken from the hill Peor, where he was worshipped. Num. 23. 28.

V. 4 *The heads*] Those which have consented, dissembled, or participated in this wickednesse. *Hang the*] By this punishing of the guilty, give my justice satisfaction, and appease my wrath, which is kindled against the people. See upon Deut. 21. 23. 2 Sam. 21. 6. *Before*] publikely for a spectacle layd open to all mens view.

V. 5 *Judges*.] See Exodus 18. 21. *His men*] Which are under his charge and jurisdiction, according to the order of the rulers of the people, set over a certaine number of families, Exod. 18. 25.

V. 6 *The Congregation*] Namely, the great councell of the people, Numbers 1. 16. and 16. 2. *Were weeping*] through extream grief, making intercession for the peoples sinne towards God, as Numbers 20 6.

V. 8 *The tent*] The Italian hath it, *The brothell*] The Hebrew word signifieth certaine little houses, or tents set up neere to the Idols Temples, where prostitute persons went to commit fornication. See 2 Kin 23. 7 *Thrust both of them through*] An act of extraordinary zeal, and motion of Gods spirit, in a cruell and fierce delict, which was approved in Phineha's by God after the act was done: and by Moses the supreame Magistrate, the execution being done under his eyes, and knowne to him. *Through her belly*] Or through the naturall parts Others have it, in the Brothell house *The plague*] This word in like Histories signifieth some suddain mortality caused by Pestilence, or otherwise: and it is likely that some such destruction happened at this time, besides the execution which was done by the hand of men.

V. 9 *Twenty and foure*] The Apostle 1 Cor. 10. 8 speaketh onely of three and twenty thousand; but it seemeth he speaketh onely of them that dyed by the hand of God: and that Moses addeth thereunto a thousand more, which were put to death by the Judges.

V. 11 *Hath turned*] Having wrought my revenge, having strongly and angerly conceived mine indignation.

V. 12 *My Covenant*] By expresse covenant I conferre upon him and his posterity the dignity of high Priest, for to be an everlasting Mediator for peace between me and my people, as he hath been at this time by appeasing my wrath: Or else which dignity, he shall quietly enjoy without any disturbance. See Mal. 2, 4, 5.

V. 13 *His seed*] This suffered some interruption through some unknown cause or accident, when Eli who was of Itamars line, obtained the high Priesthood, and left it to his children afterward: but a little while after, by vertue of this promise, it came again into Eleazar & Phinehas his stock in Zadock. See 1 Sam. 2. 35. 1 Kings 2. 26. 34. 1 Chron 24. 3. *An atonement*] by just revenge and punishment, not by expiation or satisfaction.

V. 14 *A chief house*] One of those great households whereinto each tribe was divided. See Numbers 1. 2.

V. 15 *Head over a people*] A principall man amongst his people, who was Lord over some part of the Midianites: and peradventure it was the same Zur as was called King. Numbers 31. 8. Josuah 13. 21.

V. 18 *Of Peor*] Of the Idoll Baal-Peor.

CHAP. XXVI. Vers. 4.

From] A briefe way, representing the publike proclamation, whereby all of that age were to appeare for to be mustered.

V. 19 *Together with Korah*] It appeareth by Num. 16. 32, 35, 40. that Korah was not swallowed up by the earth, but that he dyed by the fire sent from God: but he is joyned with the other because hee was a confederate in the same misdeed, and was punished by a miraculous death, at the same time. *A signe*] a document and example of Gods judgements, See 2 Pet. 2. 1. 6.

V. 12. *Of Nemuel*] Gen. 46. 10. and 1 Chron 4. 24. and in the following verses there is some difference in these names.

V. 29 *Of the Machirites*] whereof see Jos. 17. 1. and by that place it appeares that Machir had divers children, whereof some took their names from Machir, and some from Galaad his sonne: And the word finally

mily here ſignifieth one of the great branches of this Tribe, divided into families. See Joſhuah 7. 14.

V. 30 *Jezar*] called alſo Abiezar, Joſ: 17: 2 Jud. 6: 11: 34.

V. 42 *Shuham*] called Fuſim, Gen. 46. 23. *The Families*] Which were divided into leſſer families.

V. 54 *To many*] As well of the Tribes, as of a Familie of the Tribes, to ſome of which Moſes aſſigned their inheritance on this ſide Jordan, and appoynted Joſhuah to do the like beyond.

V. 55 *By lot*] In regard of the countries ſituation, wherein they were to take more or leſſe land according to the number of the perſons; ſee Nu. 33. 54.

V. 58 *The families*] Namely, the leſſer Families.

V. 62 *For they*] The other Tribes were muſtered, to equall the quantity of the inheritance, with the number of them who being above the age of twenty years, were capable of being heads of Families. But in muſtering of the tribe of Levi, this reaſon took no place: wherefore they were muſtered from a moneth old: at which time both the mothers and the children were purified; to ſhew that they were conſecrated to God for his ſervice, even from their birth; See Numbers 3. 15. and 18. 16.

V. 63 *Neere Iericho*] The Italian hath it, *Of Iericho*] ſee Num. 22. 1.

V. 65 *Caleb*] It is true, that Moſes was yet living; but he is left out, becauſe he was to dye alſo on that ſide Jordan, without comming into the land of Canaan, Num: 20 12. and 27. 13.

CHAP. XXVII. VERS. 1.

Then came] They did not appeare in their order, in the publike muſter, amongſt the reſt of the families of Manaſſeh.

V. 3 *And he was not*] Our father had not committed any publike miſdeed, nor was not fallen into any interdict, whereby he merited to have his name extinguiſhed, or to loſe his right in the land of Canaan, whereunto God had condemned Korah's faction, cauſing their families to dye, and their goods to be ſwallowed up, Nu. 16. 27. 32. now this would have befalne him, if being one of the heads of the families of Manaſſeh, we his daughters had not had right to repreſent that family for his inheritance. *In his owne ſinne*] The Italian hath it, *For his ſinne*] Generally belonging to humane nature, which alſo cleaveth to Gods children in this life, whereby they are alſo ſubject to death; or for having been participant of the common ſinne of murmuring and ſedition; Num. 14: yet having committed no ſinne of Anathema or a curſe, which was imputed to all the people, and inſnared them in the puniſhment, till the whole family of the Malefactor were rooted out; ſee Deuteronomy 13. 15. Joſhuah 7. 24. 1 King. 16: 34.

V. 4 *Give unto us*] Give order, that in the diviſion of the land of Canaan, every one of us may be received by the poll. ſee Joſ. 17. 4.

V. 12 *Abarim*] It was a long row of mountains, amongſt which was mount Nebo, Deut: 32, 49. and upon that the top of Piſgah, Deut. 3: 27: and 34: 1: where Moſes dyed.

V. 13 *Gathered*] ſee Num. 20. 24.

V. 14 *In Kadeſh*] This is added, to diſtinguiſh this ſtrife, wherein alſo Moſes did offend from the other ſtrife in Rephidim, Exod. 17. 7. in which he did not participate of the peoples ſinne.

V. 16 *Of the ſpirits*] Who onely haſt created the ſoules of men, framing them and inſpiring them with thy gifts, according to thy will; for to imploy them in ſeverall vocations.

V. 17 *Which may goe*] May governe them at home and abroad, in peace and in warre.

V. 18 *The ſpirit*] A ſingular gift and inſpiration of Gods holy ſpirit, to produce extraordinary motions, and heroicall actions in him: See Gen 41. 38. Judg: 3: 10: and 11; 29: 1 Sam. 16. 13, 18. *And lay*] To conſecrate him to God, and likewiſe to imprint in him a new increaſe of ſpirit proportionable to the new charge which is conferred upon him; ſee Deut. 34. 9.

V. 19 *Set him*] To cauſe him to be acknowledged, and accepted of by all.

V. 20 *And thou ſhalt put*] This outward ceremony of laying on the hands, ſhall bee accompanyed by me, with a new gift of my ſpirit, in heroicall qualities, which ſhall appeare in his carriage, look and geſtures, to gaine him the ſame authority and reſpect which thou haſt with the people; ſee Nu. 11. 17. 25. 1 Sa. 10. 6. 9.

V. 21 *Shall ſtand*] In all doubtfull and difficult buſineſſes, and enterpriſes; ſee Joſ. 9. 14. Judg. 1. 1. and 20. 18. 1 Sam. 23. 9. and 30. 7. *After the judgement*] That is to ſay, by way of oracle; ſeeing that the high Prieſt having Urim and Thummim about him, gave anſwers in Gods name, which were of infallible truth, and made a ſupream determination; ſee Exod. 28. 15, 30. Ezr; 2. 63. *Before the Lord*] Before the Tabernacle, turning his face towards the Arke, or preſenting himſelf before him by prayer. *At his word*] namely the high Prieſt.

CHAP. XXVIII. VERS. 4.

At even] The Italian hath, *Betweene the two leaves*] ſee Ex. 12. 6.

V. 6 *wh ch was*] Which was ordained, and uſed for ſometime, and afterwards was intermitted in the deſert, as many other ceremonies, which had been or-

ordained, Amos 5.25. Acts 7.42.

V.7. *In the holy place*] In the court, neere the comming in of the Tabernacle, where the Altar was, Exo.29.42.

V.15. *One kidde of the Goates*] The Italian, *A hee Goat*] See Lev.4.23. Num.15.24.

V.16. *The fourteenth*] See upon Exo.12.6.

V.23. *In the morning*] Under which is also understood that of the evening: but this only is named, because it was the first, from which the solemnitie began.

V. 26. *After your weekes*] That seven weekes which was from Easter to Pentecost, Leviticus 23. 15.16.

CHAP. XXIX. Vers.18.

After the manner] As it is set down v.3,4,9,10. concerning meat-offerings: And concerning drink-offerings, Num.28.7,14.

CHAP. XXX. Vers. 2.

To bind his soule] Voluntarily submitting his person to divine punishment, if he did faile in his vow, and breake his promise. Some understand these words for vows of abstinence; and mortifying ones selfe, for some reasonable and lawful respect towards Gods service, See v.13. 1 Sam 14.24. *He shall not breake*] So it be not against the will of God, as Mark. 6.33,26. Acts 23.14.

V.3. *A woman*] By which ought also to be understood every childe, servant, or any other person, that is subject unto another bodies will.

V.5. *In the day*] Without delaying it any longer than one whole day: v.14. *Shall forgive her*] shal not impute it to her for a sin, and if it be, he shall pardon it, seeing it was not her default, that the vow was not accomplished.

V.6. *If she had at all an husband*] After she had bound her selfe by a vow made in her fathers house; so ought this precept again to be distinguished from the other, v.10.

V.13. *To afflict*] By some fast, or other voluntary abstinence, Lev.16.29. Others to the affliction of her soule; that is to say, to be punished by God in her person, in case she breake her promise.

V.15. *Her iniquity*] If there be any, as it might happen if the husband should for some unlawful respects gainsay his wife.

CHAP. XXXI. Vers. 2.

Avenge] For their malignant and fraudulent injurie, of bringing them to idolatry, the meanes of their women which were suborned thereunto, Num. 25.2. and 31.16: *The Midianites*] the Moabites were also partakers in this misdeed; See upon Num. 22.4. and 25.1. but the Lord was pleased to spare them, Deu.2.9.

V.3. *The Lord*] Who had been wronged in his glory and service, through this idolatry, procured by the Midianites.

V.6. *Instruments*] The Arke with all their furniture, which sometimes was carried to the wars, Num. 14.44. Jos.6.9. 1 Sam. 4.4. and 14.18. Or only the sacred Ephod, with Urim and Thummim, for to inquire of the Lord, as the occurences and necessities of the war required, as 1 Sam.23.9. and 30.7. according to the command, Num27.21.

V.7. *All the males*] According to the order of war, established by God himself, Deut.20.13. Judg.21.11. 1 Sam.27.9. 1 Kings 11.15,16. in the wars against other nations save the Amorites, who were to be destroyed according to the manner of the injunction, without any distinction.

V.8. *The Kings*] See Num.22.4 *Balaam*] See Num. 24.25.

V.10. *Wherein they dwelt*] Over all the precincts of their country.

V.12. *Neere Jericho*] See Num.22.1.

V.14. *Was wroth*] Either because that Gods command, Deu.20.13. to destroy women also, was already published, or because the souldiers had not taken notice of the end of this service, which was to punish the enemies for misleading the people by the meanes of women.

V.18. *Keep alive*] For to be your servants or slaves.

V.20. *Rayment*] Of the prey or spoile; *Goats haire*] whereof in old times was made a kind of course cloth, for tents or souldiers coates, coverings for carriage, &c. See Exo.25.4. and 26.7.

V.21. *This is*] This manner of purifying by the water of separation, is a common ordinance for all such like uncleannesses, Num.19.12.15.19. but I as high Priest, do now enjoyn you a particular one by fire, in signe of extreame abomination of that, whereto these mettals had been employed and made use of amongst the Midianites.

V.28. *Of five hundred*] According to the proportion of tithes; for the Levites took the tenth of the fruits of the earth, of the people, & the Priests took the of Levites the tenth of the tenth, Num.18.26. So the Levites had here one of fifty, and the Priests one of five hundred.

V.32. *Being the rest*] After the slaughter of the males and the females which had known man, & some waste which might be made by the army in its return, and whilst it lay without the campe.

V.41. *As the Lord*] Either being a new and singular command, which he had received from God for this action, as v.47. or because that Moses did bring it in as by necessary consequence, from that which God had commanded in generall, Num.18.8.

V.50. *Therefore*] We offer him this oblation of gold,

for an acknowledgement, that through his grace he hath miraculously preserved us all from the dangers of war, and brought us home again healthfull and safe, though we had given occasion enough to cause us to perish, Exo. 30.12.

V. 52 *Shekels*] A weight, or coine of halfe an ounce, Exo, 30.13.

V. 54. *Memorial*] See upon Exo. 30.16.

CHAP. XXXII. Vers. 1.

Fo/ cattell] Abounding in pasture.

V. 4. *Before*] By discomfiting of the King and his army, he hath given his people the countrey.

V. 7. *Discourage ye*] By your example, contenting your selves with the land which is already conquered, and for feare lest they should be too weake for the conquest of Canaan, losing your great number.

V. 11. *Followed me*] See upon Num. 14.24.

V. 12 *The Kenezite*] Descended from one Kenaz, head of that family, being of the tribe of Judah, as Caleb was, see Jos. 15.17. 1 Chr. 4.13.

V. 14. *An increase*] Or an addition, which heapes up the measure of your fathers sins: Or a swarme and multitude.

V. 17. *But we*] That number of us, as shall be thought needfull to assist them in their wars & conquests, Jos. 4.13. leaving the rest to safeguard our countrey from the neighbouring people, see Jos. 22 8.

V. 19. *Fallen to us*] Not by lot as to the other tribes, but by Moses his absolute & only appointment, Deu. 3.12, 13. Jos. 13.8. 24.29.

V. 20. *Before the Lord*] Before the Arke, which was a visible signe of Gods presence, and conduct, see Jos. 4.11.13: so God is set forth as a great generall or head of an Army, in the middle battaile, or in the arreare thereof.

V. 22: *Before the Lord*] Lawfully, as by his authority and gift, and happily, as having God always present in favour and blessing.

V. 23. *Will find you out*] You will never escape the punishment due for it.

V. 30. *They shall have*] Let them be constrained to come and conquer the rest of the land with the rest of the people, without attributing to themselves any propriety in the land of this side Jordan.

V. 33. *Unto halfe*] This halfe tribe was joyned to the other two tribes, because that of their own proper motion, and with their own forces, they made the conquest described, v. 39.

V. 34. *Built*] The Italian, *Re-edified*] for many of them had been ruined by the wars, see Num. 21.27.

V. 36. *Beth-nimra*] Called also by the name of Nimra, v. 3.

V. 38. *Being changed*] In detestation of the Idols, whose names these Cities did beare, for Nebo was an Idol of the Chaldeans, Isay 46.1. and Baal of the Amorites, see Exo. 23.13. Psal. 16.4. Hos. 2.17. Yet it appeareth by Jos. 13.17, 20. that the ancient custome did overcome, and the old names did remain; *Shibmah*] called Shebam, v. 3.

V. 41. *The Son*] By the 1 Chron. 2.22. it appeareth that this Jair came from Judah by the fathers side, and that his grand mother only was a Manassite: But whether he were adopted into that Tribe, or whether hee joyned himselfe with his kinsfolks the Manassites, in this enterprise; he was always numbred amongst the: *Thereof*] from the Amorites, v. 39 called also Geshurites, and Sirians, or Aramites, 1 Chro. 2.23.

V. 42. *Nobah*] This man is mentioned no where else, but it is very likely hat he was some of the heads of the halfe tribe of Manasseh.

CHAP. XXXIII. Vers. 31.

Bene-Jaakan] A name abbreviated from Beeroth-Bene-Jaakan, the wels of the sons of Jaakan, Deu. 10.6.

V. 44. *Jie-Abarim*] The Italian hath it, *The tops of Abarim*] see upon Num. 21.11.

V. 45. *Dibon Gad*] It should seeme that this place was so named, after the country was conquered to distinguish it from another Dibon, which fell to Reuben: Jos. 13.17.

V. 49. *Abel-shittim*] The plaine of Shittim, and it seemes to be the same place which is plainely called Shittim, Num. 25.1.

CHAP. XXXIV. Vers 3.

Salt sea] The sulphurous, and bituminous lake of Sodom, see Gen. 14.3. Contrary to the other lakes of Palestine, which are of fresh water: *Eastward*] at the end of this sea of Sodome, the Eastern, and Southerne bounds will meet.

V. 4. *Hazar Addar*] Jos. 15.3. there are two distinct Cities Hezron, and Addar, it may be they were two neighbouring Cities, or but one City divided into two parts, whereby the names come to be joyned.

V. 5 *The River*] The Italian, *The torrent*] a little river which parted Palestine and Egypt, & went out into the sea, at a City called Rivecotura, and is called Sihor, Jos. 13.3. which in the Hebrew is the same name as Nilus, wherefore some beleeve that it was a branch of it, but the distance of the place will not suffer it, *At the sea*] namely the Mediterranean sea, called here below, the great sea, to make a distinction betweene it and the lakes of Palestina, which are also called Seas.

V. 6 *For a border*] The Italian, *The great sea and his borders*] the meaning of these words may be, that the sea did bound the land of Canaan on the Westerne side, from one end to the other, to the bounds of the Country Northward and Southward: Or that within

in this bound were contained the circumſtances of the ſea it ſelfe, as certain Iſlands, and ſome way within the ſea, according to the cuſtome of the Countries bordering upon the ſea, and other waters; having therein right of fiſhing, cuſtome, paſſage, &c. See Joſ. 23 23,27. and 15.12.

V.7. *Hor*] This is another Hor, and not that which is ſpoken of Num. 20.22. where Aaron died, for that was on the Eaſt ſide of Canaan, and this on the North ſide, and it ſeemeth to be the ſame as is called Hermõ, Deuter. 3.9. Joſ. 13,5. and was a long ridge of hils, whereof one part peradventure was called Hor, the other parts Senir, Syrion, Sion, Miſar, Deu. 3.9. and 4.48 Pſa. 42.6. and therfore the generall name is alſo ſometimes expreſſed in the plurall number Hermonim, that is to ſay the Hermonian hils.

V.11. *On the Eaſt ſide of Ain*] The Italian hath it, *Over againſt the fountain*] the Ancients have here underſtood the great and delicious fountain Daphnis, which was neere unto Antioch, and is here cale Ribla, which went out into Jordan: Some take this fountaine to be the ſpring of Jordan, which cannot ſo well be; (*binnereth*] this is the lake called in the new Teſtament, the ſea or lake of Genezareth, or Tiberias.

CHAP. XXXV. Vers. 2.

Suburbs, &c.] They were certain ſpaces of ground about the cities, for paſtures, orchards, gardens, flocks, countrey houſes and other petty countrey commodities, which ought not to be tilled nor planted with vines, becauſe the Levites were to have no ſuch lands, nor yet employ themſelves in tilling the ground, Num. 18 20,24.

V.4. *A thouſand*] Drawing foure lines, of a thouſand cubits a piece from the foure ſides of the wals of the city, and then meaſuring the length from one end of the lines to the other end oppoſite againſt it, which will be two thouſand cubits to make a perfect ſquare.

V.6. *The manſlayer*] Having done it unawares.

V.12. *From the avenger*] The Italian hath it, *From him that hath right to avenge*] That is the neereſt of kinne, to whom by reaſon of conſanguinity it belongeth to proſecute the manſlayer in judgement, who alſo finding the manſlayer in a place by chance, from whence he may not be brought before a Magiſtrate, may lawfully ſlay him; *In judgement*] to juſtifie his innocency in the caſuall and unwilling manſlaughter. *The congregation*] the Magiſtrate or councell of Judges eſtabliſhed in every great city to decide capitall matters, which according to ſome, were three & twenty in number, and according to others ſeventeen.

V.16. *Smite him*] Though peradventure without any intent, yet he may not make uſe of the freedom, becauſe that ſmiting in that kind, he might and ought to have foreſeen the danger of the blow.

V.17. *Throwing a ſtone*] Throwing it out of his hand, or out of a ſling; oppoſite to ſtones thrown down unawares, v.23.

V.19. *Shall ſlay*] Shall procure by way of juſtice to let him have his deſerved death; *He meeteth him*] whether he be moved by ſuccaine wrath, or that he meet him in a place whence he cannot bring him before a publick judge.

V.22. *Suddenly*] The Italian, *Unawares*] by ſome chance, ſodainly, it not laying in his power to beware or to prevent it.

V.27 *Not be guilty*] In civill and human juſtice, for otherwiſe the manſlaughter being proved to be caſual and unwillingly done, conſcience did not permit the next kinſman to take revenge, Deu. 19.10. But this exemption ſerved to impoſe a neceſſity upon the unwilling manſlayer, to obſerve the order eſtabliſhed by God, for his ſafety, flying to a place of freedom. The Italian hath, *For ſuffering to fly to the city of his refuge*]

V.32. *For him that is fled*] My ſafeguard ought not to be ſold nor exchanged for money: others tranſlate it; You ſhall not take money (of him that is to fly to the City of refuge) to let him return, &c.

V.33. *Shall not pollute*] Make it not a place or theater of miſdeeds, nor a receipt for all offenders. For a place is ſanctified or polluted by thoſe that dwell in it, and by the deeds that are done in it.

V.34. *I dwell*] The Italian, *I will dwell*] in the ſignes and ſacraments of my power, and in the continual effects of my vertue, wherefore I ought to be obeyed in my commands, and reverenced in mine Image, which I have imprinted in man; being not able to ſuffer violence before mine eyes.

CHAP. XXXVI. Vers. 4.

The Jubile] At which time all were reſtored to their goods which they had alienated.

V.7. *For every one*] This law hath a regard to the diſtinction aſwell of perſons as goods, that the goods of one tribe, may not paſſe over to the other, and likewiſe that no perſons may leave their own tribe, to joyn unto another, by reaſon of their inheritãces, ſee Ch. 23.22

V.8. *Every man*] Generally in every tribe.

THE FIFTH BOOK OF MOSES called Deuteronomy.

THE ARGVMENT.

THis Book was by the Greeks called Deuteronomy; that is, Repetition of the Law. Because that in it Moses sets downe, how after he had conducted the people of Israel unto the confines of Canaan, through a long Pilgrimage in the wildernesse, for the space of fourty yeares, knowing by divine Revelation that the time of his end drew neare, he imployed the two last moneths of his life in rehearsing unto the people, in publike sermons, what things had happened unto them in the Wildernesse, that they might remember them for their owne instruction, and amendment, for to provide for like casualties in time to come. Putting them in mind of Gods singular and inestimable benefits: and on the other side of their rebellion, hardnesse, diffidency, murmurings, and perpetuall ingratitude: whereby God was moved to execute upon them most severe judgements, and vengeances; even so farre, as to cause that great number of their fore-fathers, set down at their first comming out of Egypt to dye all in the wildernesse. And therefore with a pastorall providence, and care, and even out of the entrailes of fatherly tenderneſſe, he againe sets Gods Lawes before them, with most part of the Ordinances, and dependences of it, confirming, expounding, and laying it open in many heads; and pressing the observation of it, by many weighty and lively denuntiations, and exhortations, as by a last discharge of his conscience, and a solemne act of protestation to all the people, who being now ready to enter into the Land of Canaan, might cause Gods grace and blessing to be firme and hasting unto them, by keeping of his Covenant. Whereas, doing the contrary, they would put away their God from them, and call all his curses upon them, which Moses through a Prophetick spirit fore-telleth them, appoynting expresse formularies or presidents of both of them; (namely curses and blessings) to be publikely pronounced in the land of Canaan, in the presence, and with the consent of all the people. Then afterwards hee solemnly renewes the Covenant with the Lord, and takes a promise for the performance of it: with threatning to the transgressors, tempered notwithstanding with promises of grace, and pardon to all those that through Gods visitations and corrections should be called to repentance. Besides, hee appoynteth all these books which were written by him, to be kept by the Levites; and every seven yeares to be read openly in the generall assembly of all the people. And by Gods command he composeth a Canticle, the subject of which are all the aforesayd things to bee for

common

common vſe, for a perpetuall teſtimony and inſtruction. At the laſt after hee had propheſied what things ſhould happen to the people, he dyeth, leaving Ioſhuah *to be his ſucceſſor, having already conſecrated him, and given him all neceſſary inſtructions, and commands.*

ANNOTATIONS.

CHAP. I. VERS. 1.

IN *the plaine*] Of Moab, which was at the head of the great wildernesse. *The red ſea*] The Italian hath it, *Zuph*] This indeed is the Hebrew name for the red or Arabian ſea, but becauſe the great diſtance of the place cannot ſuffer this place to be ſo underſtood, wee muſt believe that here it is the name of ſome place not mentioned elſewhere, ſaye onely Numbers 21. 14: As likewiſe the foure laſt names are not found any where elſe; for this Haſeroth doubtleſſe is not the ſame place which is mentioned in the eleventh chapter of Numbers and thirty fifth verſe. See Numb. 33. 18.

V. 2 *There are*] This ſeemeth to be here inſerted, to ſhew that the cauſe of the peoples long abode in the wilderneſſe, was not by reaſon of the tediouſneſſe or length of the journey, but onely through Gods judgement, who had cauſed them to remaine there. Num. 14. 34.

V. 3 *In the fortieth*] After the comming out of Egypt, which was the beginning of the calculation of the number of yeares amongſt the Jewes, Exodus 40. 2.

V. 6 *Long enough*] Becauſe they had been there about a yeare, Exodus Chap. 19. verſe 1. Numb. 10. 11.

V. 7 *To the mount*] Here are ſet downe the foure bounds of the Land of Canaan; the mount of the Amorites on the Eaſt-ſide; the ſea-coaſt on the Weſt, Lebanon on the North, and the ſouth Countrey of Paleſtine, on the South ſide. And within theſe bounds lay that countrey, divided into field-countrey; namely vales for corne, hills, and plaines; that is to ſay, low grounds for Meadowes and Paſtures. *Euphrates*] This River was not a bound for the peoples owne Countrey in which they dwelt, for their bounds were farre ſhorter on that North-ſide, Numbers Chapter 34. verſe 7. But it was a bound of the Land which God gave them right to ſubdue, and make tributary, which was performed in the dayes of David and Solomon; Geneſis, chapter 15. verſe 18. Exodus, chapter 23. verſe 31. 2 Samuel chap. 8. verſe 3. 1 Kings chap. 4. verſe 21.

V. 13 *Knowne*] or wel experienced, or famous and renowned.

V. 15 *The chiefe*] In gifts, qualities, reputation, authority, and ſome prehemineнce of rank.

V. 17 *The judgement*] God is the ſupreame Judge, and yee are but *his* Miniſters, who cannot at your pleaſures pronounce what ſentence you pleaſe, but muſt follow that rule in judging, that hee hath preſcribed you, either by his Law, or by ſome internal inſpiration and inward feeling of your owne conſcience.

V. 31 *Bare thee*] As taking upon himſelfe the whole charge of you, and of your wants, bearing you up through his power, and helping you through his goodneſſe.

V. 36 *Caleb*] Under whom Joſhuah is alſo comprehended, verſe the eight and thirtieth, Num. 14. 30.

V. 44 *As Bees doe*] Comming out of their Hives in great ſwarmes, encompaſſing the offender, Pſal. 118. 13.

V. 46 *Ye abode*] After the returne of the ſpies. *Many*] Fourty dayes and more. *Abode there*] Untill the returne of the ſpies. Others for many dayes, according to the dayes that ye did abide there.

CHAP. II. VERS. 1.

MOunt *Seir*] Under the name of this Mountaine, which is a principall part of Idumea, are comprehended all the other mountaines of the ſaid Countrie, about which the people went wandring, after God had condemned them to goe back

againe into the wildernesse. For Ezion Gaber, which is upon the red sea, verse the eighth, was also of the countrey of Edom. 1 Kings, chap. 9. verse 26. 2 Chron. chap. 8. verse 17. *Many dayes*] For the space of eight and thirty yeares, verse 7. and 14.

V. 3 *Northward*] Turne you towards the Moabites Countrey, North-ward from the red Sea, to which the people was come backe againe.

V. 5 *Meddle not with them*] Namely the Idumeans, named especially. For otherwise the Amalekites, though they were of the Idumean race, Gen. chap. 36. verse 16. were to bee invaded and destroyed. Exodus Chap. 17. verse 14. Deuteron chap. 25. verse 17.

V. 8. *we passed by*] Using no manner of hostility towards those Idumeans, which had given a free passage; and turning away from them which had refused it us: See Numbers, chapter 20. verse 21. Deuteron. chapter 2. verse 29. *Through the way*] He poynts out the principall parts of the east of Idumea, through which, after Ezion-Gaber, which was the south part thereof, they passed, coasting and crossing the Countrey, without doing any dammage in it. *The playne*] Which seemeth to bee the same which is called the plaine of Paran, Gen. chapter 14. verse 6. *we turned*] Whereas our direct way was to goe crosse the Idumeans Countries by reason of their refusall wee bent our course towards the countrey of Moab.

V. 9 *Ar*] A name of the chiefe City of the Moabites, Numbers, chapter 21. verse 28. under which name is understood the whole Countrey. *Of Lot*] See the nineteenth chapter of Gen. and the seven and thirtieth verse.

V. 10 *The Emims*] A race of Giants, Genesis chap. 14. verse 5. The Hebrew word signifieth terrible. *And many*] The Italian hath it, *mighty*] or numerous.

V. 12 *As Israel did*] This, and some other parcells scattered here and there, seeme to have beene added to Moses his words after the conquest of the land of Canaan. See Deuteron. chap. 34. verse 5.

V. 14 *From Kadesh*] This ought to be understood of the first time that they arrived to that place, Numbers, chap. 13. verse 27. Because they came thither another time, Numbers, chapt. 20. verse 1.

V. 20. *Zamzummims*] They seeme to bee the same as are called Zuzites, Genesis, chapt. 14. verse 5. And this name may signifie wicked.

V. 23 *Caphtorims*] Were a people joyned both in kindred and habitation with the Philistims, Gen. chap. 10. verse 13. Jer. chap. 47 verse 4. Amos ch. 9. verse 7. Whereby oftentimes one nation is taken for the other. The ancients have by this name understood the Cappadocians; as if the Philistims and the Caphtorims were come from the Cappadocians: which seemeth to agree with Jerem. chapt. 47. verse 4. where Caphtor is called an Iland; that is to say, a land on the other side of the sea.

V. 28 *On my feet*] The Italian hath it, *With my company*; see Num. 20. 19.

V. 29 *As the*] See upon Num. 20 21. How this agreeth with that which is written in that place. *Moabites*] see Numbers 21. 20. where also that apparent contrariety which is between these passages, and Deut. 23. 3. 4. Judg. 11. 17, 18. is reconciled.

V. 30 *Hardned*] See Ex 4. 21.

V. 34 *Destroyd*] By Gods command. Deut. 7. 2. and 20. 16.

V. 36 *Aroer*] which was the confine of the Moabites. *The City*] Called Ar; standing upon an Island, encompassed with this river, Num. 21. 15. 28. Jos. 12. 2. and 13. 9.

CHAP. III. Vers. 9.

Syrion] Called also Sion by abbreviation, Deut. 4. 48. See upon Num. 34. 7.

V. 11 *For onely*] This seemes to bee added, to shew that Og being once overcome, all the whole country was conquered: for of many Giants beyond Jordan, which had reigned in that countrey, hee alone remained, having invaded other countries, after he had overcome the people in battaile. *After the Cubit*] That is to say, an ordinary and common cubit, as a mans cubit who is of ordinary growth, and compleat age. See Rev. 21. 17.

V. 14 *Gesburi*] This people was in Syria towards the north of Canaan. 2 Sam. chap. 15. verse 8. and were not driven out by the children of Israel, Joshuah, chapter 13. verse 13. *Bashan-Haveth-Iair*] The Italian hath it, *Bashan of the townships of Iair*] Namely that part of Bashan, where the townships of Jair stand.

V 15 *Gilead*] The Italian *Galaad*] A part of that hilly Countrey; see Num 32. 39. which was also properly so called, Gen. 31. 21, 48. and from that the name of Gilead was given to the country thereabout, verse 12.

V. 16 *Half the valley*] The Italian hath it, *In the middle of the river*] Even unto *Ar*, a City of Moab, which had not beene conquered by Sihon, wherefore it was not taken in by Israel, nor granted unto them by the Lord, Deut. 2. 9. and was situate in an Iland in the middle of the river Arnon, Deut. 2. 36. Jos. 12. 2. & 13. 9. so that the country of these two Tribes, ended at the walls of Ar. *And the border*] see how this ought to be understood, Num. 34. 6.

V. 17

V.17 *Of the plaine*] Namely of Jordan, Gen. 13.10. which plaine after the deſtruction of Sodom came to be a Sea: that is to ſay a great ſalt pitchie, and ſulphurous lake: Gen. 14.3. Num. 34.3. *Aſhdoth Piſgah*] the name of a City, Joſ. 13.20. Others conſtrue it, the coaſts, or hanging ſides of Piſgah, which was a hill, from which the valley took its name: ſee Num. 20.21 and 23 14

V.18 *I commanded you*] Namely the two Tribes, who had gotten their parts beyond Jordan. *All that are mete*] What number ſhall be thought fitting and ſufficient, leaving the reſt to keep the Country: ſee Joſ. 1.14. and 4.13.

V.20 *Reſt*] A ſettled and peaceable abode.

V.26 *For your ſakes*] For the people had vexed Moſes his ſpirit with their murmurings, and being thus perplexed, he ſinned: Pſa. 106.32,33

V.27 *Piſgah*] See Num. 27.12.

V.28 *Strengthen him*] With exhortations, councells, and promiſes &c.

V.29 *Beth-Peor*] or the Temple of Peor, or of Baalpeor, idoll of the Ammonites: Num. 25.3. Name of the place or City, which was the chief ſeat of this idolatry.

CHAP. IV. Vers 6.

For this is] This may be underſtood of the Law of God in it ſelf, which is the light and rule of all wiſdom: Or of the obſerving of the Law, which is the true wiſdom in practice, the true diſpoſer of the ſoul, to attaine unto the laſt end of ſoveraigne welfare.

V.7 *What Nation is there ſo great*] Namely a whole and entire Nation: For there were ſome particular and ſmall kindreds, or families amongſt idolatrous people, which ſerved the true God, as that of Job. Melchiſedeck and Jethro &c. *So nigh*] Preſent in the efficacy of his grace and power, and in the pawnes, tokens, and ſhewes of his Majeſty, and ready to help and aſſiſt. *That we call*] The Italian, *whenſoever we call*] Or in any thing we deſire from him: Pſal. 46.2. and 148.14

V.11 *Midſt of heaven*] That is to ſay, in the midſt of the aire.

V.15 *Unto your ſelves*] The Italian hath it, *Upon your ſoules*] As you love your lives, and regard the ſalvations of your ſoules or perſons: Or for feare leſt your bodies do beare the puniſhment for it.

V.16 *Corrupt*] By inclining unto, or participating of idolatry, which is the ſpirituall whoredome, contrary to the purity of conſcience in Gods ſervice. *Of any figure*] Of God abſolutely none at all, nor yet of any other creature, to conſecrate it, or to faſten any opinion of Deity upon it, or to attribute any religious honour unto it, ſee Exo. 20.4,5

V.17 *Any beaſt*] Becauſe that the Egyptians and other heathens, did repreſent and worſhip the God-head in ſuch ſhapes, and figures of beaſts, Rom. 1.23

V.19 *Hath divided*] The meaning is: They are meere creatures; and therefore ought not to be ſet in the Creators place. God hath created them for mans uſe & ſervice, it is therefore an unworthy thing for man to ſubmit himſelf to them, by worſhipping, which is the baſeſt manner of ſerving. The uſe, and effect of them are common to all men: therefore it is unſeemely for the Church, which hath this advantage to have her peculiar God, to proſtrate her ſelfe to ſerve creatures which are common to all: ſee Deuter. 29.26

V.20 *Furnace*] A place of cruell affliction, for to trie and purifie. A terme taken from founders and refiners of metals. *Of inheritance*] Which I have taken, and gotten to my ſelfe, as a proper and particular inheritance for ever, from father to ſon: Exo. 19.5. Deut. 7.6. Tit. 2.14.

V.22 *But I muſt*] Seeing that according to Gods irrevocable decree I muſt die ſhortly, I am bound to make theſe laſt proteſtations unto you, to keep you in obedience after my death: ſee 2 Pet. 1.14,15

V.26 *I call*] The Italian, *I take*] A kinde of publick denunciation and proteſtation uſed in Scripture for a provocation, and an upbraiding of mens wilfull dulneſſe: Deuteron. 32.1. Iſa. 1.2. Jerem. 2. 12. and 6.19

V.30 *In the latter*] In the end, after a long time of ſuffering: or towards the end of the time of Gods patience, before he ſhall ſhut up the gates of repentance. Others underſtand this of the Meſſias his dayes, which are the latter times of the world, as Ho[illegible] 1 Cor. 10.11. and do believe that here is pointed at the great and laſt converſion of the Jews.

V.33 *Heare*] Hath been able to endure the preſence of Gods glorious Majeſty without being conſumed and ſunke: ſee Exo. 24.11. and 33.20.

V.34 *Hath God*] Or any God amongſt the falſe Gods of the Gentiles. *Aſſayed*] An excellent and admirable effect of Gods infinite power, to confound his enemies boldneſſe, which have preſumed to make triall of it.

V.37 *In his ſight*] The Italian hath it, *With his ſight*] With the immediate preſence of his ſon, who is called the Angel of his preſence: Iſa. 63.9 ſee Exod. 33. 14,15. Pſa. 44.4

V.42 *He might live*] He might have ſecure freedom, out of danger of the encounter or meeting of the neereſt Kinſman, who was the avenger of the bloud.

V.44 *This is the*] Theſe verſes ſerve for a preface to the Laws, which are contained in the chapters following.

V.48 *Sion*] An abbreviation of the name Sirion: Deut. 3.9

CHAP.

CHAP. V. Vers: 3.

The Lord] God hath reserved for these your times the establishment of his service, and of the externall forme of his Church, and Sacraments and ceremonies of the same; by which he hath more streightly sanctified his people unto himselfe, and severed them from the world, and sealed his promises and Covenant unto them: which is in substance the same with their fathers; but the distribution of it is now more expresse and authenticall.

V.4 *Face to face*] As present with present: not that the people did see any likenes: Deut.4.12. but without any rapture of minde, having their senses free, they did hear distinct voices, which happened to the people but that one time: but it was afterward ordinary with Moses: Exo.33.11. Num.12.8

V.15 *Therefore*] This reason which was touched no where else, is referred to the two generall ends of the Sabbath, which are the sanctification of the people; pointed at by the rest: Exo.31.13. Ezech. 20. 12. and the equity of giving men and beasts respite from their labours. Now the deliverance out of Egypts chiefe end was the liberty to do Gods service; and the people for that notable benefit was tyed and bound to give their servants some interchangeable ease.

V.22 *Added no more*] He did speak and pronounce unto the people the Decalogue himselfe immediatly; the rest of the Law was given to Moses, according to the peoples own desire and request: Exo.20.19.

V.24 *[illegible] talke*] That he tempereth his terrible and glorious presence, with his grace and favour towards his people, so that they are able to endure it, without being overthrown and consumed by it: Exo. 24.11. and 33.20.

V.25 *why should we*] Since God hath witnessed that he will be propitious to us, we pray him to regard our infirmity, which findeth it self uncapable of any longer enduring his terrible presence: and that he will be pleased to accept of thee as a Mediator between him and us. A document, that man without a Mediator, cannot with confidence be admitted to God: now Moses was here a type of Christ. Deut.18.16. Gal.3. 19,20

V.29 *Would feare me*] Because that this feare, is a true preparative to faith and obedience; and is the true teacher of humility: Prov.28.14. 2 Cor.5.11. Jude 23

CHAP. VI. Vers.1.

The commandements] This word seemeth to have a reference especially to the morall Law, the word statutes to the ceremoniall, ordinances to the politick or judiciall; though this distinction do not hold alwayes.

V.7 *Teach them diligently*] The Iedian, *Presse or repeat often*] The Hebrew word signifieth to whet or sharpen, so by similitude it is taken for teaching diligently and earnestly.

V.13 *Sweare*] Do this religious act, onely by the name of the only true God, and not by the name of any idoll; when thou shalt have occasion to do it lawfully: see Psal.63.11. Isa.45. 23. and 65. 16. Jer. 4.2. and 12.16.

V.16 *Not tempt*] Take heed of seeking to make a trial of God at your own pleasures, through rashnesse, curiosity, or unbelief; to judge whether he be truly such as he hath declared himselfe to be, or to induce him to do something contrary to it: and through hipocrisie and boldnesse, make a finall triall of his patience, and provoke his wrath. But, do you ground all your actions upon faith, and upon certaine perswasions of the truth of his nature and sacred will: and rule your selves by an humble obedience; doing what you ought to do, because you know that he is such, and that such is his will; and do not what you please, to know whether he be truly such or no.

V.25 *It shall be*] God out of his fatherly benignity, shall accept from us, his children, this endeavour to keep his Law, instead of a perfect justice; which in regard of the infirmity of our nature, and imperfection of our sanctification, it is impossible for us to accomplish. 1 Kin.8.46. Prov.20.9. Ja.3.2. 1 John 1. 8. And therefore all this discourse ought to be referred to the new obedience, ruled by Gods Law, and brought forth in his children by his Spirit, after they have been justified by grace, and have received the gift of regeneration. Which is the plainer, because that the most part of these statutes were confessions, remedies, and expiations of sin.

CHAP: VII. Vers: 7.

More in number] As in worldly Kingdomes, dominion over a great and powerfull nation, is more esteemed than the dominion over a little and feeble one, seeing greater glory, profit and service is to be expected from it. And according to this quality, may be valued and rated all other qualities, which amongst men may incite others to love or desire any thing.

V.10 *To their face*] As an enemy withstanding him face to face, or openly, as they do, who by reason of their great powers do work their revenges openly, not privately, and by wiles. Or thus; shaming them by the reproach of their impiety.

V.16 *A snare*] A meanes, and occasion of ruine, and perdition.

V.22 *By little, and little*] He will not employ his omnipotency therein, to work against them in an instant, without meanes; but he will do according to the quality of humane meanes, which he will make use

use of herein, which is to worke by succession of time, and by the order and pursuite of the issues.

V.25 *Snared therein*] Subtilly, and unawares brought into some idolatry, and so brought within the compasse of punishment.

V.26 *Lest thou be*] Lest thou be irremissibly condemned to utter destruction, as the idols and all their substance, are to be rooted out.

CHAP. VIII. Vers. 2.

TO know] A humane kinde of speaking, for God hath no need of triall to know by signes or effects, that which he seeth in the springs, affections, and motions of the heart. But it is to shew that God discovering the secrets of the heart, openeth the way for the works of his providence, either in justice or in mercy.

V.3 *By every word*] Namely by any thing, to which God shall bee pleased to grant the power of nourishing. Or by the onely issuing forth of his power, called in the Scripture, word: without using of any externall meanes, in which sense this passage is alleaged: Mat.4.4.

V.4 *waxed not old*] This happened by miracle, as also the preservation of their bodies in full health, and vigour: Deuteronomy 34.7. Josh. 14. 11. Psal. 105.37.

V.7 *Depths*] Great and deep springs.

V.8 *Oyle olive*] Olives wherewith oyle is made: differing from your wilde olive trees which are barren.

V.9 *whose stones*] Which aboundeth in metall mines.

V.16 *Humble thee*] This ought not to be referred to the next words, of water and Manna; but to the words which went before, of the voyage in the wilderneſſe.

V.18 *To get wealth*] The Italian, *To carry thy selfe valiantly*] Or for to get wealth.

CHAP. IX. Vers. 3.

VVHich goeth over] In the tokens of his presence, in the Arke of the Covenant, and all the appurtenances thereof, like a Generall: see upon Num.1.53. Jos.3.6.

V.10 *Of the Assembly*] The generall Assembly of the people to receive the Law: Exod.19.17.

V.18 *As at the first*] Namely the first time that I was upon the mount: Exodus 32. 11. So it is likely that he was three times upon the mount within the time of fourty dayes. The first, when he received the Law: Exodus 24. 18. The second, when he made intercession for the people: Exodus 32. 30,31. And the third, when he received the new Tables: Exodus 34.28.

V.21 *Your sin*] The matter, the object, and the instrument of your idolatry: which is the greatest of all sins: see Hos.10.10.

CHAP. X. Vers. 2.

AN Arke] Some take it to be some little chest or coffer to lay these tables in, for a time, untill the Arke of the Covenant was made, where they were to be kept alwayes: Exod.25.16.21. and 31.7. Others take it to be the very Arke of the Covenant, as if Moses did set down the thing thus generally without observing the order of times, and with this seemeth to agree that which is spoken: v.5.

V.6 *Mosera*] This is not Moseroth: Num.33. 30. and it is not mentioned in any other place, and by the circumstance of Aarons death, it is likely that it was some place neere to the mount Hor: and that Moses having generally touched the distance from Beeroth to Mosera, he doth now divide it into some severall stages: v.7.

V.7 *From thence*] Not from Mosera, but from Beeroth. *Gudgodah*] Otherwise called Horhagidgad: Num.33.32.

V.8 *At that time*] After he was appeased with the people concerning the golden calfe.

V.14 *Behold the heaven*] The Italian hath it, *The heavens*] Aswell this first, and neerest heaven, which is the aire, that encompasseth the earth, as the ætherall heaven, which encompasseth the aire: 1 Kings 8.27.

V.16 *Circumcise*] Let the spirituall meaning of the bodily signe of Circumcision, be set a work, cutting off your vitious naturall affections; putting off and mortifying the old man, and endlesſely applying your selves to your sanctification: Deut.30.6. Jer.4.4. Rom.2.29. Col.2.11. see Lev.26.41. Jer.9.25.

V.17 *Is God*] The highest true God and Lord: of whose God head and dominion, those which are called Gods, have some likeneſſe; a false one if it be through abuse, and a true one if it be by a lawfull and approved representation: Joh.10.35. 1 Cor.8.5.

V.21 *He is thy praise*] He that alwayes gives sufficient cause and matter to praise him for. Or, he who maketh thee alwayes glorious and worthy to be esteemed: Psa.22.4 and 109.1 Jer.17.14.

CHAP. XI. Vers. 2.

FOr I speak] It belongeth to you, who have been eye witneſſes of Gods great benefits, to make an acknowledgement of them: and not put off the care of it to your posterity, who having but onely heard of them; cannot be so lively touched therewith, as you are by the sight of them. *which have not*] Being unborne, or very young, when the deliverance out of Egypt was; for Moses here speaks

ſo shew, who at the time of the ſaid deliverance were under twenty yeers of age, ſee Num. 14.29. *The chaſtiſement*] His punishments upon the Egyptians; or his ſevere corrections upon his people, aſwell during their captivity in Egypt, as in divers corrections in the desert.

V.4 *Overflow*] Having unbound the miraculous leaps which he had made to give his people way to paſs: Exod. 14.22.27. *Unto this day*] The memory & effects whereof do laſt unto this day, by the weakning of the power of Egypt.

V.6 *Their houſholds*] The Italian *Their houſes*, that is to ſay, their families.

V.10 *For the Land*] The meaning or ſenſe, is not to preferre the Land of Canaan, for fruitfulneſſe to the Land of Egypt, which was very equall to it: Gen. 13.10. But to ſhew that the fruitfulneſſe of the Land of Canaan did not depend upon humane arts, as that of Egypt did, for the moſt part; but only upon Gods bleſſing, through raines, dewes, and other bleſſings from heaven, to induce the people to draw theſe bleſſings upon them through their pieties. *Watereſt it*] For it raines but very ſeldom in Egypt; but inſtead of raine, the Land is watered at a certaine ſeaſon of the yeare, through the generall overflowing of Nilus: and at other times, through ſmall channels and ſmall ſtreames, derived from Nilus to water the Land. *With thy foot*] Some ſay, this is meant by ſome engines, with which the water was raiſed up with wheeles, which were turned by mens feet, which was a faſhion very much uſed in Egypt, as it is related in hiſtories. Others do take it in generall for mens labours and induſtries, in going about ſuch buſineſſes.

V.14 *The firſt*] In Autumne, which was the beginning of the civill and common yeare, and in the ſpring. The firſt raine was to cauſe the corne ſown to ſpring. The latter raine, to nouriſh the corne untill harveſt, that it was ready to be reaped: Joel. 2.23. Amos 4.7. Jam. 5.7.

V.18 *As the dayes*] A proverbiall kind of ſpeech as much as to ſay, for a very long time, and ſtedfaſt laſtingneſſe, till the appointed ends as Pſalm. 72. 5. and 89.29.

V.24 *Vttermoſt Sea*] The Italian hath it, *The weſterne Sea*] That is the Mediterranean Sea.

V.26 *I ſet before you*] I denounce unto you promiſes on the one ſide, and threatnings on the other; and do ſhew unto you the wayes that lead to the one and to the other, to inſtruct you in the choice which you ought to make.

V.28 *Which ye have not*] Which are ſtrangers to you: of whoſe God-head, you never had any ſuch proofes, as you have had of your Lord Gods.

V.30 *By the way*] Hebrew, behind the way; that is to ſay, who ſo goeth that way meeteth with them. *The Nations*] See Gen. 12.6.

CHAP. XII. VERS. 5.

V.5 *To put his name*] To ſettle therein the holy ſigne of his graces and powerfull preſence, whereby he will manifeſt himſelf unto us, aſwell as by his name, and lay open his glory unto us. Now thoſe places were Siloh: Joſh. 18. 1. and afterwards Jeruſalem.

V.6 *Your tithes*] Not thoſe tithes which were paid to the Levites: but of another kinde which were uſed at your feaſts of thankſgiving in ſolemne feſtivalls: 14.17. Deut. 14.22. and 15. 19,20. *Heave offering*] Which were called firſt fruits alſo: Deuteronom. 18. 4. which was a portion taken out of the fruits of the earth, made ready, and was carried to the Prieſts into the Temple, after they had preſented unto God, in a basket the other firſt fruits which were not made ready: Deuteronom. 26. 2. The Jewes ſay, that this portion was levied out of one in fourty at leaſt, and one of ſixty at the moſt, becauſe there was no expreſſe order for it: ſee Nehem. 10.37. *Vowes*] Namely of ſacrifices of thankſgiving, offered by vow: of which one part was alſo aſſigned to the partie that offered, after the Prieſt had taken out his portion: Leviticus 7.11.31,32. and the ſame is to be underſtood of voluntary offerings. *The firſtlings*] Seeing every firſtling of the cattel was ded cated unto God; and that part which was not burnt, did belong unto the Prieſts: Numbers 18. 17,18. It is to be imagined, that here, and verſe 17. and Deuteron. 15.19,20. are not meant your holy firſtlings: but the next unto them, which were for the common uſe. Unleſſe by firſtlings we will underſtand the beſt, and choiceſt of the cattel verſe 11.

V.7 *Shall eat*] Of the ſacrifices of thankſgiving. *In all that*] Indifferently of any thing that you have thought good to offer. Or whereon you have beſtowed your labours. Or of thoſe parts of the offerings, and ſacrifices of thankſgiving, upon which you may lawfully lay your hands; that is to ſay, to appropriate them unto your ſelves; for the reſt belonged to the Lord.

V.8 *All the things*] Becauſe that the Lawes of ſacred ceremonies, were not, nor could not hardly be exactly obſerved in the wilderneſſe, amongſt ſo many voyages, and ſcattered encampings of the people: Levit. 17. 5.

V.15 *Indeed*] At common meales, not at ſacred ones. *Thy gates*] Namely Cities or habitations. *The unclean*] Of ſome bodily, or ceremoniall uncleanneſſe. This is ſpoken for a difference of holy meates, the uſe of which was forbidden to the uncleane. Lev. 7.20. *Roe buck*] The Italian hath it, *A Kid*] Or fawn, which were beaſts not accepted in ſacrifices: ſee Lev. 22.19.

V.20

V.20 *Inlarge*] It is likely that in the wildernesse they killed those cattell also, which were for common use by the Tabernacle, for the more strict observing of the abstaining from bloud Leviticus 17. 3. 1 Sam. 14. 34. which being impossible to do in the Land of Canaan, by reason of the distance of place, the Lord here dispenseth with this necessity.

V.22 *As but here*] That is to say, spilling the bloud upon the ground, v. 16.

V.24 *Eaten as*] For plaine common use, without any religious consecration, as was used in the feasts of sacrifices.

V.26 *which thou hast*] Out of which a certaine portion being deducted for God and for the Priest, all the remainder was for him that presented the offering: see Lev. 7. 29.

V.27 *The flesh*] That portion which is assigned unto thee.

V. 30 *Snared*] Thou of thy self do not runne upon some occasion into idolatry. Or that thou be not induced thereunto by others. Or that thou bring not thy self within the compasse of Gods judgements, making thy selfe guilty before him: Deut. 7. 16.

V.32 *Thou shalt not do*] Beware not only of serving idols: but also of serving the true God after the manner of idolaters.

CHAP. XIII. Vers. 1.

A *Prophet*] Any one that shall vaunt himselfe of having divine revelations by way of visions or dreames: Nu. 12. 6. either falsly or truly, if he be not sanctified by true piety, but be corrupted by idolatry: Num. 22. 7. *Giveth thee*] Shall foretell some accident to come at a prefixed time, to prove Gods inspiration, who only knows, and appoints things to come.

V.3 *Proveth you*] Suffering through his secret judgement, the said signe, or accident to happen, to make an essay of the constancy of your faith, and obedience to his word: see Mat. 24. 24. 2 Thes. 2. 11. Rev. 13. 14. *To know*] To draw out, by this occasion, evident proofs of the uprightnesse, or hypocrisie of the heart, to give his judgements, power, and authority over a man so discovered. A humane kinde of speech: as Deut. 8. 2.

V.5 *The evill*] As Deut. 22. 21. 24. Or the naughty and wicked man: as 1 Cor. 5. 13.

V.6 *Of thy bosome*] A proverbiall kind of speech, to signifie the matrimoniall love and the place where it abideth: Genesis 16. 5. Deuteron. 28. 54. Prov. 5. 20. Mic. 7. 5. *As thine own soule*] As a second selfe.

V.8 *Thine eye*] It is not sufficient, not to give consent to his wicked perswasions; but you must also without any mercy, procure vengeance on him by the way of Justice, by stirring him to the Magistrates, or but by information only, for whose it concerneth to by sufficient proofe: and in case he be condemned, thou ought to be the first that shall put his condemnation into execution: Deut. 17. 7.

V.13 *Are gone out*] Some from amongst you, separating themselves from the Communion of the Church, and from Gods service: have caused: see 1 John 2. 19. Jude 19. *Saying*] We must suppose here. And the inhabitants of the City consented thereunto. And it is likely that whosoever did oppose himselfe to that impiety, by reason of his severe commandement of punishing the City, was warned to come out of it in time, for fear of being folded in the

V.16 *For the Lord*] To satisfie his Justice, and command, Indeed punish that treason committed against his divine Majesty: and for to pacifie his wrath

CHAP. XIV. Vers. 1.

The children] And that from do not you imitate prophane nations in your mournings: who by these furious and dissonant fashions, shew that they have no comfort in death, though hope of eternall life, which is given unto you, as the inheritance of your heavenly father: 1 Thess. 4. 13. *Between your eyes*] In the forepart of your head over against that part which is betweene your eyes.

V.3 *Abominable*] Which may nothing you: by that Law which I have set down to you, of the distinctions of meates.

V.5 *Chamois*] Some translate it to be a beast begotten betweene a camell and a panther: but wee doe not reade that beast to bee fitting for food.

V.7 *That chew the cud*] Only: but divide not the hoof, nor likewise of those which divide the hoof only, and do not chew the cud.

V.19 *Every creeping thing*] See an exception to this generality: Lev. 11. 21.

V.22 *Tithe*] This was the second tithe, which was taken up after the Levites tithe, and was to be employed in the sacred feasts, at the three solemne festivals: Deut. 12. 6. 17.

V. 23 *That thou*] The use of these banquets in Gods presence, was to make thee acknowledge, that thou doest hold all thy goods of his grace, and to the end thou mayest use them to his glory and honour, with thanksgiving in all sobriety, and purity, as before his eyes: which are the two principall acts of true piety.

V.28 *Tithe*] Some hold it to be a third kinde of tithe which was taken up every third yeare, after the

the Levites Tithes, and the tithes of the holy feasts in the Temple; others will have it to be the same tithe which for two yeares was still paid to the Levites; and after the Temple was built, and that the severall orders and offices of the Levites, were established, was carryed to Jerusalem, 2 Chron. 31. 5, 6, 12, 12. and the third year every one kept it at home, and bestowed it any where indifferently upon the Levites, and the poore.

CHAP. XV. Vers. 1.

A Release] or intermission: this was the Sabattical yeare; so called, because that in it the lands were left at a stay; and it was not lawfull to call in debts; and the Jewish slaves were set at liberty.

V. 2 *Shall release it*] It is not likely that this precept intended to make the creditor lose his debt quite, but only to give for that year some release and repute to debtors, from the troubles and taxes of their creditors.

V. 3 *Of a forraigner*] In Religion, rather than in Nation: so that in these offices of piety, and brotherly charity God hath made some difference between those that are of the houshold of faith, and strangers, Deut. 23.20.

V. 4 *There shall be*] Take heed lest through thy cruelty any one fal into extreame want: and if he do, provide thou so for his wants, that hee be not driven to beg shamefully.

V. 9 *Thy yeare*] Which yeare I shall not get mine owne at my pleasure, verse 2. *Thine eye*] doe not shew thy selfe cruell, hard, careless of other mens miseries, or sorrowfull for their well-doing; see Deut. 28.54. 56. Prov. 23.6 and 28.22. Mat. 20.15.

V. 14 *wine-presse*] Or the Tun or Fat.

V. 17 *For ever*] Untill the Jubile, Exo. 21.6. *Maid-servant*] That is an Hebraite. Hence it appeares, that which was set downe, Exod. 21.7. Not to be an expresse command, but onely a silent inducement, and exhortation to the Master, to espouse, or cause to be espoused by his sonne, the said maid-servant, for the safeguard of her honesty.

V. 18 *A double*] It is gathered by Isa. 16.14. and 21.16. that the time of hiring mercenary servants was to be for a year at least, and at the most for three years.

V. 19 *The firstling*] What firstlings are here meant you may see Deut. 12. 6.

V. 20. *Yeer by yeer*] in solemne feasts, Deu 16.11.14.

V. 21 *Ill blemish*] Not a small imperfection, or accidentall, or externall deformity, but some ill disdisposition of the body, or some notable defect; as Deu. 17.1. *Sacrifice it*] For a Sacrifice of thanksgiving, at whose flesh these banquets or feasts were made.

CHAP. XVI. Vers. 2.

Sacrifice] See Exod. 12.27. *Of the flock*] The Italian *sheep*] Besides the Paschall-lambe you shall offer other sacrifices, specified Num. 28.19.

V. 3 *unleavened bread*] With the lamb. *The bread of affliction*] Or of poverty; as who should say, poor folks bread; who ordinarily for want of provision do eat ill leavened, and ill prepared bread. This, as also the wild Lettuce, were a memorial of the hard estate the people were in, when they were in Egypt, and likewise of the precipitate haste they were in, to depart out of it.

V. 7 *In the morning*] After the first day of the feast, which was a festivall day untill the seventh day; which was also festivall, hee that would, might goe home; for the five middle days were not festivall. *Thy Tents*, The Italian hath it, *habitations*] the Heb. hath it Tents; for Moses headed most that time while the people were in the wildernesse in Tents and Pavilions.

V. 8 *Six dayes*] Seeing that every where else it is commanded to eat unleavened bread seven days, Ex. 12.15. Lev. 23.6. Num. 28.17. we must believe, that by these six days must be understood the six days after the passeover, which was celebrated the first day, which is not reckoned here as elsewhere. *A Solemn*] see up. Lev. 23.36.

V. 9 *From such time*] From the day after the passeover, which day the first fruits were gathered for the wave offerings; Lev. 23.10, 15.

V. 10 *Keep*] With holy meales and feasts. *Of weeks*] Of Pentecost, which was the fiftieth day after the seven weeks complet, Ex. 34.22. Lev. 23. 16. *Of thine hand*] The Italian addeth, *sufficiently*] largely, according to thy wealth for to furnish those holy feasts.

V. 12 *That thou wast*] For to rejoyce in the presence of God, because thou hast been delivered out of it, to give him thanks, and to shew mercy to the wretched, such as thou hast been.

V. 13 *Seven dayes*] See upon Lev. 23.36. *Thy wine*] The Italian hath it, *The tunne*] or the wine-presse.

V. 15 *Rejoyce*] Put away all sorrow and sadnesse, to rejoyce fully in the Lord, and to blesse him and laud him with all thy heart.

V. 19 *wrest*] See upon Exod. 23.8.

V. 21 *A grove*] Not to imitate any way the idolaters superstitions; which did settle some opinion of divinity, upon shady treees and groves, see upon Ex. 34.13.

V. 22. *Image*] The Italian, *A statue*] whether it have any representation or no: as sometimes the idolaters did consecrate such stones and pillars without any effigies.

CHAP.

CHAP. XVII. Vers. 1.

Evill favouredneſſe] See upon Deu. 15.21.

V. 2. *wickedneſſe*] The Italian, *That which is unpleaſing*] this circumlocution is eſpecially referred unto idolatry.

V. 3. *Either*] Not only Idols of human invention or fabulous fictions, but even thoſe excellent creatures, which become mans idols, when he attributeth unto them any divinity, or yeeldeth any honour or worſhip to them, ſee Job 31.26. *The hoſt*] The ſtars, ſee upon Gen 2.1.

V. 5. *Gates*] Of the city, which was the place where they held their courts of juſtice, and their common counſels.

V. 7. *The evill*] Or the evil man, ſee upon Deu. 13.5.

V. 8. *Too hard*] This is ſpoken to inferior judges, & magiſtrates, Deu. 16.18. who were enjoyned to go to the prieſts, by way of conſultation, to be informed of the true ſenſe and meaning of Gods Law: And this is not ſpoken to the parties, as if they ſhould proceed by way of appeale, for there is no ſuch thing mencioned in Scripture: *Between bloud*] the Italian, *Between manſlaughter*] whether it was wilfull or caſuall, excuſable or no: Suffered by the Law or no, ſee Exo. 21.13, 20.22 28, and 22.2. Num. 35.11.16, 19. Deu. 19.4, 10. *ſtroke*] the Italian *Plague*] as for example, what ſtroke was ſubject to be requited by the like pain, Exo 21.25, or by the word plague, is ment the leproſie or other uncleane diſeaſe, of which the inferior prieſts might take notice at their habitations, yet in doubtfull caſes, they were bound to take advice from the high Prieſts, which were reſident in the publick place of Gods ſervice, ſee Lev. 13.2. and 14.3.

V. 9. *The prieſts*] Who were as the great Lawyers amongſt the people, practiſed in the meaning of Gods Law, according to which, judgement was to be given in all the caſes comprehended therein, ſee Jer. 18. 18. Mal. 2.7. *Unto the Judge*] this was the chiefe publick magiſtrate, before the judges were eſtabliſhed amongſt the children of Iſrael: He judged ſupreamly, in things which were meerly civill and belonging to human & poſitive right, and in things of divine right, the executing belonged to him, after the prieſt had declared how it ſhould be, ſee Deu. 19.17. 2 Chro. 19.11.

V. 15. *Set him*] Acknowledge and inſtall him, whom God ſhall point out by expreſſe declaration of his wil having no abſolute freedom to make choice of any perſon or family, or to make any law of ſucceſſion; See 1 Samuel 9.15. and 10.24. and 16.12. 1 Chron. 22.10.

V. 16. *Multiply*] This commandement was tranſgreſſed by Salomon, 1 Kings 4. 26. and 10. 26. The end therof is, that the King of Gods people ſhould not exalt himſelfe in pride and tyranny; nor ſhould not put his confidence in humane means; nor be corrupted with pleaſures. See Pſal. 33, 17. Prov. 21.31. *To Egypt*] from whence came abundance of good horſes, 1 Kin. 10. 28. and likewiſe horſemen for the warres. Iſa. 31.1, 3. And by this looking after ſuch things, the people might have been brought to frequent Egypt by trading, or to demand ayd: which might have obſcured the benefit of their deliverance out of that accurſed Country; by which deliverance they were bound to cleave onely unto God, renouncing the fellowſhip of, and confidence in the world; which was figured by Egypt. *Return*] This comandement is extant no where elſe. But it ſhould ſeem that Moſes had a relation to that which was ſpoken, Exo. 13.17. and to ſome declaration made, Num. 14.3, 4. ſee Jer. 42.15.

V. 17 *Turn not away*] Through diſordered voluptuouſneſſe, which blindeth the underſtanding, or to idolatry, and ſpirituall fornication, which ordinarily followeth the bodily fornication.

V. 18 *Put off that which is before*] The Italian, *out of the coppy which*] meaning the originall, which was in the Prieſts cuſtodies, 2 Kin. 22, 8.

CHAP. XVIII. Vers. 1.

And his] Of all that which of right belongeth properly unto the Lord as tithes, firſt fruits, and other offerings.

V. 3 *A ſacrifice*] Of thankſgiving, Lev. 7.31. 33. *Vnto the Prieſt*] the ſhoulder unto the high Prieſt, and the other parts to him that miniſtreth, See Lev. 7.31. 33. *Cheeks*] Theſe two parts, namely the cheeks, and the maw are not mentioned, Lev. 7. 32. Nu. 18.18. And in ſtead of them, is the breaſt; and it ſeemeth, that this diverſity is to ſhew, that it was in the Prieſts choyce to take either the two, or the one.

V. 5 *In the name*] By his command and commiſſion, with publike authority received from him as his Miniſter: Or to the name, that is to ſay in holy things, which particlarly belong to his honour and glory.

V. 6 *Come*] For ſome particular devotion, or private buſineſſe at his owne pleaſure.

V. 7 *Then he ſhall*] Though wee finde no expreſſe Law, for the exchanging of Levites by turns, before that David had ordered it, 1 Chron. 23. yet by this place it is plaine, that the Levites did do their ſervices by turnes, according to ſome orders: following the degrees of their line, or otherwiſe; and thoſe that were out of office, returned to their own homes and Cities; and if they were in Jeruſalem upon any occaſion out of the time of their office, they might be admitted to doe ſervice as aſſiſtants, and in ſuch a caſe

they had their proportions of sacred food, as well as the rest of the ordinary officers. *which stand*] Which in their order are in actuall employments about the Temple.

V. 8 *To cast*] The Levites were all fed with tithes, Numbers 18. 21. But it seems that they which were out of imployment, did gather them up about their owne homes: but for those that ministred, there was a certaine quantity brought to the temple, and reserved in store-houses, to be distributed out in portions. 2 Chron. 31. 5, 12. The Italian addeth here, *according to their fathers families*] observing the distinction of their fathers families, joyning themselves unto it, the Kehathite to the Kehathite, and the Gershonite to the Gershonite, &c. performing the service assigned to each one. *which commeth of the sale*] It should seem that this ought to be understood of that kind of Tithes which might be converted into money, which was to be employed in the sacred feasts upon holy dayes. See Deuteronomie chap. 14. verse 25.

V. 10 *To passe*] By a superstitious and prophane purification, or by an abominable offering, Lev. 18. 21.

V. 11. *Familiar spirits*] The Italian hath it, *Python*] See Lev. 19. 31. *Necromancer*] That calleth up the dead, and enquireth of them. 1 Sam. 28. 8. Isa. 8. 19.

V. 13 *Perfect*] Pure and sincere in his service, clean from all mixture of idolatry, or superstition.

V. 14 *Hath not suffered thee so to doe*] The Italian hath it; *Hath not given thee such things*] hath not ordained, suffered or approved any such meanes to enquire of secret or future things: but in stead of such meanes hath given thee his Prophets.

V. 15 *A Prophet*] The great revealer of all the mysteries which needed to bee knowne. Who is the Sonne of God himselfe, Psal. 27. Dan 8. 13. John. 1. 18 By whose spirit all the Prophets have spoken, Eccl. 12. 13. 1 Pet. 1. 11. and 3. 19. who at the last hath manifested himselfe in the flesh, and in that hath fully accomplished that sacred function. *Like unto me*] That is to say, true man: and also having the office of Mediator; of which I am but the figure, Gal. 3 19.

V. 16 *Of the assembly*] Namely the generall assembly of the people; Exodus 19. 17. Deuteron. 5. 10.

V. 22. *Speaketh*] By way of meere and absolute prediction, as 1 Kings 22. 28. Jeremiah 28. 9. for even the true Prophets did oftentimes foretell things which did not come to passe; but that was only by way of threatning, or of promise, or according to the order of naturall causes, and upon a condition, sometimes revealed, and sometimes not revealed unto the Prophet: yet it might, and ought to bee taken out of the generall maxims of Gods word; as Isai. 38. 1. Ion. 3. 4. *Be afraid*] hove no respect unto his person, nor fear not to offend God, by proceeding against him to a just corporall punishment.

CHAP. XIX. Vers. 2.

Separate] Dedicate them to that use, and assigne them hereunto by publike declaration. *Three*] Beyond Jordan, as Moses had already assigned three more on this side Jordan. Deut. 4. 41.

V. 3 *Prepare thee*] On every side of the countrey, establish the Cities in such places, that one may come to them from all parts by short and direct wayes; or make new ways on purpose to cause the guiltles man escape thither so much the easier, v. 6.

V. 6 *while his*] In his first and suddaine heat of bloud, by reason of his kinsmans death, before he have truly examined, and found out that it was done by chance.

V. 8 *Enlarge*] This happened in Davids time, who enlarged the bounds of Israel to Euphrates, according as God had promised, Gen. 15. 18. 2 Sam. 8. 3 2 Chron. 8. 2. 6. yet we doe not read any where, that he did adde these three Cities unto the other Cities of refuge: it may be he did not drive the Pagans out which were beyond Lebanon, but onely subdued them, and made them tributary.

V. 10 *Innocent*] Namely the unwillingand casuall man-slayer.

V. 12 *The Elders*] that is to say the Magistrates. *deliver him*] Let them suffer him to bee questioned criminally, by the dead mans next kinsman in a judiciall way, even to the sentence of death, and execution thereof; see Num. 35. 24.

V. 13 *The guilt*] Which comes to be common to all the people, if there be any publike connivence, or neglect of punishing the sin.

V. 15 *Shall not rise up*] Others, shall not availe or *established*] The Italian, *be verified*] The Hebrew word signifieth firm or stable.

V. 16 *Against any man*] In case of a secret inducement from Gods true service; he that had been solicited, though he were alone, ought to detect the seducer. Deut. 13. 6, 8. and the Judges ought to proceed therein, as upon an advice, and denunciation; not as upon a formall accusation; which had required two witnesses. And if the calumnie was made to appeare unto them, they were to observe this Law, if it were a truth, that of Deuteronomy 13. 9.

CHAP.

CHAP. XX. Vers. 2.

The Priest] For ordinarily some of the chief Priests went along with the army, with the holy trumpets, Num.10.9 and 31.6.

V.5. *Officers*] These were the magistrates of particular communalties, Deut.1.13. which also followed the armies, Num.31.14. *What man*] A precept of equity to preserve him from danger, who hath yet received no profit of some laudable enterprise, or fact, which he hath already undertaken or done: *Dedicated*] solemnly blessed the first enjoying of it, by prayers, holy hymnes and rejoycing, according to the use of those times, see Neh.12.27. Psal.30.1.

V.6. *Eaten of it*] The Italian, *Begun to enjoy it according to the common use of it*] for by the Law, Lev.19.23. the fruit of the first three yeares ought to lie abandoned; of the fourth, to be consecrated to God, and the fifth the owner began to enjoy it.

V.7. *Betrothed*] That is to say, made a promise, according to the ancient and very laudable custome, which was, to have some time interposed between the promise or the betrothing and the wedding, see Gen.19.14. Deut.22.23. Mat.1.18.

V.9. *Captaines*] These were Captaines for the warrs which were appointed, by publick authority, with solemnity, and binding of the souldiers to obedience.

V.10. *Commest nigh*] In a just and necessary warr.

V.13. *Every male*] See Num.31.7.

V.19. *Thou shalt not destroy*] This must be understood of a generall destruction of all the trees of the country, through the fury and rage of warr; not of some particular cutting down for use, or necessity in the siege: *For the Tree*] thou needest not to feare that the trees will stir to get into the besieged towne, the chief care of the besiegers being to cut off all way of relief from the besieged.

V.20. *Build bulwarks, &c.*] The Italian hath it, *Build what shall be necessary for the siedge, &c.*] Hebrew the siedge, namely engines, towers, stakes, or other necessary fences: *Subdued*] The Italian, *Fall*] that is to say, must it be forced or taken.

CHAP. XXI. Vers. 2.

Thy Elders] It seemes we ought to understand his word for some of the great councell, Num.11.16. or some of their deputies.

V.3. *The Elders*] These were the Magistrates of each particular communalty, *Of that City*] For it being the next city, the suspicion of the misdeed was likeliest to fall upon it.

V.4. *A rough valley*] The Italian, *A desert valley*] Hebrew, harth, rough, and hard, that is to say, which hath not been manured: *Strike off*] for a signe that he likewise ought to be slaine, who in some solitary place had committed the murther, if he came to be discovered.

V.5. *By their word*] As Expoinders of Gods Law, in any thing that might be thereby decided, not that they had any absolute or arbitrary power of themselvs, *Stroke*] See upon Deu.17.8.

V.6. *Shall wash*] To protest of their innocencie, see Mat.27.24.

V.8. *O Lord*] It is likely that this prayer was spoken by the Priests; *And lay not*] The Italian, *And suffer not, &c.*] Preserve thy people from any such misdeed, impute not that unto them, which hath beene done unknown to them, and lay not the punishment thereof upon them: *Forgiven them*] they being guiltlesse of it, and therefore not punishable for it; but the man-slayer is not thereby forgiven, if he come to light:

V.9 *When*] Keeping his ceremony according to my appointments; or because thou shalt, &c.

V.10. *Thine enemies*] Other nations besides the Amorites, with which it was not lawfull to contract any alliance by marriage, Exodus 34.16. Deuteron. 7.3.

V.12. *She shall shave*] In token that she was to cut and cast off all pagan corruptions, vices, and superstitions, to become as it were a new creature, and in this manner be engrafted into the blessed nation, by meanes of marriage which was sanctified.

V.13. *And bewaile*] And at her once satisfie the duties of nature, for to forget all those affections, and bestow all her love upon her husband, and heartely passe over into the communion of the Church: See Psalme 45.11.

V.14 *Let her go*] The Italian, *Send her away*] seeing that conjunction was a true and lawfull marriage, this sending away again must be understood to be after the manner of other divorces, Deut.24.1. reproved by God in regard of the conscience, Mala.2.16. Matth. 19.8. Yet tolerated in regard of the civill order, by reason of the peoples hard hearts; *Thou shalt not make*] some understand this of publick prostitution.

V.15. *Hated*] Lesse beloved than the other, as Gen. 29.31. 1 Sam.1.5.

V.16. *Before the son*] The Italian, *Preferring him before, &c.*] Heb. before his son, which some do expound, during his life, as Gen.11.28.

V.17. *A double portion*] Which was one of the first bornes prerogatives, see 1 Chron.5.1. *The beginning*] See Gen.49.3.

V.19. *The gate*] To the court of justice.

V.22. *Hanging*] This punishment was not inflicted, but only upon great and publick offences, which did provoke the wrath of God upon all the people, which offences were to be purged by the punishment of the guilty, or of those persons which God himself to

had

had pointed out, Num. 25.4. Jos. 10.26. 2 Sam. 21.6. & the bodies of such ought to be taken away out of the sight of men, as execrable and blasted with the lightning of Gods judgement. Now all this was a figure of Christ, made a curse for us, that we might be freed from the curse of the Law, Gal. 3.13. who therefore made choice of this kind of expiatory death, and was also buried the same day, Matth. 27.57. after hee had yeelded satisfaction to Gods justice, John 19.30.

V.23. *Is accursed*] In regard of the misdeed which is punished by this death, not in regard of the punishment it self, nor absolutely in regard of him that is punished, towards God, if he truely convert and repent, Luke 23.42. *That thy land be not defiled*] leaving in publick view an accursed object, and displeasing to God, seeing that all which is pleasing to him is pure and cleane, and contrariwise, all that which is displeasing unto him is uncleane.

CHAP. XXII. Verse 1.

And hide thy self] That is to say, thou shalt not forsake them, nor let them go.

V.7. *Let the damme go*] For a document of humanity, not to deprive the poore damme of her young ones, and of her life at one time: And of equity and moderation of greedinesse, leaving the damme alive (whose little ones thou hast taken away) to bring forth young ones for others.

V.8. *A battlement*] That is to say a fence, for the roofs of houses in those dayes, and places were open terraces, serving for diverse uses, see 1 Sam. 9.25. Neh. 8.16. Jer. 19.13. Mat. 10.27. Luke 17.31. *Thou bring not*] suffer not through thy carelessenesse, any deadlie mishappe to happen in thy house, whereby thou mayst become guilty before God, who may bring a judgement therfore upon thy house.

V.9. *With diverse*] These precepts are figures and documents, of true simplicity and sincerity, which ought to be observed in all our behaviours and actions: *Fruit of thy*] the Hebrew, the fulnesse, as Exod. 22.29. *Be defiled*] not by reason of the diversity of the seeds, but by reason of thy disobeying of this precept: the Hebrew word signifieth sanctified, by antiphrasis, which is frequent in Scripture: Unlesse we willl understand the meaning to be, that the use thereof shall be held unlawfull, as it is of those things which are consecrated to God.

V.13. *And go in unto her*] Shall have knowne her carnally; A manner of speech, taken from the custome of women, which have their severall roomes to themselves.

V.15. *In the gate*] Where the seat and court of justice was.

V.18. *Chastise him*] See Deu. 25.2,3.

V.19. *May not put her away*] May not be divorced from her, see Deut. 24.1.

V.24. *Cried not*] And therfore she could not be supposed to have been forced.

V.25. *Force her*] Which was subject to enquiry, and verification.

V.29. *His wife*] If the virgins father consent thereunto, and not otherwise.

V.30. *Fathers wife*] That is to say, his mother in law; *Nor discover*] he shall not lye with her, that is or hath been his fathers wife: A phrase taken from the custome of those times, and countries, which was, that the bridegroome laid the skirt of his garment over the bride, in signe of the right which he got on her, and of the marriage duty whereunto he tied himselfe; see Ruth 3.9. Ezc. 16.8.

CHAP. XXIII. Vers. 1.

That is wounded] Either by reason that in old times such Eunuches, were put to shamefull uses; or to shew by a figure what integrity is required in a spirituall man, or because he will cast off them, who like withered trees could not contribute to the increase of the people, Isay 56.3.

V.2. *A bastard*] That hath not certaine father, not is not acknowledged by any one to be his son, Zac. 9. 6. *Enter*] shall not be let down in the muster of Gods people, nor shall not be admitted into the great councell, which was wont to assemble neere unto Gods Tabernacle, who presided there in a speciall manner: see upon Exo. 33.7. and 34.33. Numbers 11.16,24. and because that course did represent the whole people, it is called the Congregation of Israel, See 1 Kings 8.5. 1 Chronicles 13. 2, 4 and 29.20.

V.4. *Met you not*] It seemeth by Deut 2.29. that this ought not to be understood of all the Moabites: for those of Ar of Moab, did furnish victuall, see upon Num. 21.20.

V.5 *Hearken*] Would not suffer him to use his magicall imprecations against you, according to his intent and desire; but turned his thoughts and words to blesse you.

V.6. *Seeke*] Thou shalt have no publick league nor friendship with these nations: for otherwise, the duties of humane and civill society are not here forbidden.

V.7. *Abhorre*] Do not every way reject all communion with his person, unlesse he be an idolatrous, and vicious man; but if he become a proselite, receive him into the communion of the Church, or if they have by thy meanes any issue, which persevereth in the true religion, incorporate it wholly into thy commonwealth: *Thy brother*] that is to say, a people come out of Edom, your father Jacobs brother.

V.8. *The children*] Namely, if their great grandfathers have embraced the true religion.

V.9.

V.9. *wicked thing*] Abominable, uncleane, vicious, and unlawfull.

V.10. *That chargeth him*] See Lev.25.16.

V.15. *Deliver*] It should seem that this was spoken to the Magistrates, who were to judge, whether the servant were unlawfully persecuted by his Master or no: For in case that the servant were guilty, it was not likely that the Lord would have yeelded him any assistance or freedom: especially the question being concerning his totall departure from his masters house: *The servant*] it appeareth by the following verse, that this ought to be understood of the servants of strange Nations, who being evill entreated by their masters, did fly for protection to Gods people.

V.17. *whore*] Namely common whore, for some such there were amongst Gods people; but ordinarily they were strangers: Or if they were Israelites, they were excommunicated, and held as strangers: See Prov.2.16. and 6.24. and 7.5.

V.18. *A dog*] It should seem, that male is by a kind of detestation thus called, who endureth that abominable kind of lust.

V.19. *That it lent*] For there are some things lent, out of which one may reape benefit, without usury; as for horse hire, houses, goods, &c. which by common use and sense are not contained within this prohibition.

V.20. *A stranger*] See Deut.15.3.

CHAP. XXIV. VERS. 1.

Vncleanesse] Some displeasant and noisome defect, either in the body, or in the behaviour, besides fornication or adultery, for which there were other laws: *Send her*] Let it be lawfull for him to send her away. A judiciall Law, which doth regulate the licence of divorces, by policy: yet doth not approve of them in conscience, Mal.2.16. Matth. 19.5.

V.4. *Defiled*] By cohabiting with another, during the life of her first, and only lawfull husband: So he declareth, that these divorces were unlawfull with God, though he tolerated them, by reason of the hardnesse of the peoples hearts, who could not submit themselves to the rigor of the first order: *Abomination*] For so it appeared, that there was but a small cause for a divorce: Seeing that the husband having already tryed her, was willing to take her again. Now this toleration of God did detest, and abhorre, to have these inconstancies and confusions, cloaked with the sacred name of matrimony, Mal.2.16. and the divorce, followed, or seconded by the marriage of another, was in a manner the death of one, in regard of the other: *Thou shalt not*] These misdeeds ought not to bee suffered nor tolerated, for feare of drawing of Gods Judgements upon the whole country.

V.5. *Businesse*] Nor personall and publicke office, which may draw him away from the joyfull society, and company, which he ought to keepe with his wife.

V.6. *The nether*] The Indian hath it, *Grinding stone*] of your hand-mils, under which name are contained, all manner of implements necessary for living Exo.22.26. *Life*] Namely an instrument needfull for the maintenance of it.

V.8. *In the plague*] For to keep all the orders for the judging of it, the separations, and purifications appointed, Lev.13.14.

V.9. *Remember*] To consider, by the example of Miriam, that leprosie is an expresse punishment of God, and that it requireth a separation, without any respect, or exception of condition or dignity: see 2 Chr.26.19,21.

V.10. *To fetch*] At thy choice or pleasure, or by violence: but thou must be content to take that pawn as he shall be willing to give thee, so it be sufficient to satisfie thee.

V.12. *Pledge*] Which cannot chuse, he being poore, but bee a thing needfull for his sustenance.

V.13. *It shall be*] God in his fatherly love, shall approve of this act, as of a good and godly work, and as such a one he will reward it: See Psalme 106. verse 31.

V.15. *At his day*] The same day that he hath done his labour, or at the certaine and appointed day, as by the weeke or otherwise: *His heart*] all his helpe and relieefe in time of necessity, consists in his dayly labour.

V.18. *A bond man*] In a wretched estate, and depending upon other mens wages, which ought to induce thee, likewise to have compassion upon others, who are wretched.

CHAP. XXV. VERS. 1.

Controversie] This sheweth, that here is chiefly treated of criminall causes: *Justifie*] Absolve him, and pronounce him guiltlesse, and also to adjudge and give unto him, that which the Law appointeth.

V.3. *Fourty*] By the 2 Cor.11.24. you may see that the Jews used to give but nine and thirthy stripes, having made the number lesse by one, for to containe themselves, so much the better within the number which was set down: *Seeme vile*] that is to say, too unworthily handled without respect of humanity, which should not suffer him to be used like a beast, and to fellowship of religion, which requireth mercy, as towards a child of Gods household, and a brother on the same side.

V.5. *Dwell*] Are not yet divided into severall households, having not married each one a wife, and living together under the head of the family, namely, the father or the elder brother. This thing was in use before Moses time by custome, Gen. 38.8. but here it is established by law; *Her husbands brother*] the next in degree of birth to him that is dead, or for want of such a one, another brother, or the nearest kinsman, so that he be not a married man, see Ruth 4.5. Now God in this case restraineth by his supreame power the Law of Lev. 18.16.

V.6. *Shall succeed*] The Italian, *Shall be borne*] that is to say, shall come into the world bearing the name of him that is dead, and having right to represent his person, as his own child.

V.7. *To raise*] To cause his memory to revive by a child begotten in his name, that his memory may not be extinguished.

V.8. *Stand to it*] And persist in his saying.

V.9. *Loose his shoe*] In signe that she doth strip him of all the right which he might pretend in the goods of the deceased, which she will transfer upon another kinsman that will marry her, and beget upon her a successor to him, whose name he must beare. *And spit*] in token that as he scorneth to take her to wife, so she renounceth him for ever: *Build*] A Scripture phrase, which signifieth the begetting of issue, and by that meanes the establishment and preservation of a family, see 1 King. 11.38. 1 Chr. 17.25.

V.13. *A great*] To buy with and a small to sel by.

V.14. *Measures*] The Italian hath *Ephas*] a measure for dry things.

V.18. *Feeble*] Sicke, impotent and old, which came softly after the campe.

CHAP. XXVI. VERS. 2.

Thou shalt bring] Namely, which the earth brings forth, by meanes of Gods blessing upon thy labour and travaile: *His name*] by the tokens of his presence, to be there worshipped and called upon.

V.3. *That shall be*] It is likely that he doth not mean the high Priest; but amongst the inferior sort of them, the chiefe, whose turne it is to serve at that time.

V.5. *My father*] Jacob whose originall was from Charan in Syria, Gen. 11.31. where he had also lived a long time in the house of Laban a Syrian, in great misery and much suffering, see Hos. 12.

V.11. *Rejoyce*] Being returned home, after thou hast offered these first fruits to God, thou mayest with a good conscience and rejoycing make use of those fruits thou shalt reape that yeare, sanctifying the use of that which thou hast consecrated to God by offerings and by charity towards the Levites and the poore.

V.12. *The Tithes*] After the ordinary and yearely ones, the triennall and extraordinary ones also set upon Deu. 14.28.

V.13. *I have brought away*] I have laid apart, severall from the rest of my revenues, that part which God hath appointed for pious uses, and have faithfully employed it therein.

V.14. *I have not*] Although these tithes be for the poore and wretched; yet since they are appointed by God, for mirth and thanksgiving, I have not employed them to any contrary use: as for mourning, or uncleane feasts, being polluted according to the Law by reason of having any dead corps within my house, Num. 19.14. *Uncleane*] Ceremonially, as those funerall feasts were, and any approach neere a house where a dead carkasse lieth, Hos. 9.4. *For the dead*] The Jews had a custome, that when any one was dead, the kinsmen acquaintances and neighbours went to be partakers of the grief, and carried food ready dressed, to the dead mans family, for to comfort and refresh them with food during their time of mourning, which did hinder them from having any care of themselves, Jer. 16.7. Ezech. 24.17.22. Hos. 9.4 Now all these meats and whosoever did participate thereof, were unclean for seven dayes, by reason of that dead body, Num. 19.11.14.

V.17. *This day*] Namely, at this time that I Moses, having repeated all Gods Laws unto you, and you have accepted of them: you have also by enterchangeable covenants with, and promises to God, renewed your covenant with him, Deu. 27.9.

V.18. *Peculiar people*] Gotten to him selfe, to be dedicated wholly to him, and to his service.

V.19. *Holy*] Sanctified through his Spirit, and by him inviolably preserved as holy.

CHAP. XXVII. VERS. 2.

Plaister them] It should seem it was to write or paint characters upon them, and not to grave thereon.

V.3. *Of this Law*] Not only the ten Commandments, but also all the joint and severall orders conteined in this book, together with the curses and blessings, as it appeareth, Jos. 8.32.

V.6. *Whole*] That is to say, rough, not made smooth with a chizell, nor pollished.

V.9. *Thou art become*] As it were newly, the covenant between God and thee, being renewed and confirmed, Deu. 26.19. see Psa. 114.2.

V.14. *The Levites*] Certaine Levites, and Priests chosen for that purpose, for the whole body of the Levites was to be on the other side to blesse.

V.15. *In a secret place*] To commit idolatry, and not be punished for it, see Job 31.27. Now these curses were especially cast forth against these secret misdeeds and misdoers, to perswade the people from it, for against open misdeeds there was a certaine pu-

tain punishment: *Amen*] See an example of the like, Jer. 11.5.

V.20. *Turn over it*] fee upon Deut. 29.

V.26. *Confirmeth not*] As an inviolable and firm Covenant.

CHAP. XXVIII. Vers. 2.

Overtake thee] Being sent unto thee by the Lord, they shall not be vaine, but take effect, a terme taken from arrowes which are shot at a marke, and hit it.

V. 4. *The fruit*] Thine issue, as it is a Scripture phrase.

V. 5. *Thy basket*] Into which the bread is put after it is baked: The meaning is, God shall blesse thee in the preparation, in the keeping and laying out for thy necessities.

V.6. *Comming in*] Comming in and going out, do signifie in Scripture, businesses and undertakings.

V.10. *That thou art called by*] That ye are his people and children.

V.13. *Head*] In eminent degrees of honour and dignity, see Ila.9.13.14.

V.23. *Brasse*] Quite shut up without distilling any sweet shower, or other moistnesse.

V.27. *Of Egypt*] Some do understand this to be the same kind of flores, as they were, which the Lord sent upon the Egyptians, Exo. 9.9. some hold it is meant of the leprosie, a disease very common in Egypt.

V.30. *Gather*] The Hebrew word signifieth prophane, see upon Deu. 20.6.

V. 32. *And faile*] With extreame grief and a vaine desire, and longing for their return.

V.36. *Shalt thou serve*] A forced idolatry (to which thou shalt be drawn by thine enemies against thine own conscience) shall be the punishment of thy wilfull idolatry.

V.42. *The Locust*] Others have it the Canker, or Ilasting.

V.47. *The abundance*] Though becomming perverse and rebellious, by reason of the great wealth, which thou enjoyest: Or thou couldst not be brought to a voluntary obedience, by so many benefits.

V.54. *Evill*] Envious, and sparing of giving share of these mournfull meats.

V.96. *Shall bang*] That is to say thou shalt see such things, as shall put thee in continuall doubt and feare of thy life.

V.67. *would God it were*] Thou wilt be so affrighted with the present danger, that thou wilt thinke on nothing else, but only upon escaping for that time: after which either the same trouble or a greater will come upon thee.

CHAP. XXIX. Vers. 1.

To make] That is to say, to new avouch it solemnely.

V.4. *Hath not given you*] God hath corporally punished your rebellions by the evils and toyles, which you have undergone in the wilderness, and suffering (without applying any remedy thereunto) by a superabundant grace and patience, the malice of your hearts, to put out the light of your understandings: which is ordinary in man, Isay 63.17. Ezech. 12.2. John 8.43. Ephes. 4.18. 2 Thes. 2.11,12.

V.6. *That ye might know*] Seeing thus fed by miracle without ordinary and naturall meanes.

V.9. *That ye may*] Consider wisely of all you do.

V.11. *The hewer*] This, and the next of fetching water, were employments for the vilest and most abject persons: see Jos. 9.27.

V.15. *That is not*] Namely our posterity.

V. 16. *For ye know*] Since you have by experience knowne the abomination of idolatrie, and what cruell enemies it hath caused the Egyptians and other Nations to be unto you, you shall no way participate of it: *And how*] with what difficulties and assaults.

V. 18. *A root*] Some secret seducer or plague that corrupteth the rest, or some inward inclination to idolatry, within your own hearts, which like an evill sprout, or bud may branch out into abominable effects: See Ezchiel 7. v. 10, 11. Hebrewes 12.15.

V.19. *Blesse himselfe*] Daily with himselfe, upon the conceit of Gods grace and patience, against the expresse protestations joyned to his Covenant: See Psalme 49.18. Jeremy 2.20. Zach. 11.5. *To adde*] For to take an occasion to satisfie to the full his unbridled inclination to Idolatry, which being fulfilled, bewitcheth a man to continue in it: even as thirst induceth a man to drunkennesse; yet drunkennesse doth not quench the thirst, but rather increaseth it, and maketh it even unquenchable: See Pro. 23.35. Isay 56.12.

V.24. *The heat*] What is the reason of it?

V.26. *He had not*] He had not given them leave to chuse for their proper deities, to worship as hee had done each Pagan Nation; but he himselfe by Covenant was the particular & peculiar God of his people, Psal. 16.5, Isa. 53.12 See Deut. 4.19.

V.29. *The secret things*] Mans wisdome dependeth not on the curious searching out of Gods mysteries, and hidden counsels, which he hath reserved for his own knowledge: but upon the true knowledge and execution of his Law, which he hath revealed: see Deut. 4.6. Job. 28.12, 28. Proverb. 1.7. Eccles. 12, 13.14.

CHAP. XXX. Vers. 1.

I Have set] Which I have proposed unto thee that thou mightst take thy choyce: *Are come upon thee*] The blessing while thou hast persisted in obedience, and fidelity, and the curse after thou hast gone astray: *Thou shalt call*] Through remembrance and by lively meditation.

V. 6. *Circumcise*] Shall ratifie, and make effectuall the Sacrament of Circumcision, which thou carriest in thy body, through the internall sanctification of his Spirit.

V. 11. *Not hidden*] The Italian, *Not high that thou canst not apprehend it*] Hebrew, So wonderfully above thee, that thou mayest not comprehend it. He hath a relation to the cleare manifestation of Gods will, made unto his people, whereas other nations go but as it were groping after it in the darke, Isay 25.7. Acts 17.27.

V. 14. *In thy mouth*] Thou knowest it and understandest it, thou speakest it, and canst speake of it with knowledge: Same Paul Romanes 10. 6. sheweth that these words can truly belong only to the Gospell, for to know, and speake the Law, is not the great prerogative of the Church; nor is it sufficient for salvation, but to beleeve the Gospel with a lively heart, and make a true confession thereof with the mouth, is this great prerogative and meanes of salvation.

V. 17. *Drawne away*] By thine own wicked inclinations, by the temptations of the Devill, and by the evill examples and seducements of men.

CHAP. XXXI. Vers. 2.

I can no more] I feele that the strength, and vigour of my body and mind, which I had till now, Deuteronomy chapter 34. verse 7. doeth on a suddaine begin to faile me, whereby I am warned that the time of mine end draweth neere.

V. 9. *This Law*] According to some, Deuteronomy alone is meant in this place. But it it is more likely, that it was the whole Law contained in the five Bookes of Moses, and that it is the same originall which was found in the time of King Josias. 2 Kings chapter 22. 8. *Which bore*] The Arke was borne by the Levites in the wildernesse, whilest there was but a smal number of Priests, but afterwards these had the charge of it: See upon Numbers chapter 4. v. 15.

V. 11. *Shalt reade*] Namely, you Priests, as it was done, Neh. 8. 3, 7.

V. 13. *Which have not*] Which are not yet come to age of discretion, and did never heare this Law read.

V. 15. *Stood*] See Exodus chap. 20. 38. Numbers 9. 17.

V. 17. *I will hide*] I will withdraw my favour and will on all sides take my grace away from them.

V. 19. *This song*] Which is contained in the next chapter: *Put it*] Appoint them to learne it, and have it continually in their mouths: *May be a witnes*] of the benefits which by singing of this song, they shall confesse to have received from me, of their ingratitude, which I reprove them for, of my admonitions by which I warne them to do their duties, of the denunciation of my judgements and of my promise, to restore such as shall repent.

V. 21. *Their imagination*] In the Italian, *Their nature*] or imagination, see Gen. 6. 5. and 8. 21. *They go about*] committing idolatry secretly, Amos 5. 25. Acts 7. 43.

V. 26. *In thy side*] The two Tables written with Gods finger, were in the Arke, Exodus 25. 21. Deut. 10. 2. but on the side of it was laid the whole volume of the Law: See 2 Kings chap. 22. 8. *Against thee*] O people.

CHAP. XXXII. Vers. 1.

YE Heavens] A manner of appealing unto unanimate creatures, which is very frequent in Scripture, to reprove the peoples hardnesse.

V. 2. *Shall drop*] It shall bee abundantly and sweetly proposed unto you, as comming from Heaven to penetrate into your hearts, and cause the seed of Gods Word to spring there: And from thence the Prophets are termed droppers, Ezechiel Chapter 21. vers. 2, 7. Amos Chapter 7. v. 16. Mic. Chapter 2. v. 6. 11.

V. 3. *Because I*] This is a reason for the obedience required, verse 1. *Ascribe yee greatnesse*] acknowledge his supreame Majesty, and do reverence unto him, through your humble obedience to his Word.

V. 4. *Hee is the Rocke*] It is a name and epithe of God, for the firmenesse and eternity of his Essence, and for the firmenesse of his Word, and for his being a fence and rampire to his children: See 2 Samuel Chapter 23. verse 3. Psalme 18 46. *A God*] The Italian hath it, *A God of truth*] or he is the God of truth.

V. 5. *They have*] Namely the people of Israel, whose name Moses concealeth not to exasperate them at the first: *Their spot*] They do not sinne through plaine ignorance, infirmity, nor unawares; of which sins Gods children are never truly cleansed in this world, 1 Kings chapter 8 46. Pro. 20. 9. but through malice, with delight, perseverance, and profane boldnesse, 1 John 3. 9.

V. 6

V. 6. *Bought thee*] Ransomed thee from Egypts tyranny (which was a figure of the bondage to the Devill and sinne) to make thee his, by adoption, and Covenant, Deuteronomy 4. 20. and 7. 6. and 14. 2.

V. 8. *When*] When the Lord had through his providence assigned all the habitable parts of the world to severall Nations to inhabite, he reserved the land of promise for his children, which was sufficient to hold, and nourish the innumerable multitude of them.

V. 9. *Portion*] Is the people only, whom he hath consecrated and appropriated unto himself by a continued Covenant from father to sonne, Deuteronomy Chapter 9. 26. Psalme 78. Verses 70. 71.

V. 10. *In a desert Land*] This may bodily have relation, to the peoples wretched estate, in the land of Egypt, and in the wildernesse. Spiritually, to the estate of sin, wherein all men lye by nature, which is likened to a wildernesse: As well for the barrennes thereof in all goodnesse and vertue, as for the farre distance of it from all grace and communion with God and for the horrour of his curse: See Cant. 3. 6. and 8. 5. Hos. 9. 5. and 13. 10. *Howling wildernesse*] Where there are no other cries to be heard but the terrible cries of dragons, owles and other beasts crying out through hunger and thirst, Isa. 43. 20. Mic. 1. 8. a figure of the cries of a thirsty and troubled conscience, and of infernall horrors.

V. 11. *Stirreth up*] She useth and accustometh them by little and little to fly, and with the beating of her wings she incites them to try themselves.

V. 13. *He made him*] After he had brought them forth of Egypt, he hath caused them gloriously to soare over the high mountaines, to the confines of the Amorites, to come in and possesse their fat and rich country, Isay 58. 14.

V. 15. *Jesurun*] A feigned name, attributed to the people, by allusion to the name of Israel, and signifieth the right; by reason of the rule of justice, which they had in the Law of God, & of the profession they made to observe it: see Deuteronomy 33. 5, 26. Isay 44. 2.

V. 17. *Unto Devils*] See upon Levit 17. 7. *New gods*] newly set up and consecrated by the Idolaters, which is contrary, not only to the Eternall Essence of the true God, but also to the ancient revealement which he hath made of himselfe to his Church: *Feared not*] the Hebrew word sheweth the superstitious terror of the Idolaters towards their Gods: Opposite to the sincere feare and holy reverence towards the only true God.

V. 18. *That begate thee*] Made thee his people, by imprinting his image upon thee, by the meanes of his Word and Spirit.

V. 20. *I will hide*] That is to say, by taking away my favour from them, I shall make them know what they can do, or what they will become, without me.

V. 21. *Vanities*] A frequent name for Idols, because they have no other power nor God-head, but that which the idolater doeth vainly attribute unto them, 1 Cor. 8. 4. See 1 Sam. 12. 21. 1 King. 16. 13. *Move them*] Giving unto the Gentiles my grace and knowledge, which shall be taken away from them or refused by them: *which are not*] which being without the true knowledge of God, in which consisteth the true bond and foundation of a body of a Commonwealth, deserveth the name of a rabling multitude: Or plainely, which is no people of mine, Hos. 1. 9.

V. 22. *Shall burne*] A figurative description of a totall desolation.

V. 27. *Were it not that I*] A human kind of speech, by which is signified, that God tempereth his punishments, that he inflicts upon his children, because he would not give his enemies occasion to insult, and blaspheme, Exodus chapter 32. verse 12. Numbers Chapter 14. verse 13. Deuteronomy 9. 28. Joshua 7. 9.

V. 28. *For they are*] Namely, the Israelites, *Void of counsell*] That have lost all their true judgement and can neither take of themselves, nor receive from others, any wholsome counsell.

V. 29. *Their latter end*] That which will befall them in the end, good or evill, according to my promises, or threatnings, for their works: See Psal. 39. 4. and 90. 12.

V. 30. *One chase*] Namely of the enemies.

V. 31. *Their Rocke*] The enemies false gods, in which they put their confidence: *Themselves being Judges*] May be convinced and constrained to acknowledge the infinite power of the true God above the weaknesse of their Idols: And likewise to acknowledge that their victories over the Church, are the effects of Gods Judgement: See 2 Sam. 4. 8. Jer. 40. 3.

V. 32. *Their Vine*] Figurative termes, to shew how the people were corrupt: See Isay 1. 10. Jer. 2. 21. Ezech. 16. 46. the vine is the wicked nature, the grapes are the hurtfull works.

V. 34. *Is not this*] My patience doth not blot out the memory of their misdeeds, it doth but heap the measur full, untill the prefixed time.

V. 35, *Their foot*] That after so many sinns, they shall adde some one, as a full scale goeth down with the least weight that is added to it, or the least touch that is given it: Or my vengeance shall at first appear by small shakings in the beginning, which shall be second'ed, by unavoidable ruin.

V. 36. *And repent*] He will stay the effects of his just wrath, now fully pacified, and use his mercy, to repaire that breach which himselfe had made. A forme of speech taken from human weaknes, Gen 6. 6.

Sam.24.16. opposite to the irrevocable judgements against the wicked. See Jer.20.16. *There is none*] A Scripture phrase which signifieth the totall destruction of a state, which is often pointed at by these termes of opening and shutting. Job 12.14. Isa.22.22. Or the sense is, every thing shall be enfolded in a generall desolation, as well those things and persons, which are most precious, and most carefully kept, as the basest and least regarded, as 1 Kin. 14.10. and 21. 21.2 Kin.9.8. and 14.26.

V.38 *The fat*] The remainders of the Heathens sacrifices, being employed in feasts of rejoycing, in honour of their idolls, in imitation of the holy feasts, used by Gods people, see Exod. 34.15. Psalme 106.28.1 Cor.10.20.

V.39 *Am he*] That great and supream God, whose glory is spread all the world over; or that onely true God, whose essence is everlasting, not depending of any one, and immutable, see Psalme 102. 28. Isai. 41.4.

V. 40 *I lift up*] That is to say, I sweare; a terme taken fr6 those men which use that gesture when they sweare, as it were to call God, who reigneth in heaven, for a witnesse and judge of the truth of their saying, Gen.24.3.

V.41 *Take hold*] As I would take hold of weapons, see Esay 59.17.

V. 42 *From the beginning, &c*] The Italian hath it, *Beginning at the head*] That is to say, at the Devill, Prince of this world; or, at the Prince of the great worldly empire, enemy to the Church, being those great Empires which have named themselves universall, have alwayes warred against God, & his Church. see Psal.68.21. It might also bee translated thus; *With the blood*] Of the head of the revenges of an enemy; that is to say, of the head of the adverse party, fierce in his deadly hate against the Church, Psal. 8. 2.

V. 43. *O yee nations*] This joyning of the nations with Gods people, in rejoycing for their deliverance from the common enemy, cannot have any relation but only to the Christian Church, composed of Jews and Gentiles, equally participating of one, and the same salvation in Christ: see Rom.15.10.

V.44. *Hoshea*] That is Joshua, which is the name which Moses gave him, because that he was to accomplish the work of the peoples deliverance, bringing them into the land of promise, which was denied to Moses, to shew us, that Christ only pointed at by Joshua, Exo.3.8. doth bring his Church to the fruition of the kingdom of heaven, which the Law could not do.

V.49. *Unto mount*] See how this ought to be understood upon, Num.27.12.

V.50. *Be gathered*] See Gen.15.15.

CHAP. XXXIII. Vers. 1.

The man of God] Namely, a Prophet, inspired by divine Spirit, in giving this blessing.

V.2. *Came*] From the top of Sinai, a hill of Idumea, called Seir, in the wildernesse of Paran, God appeared unto his people to give them his Law, Exod. 19.18. *From Seir*] from off Idumea, see Gen.33.14. 16. and 36.8. Now under the name of Idumea, oftentimes is meant in Scripture, all the Countrey from the red sea, to the dead sea, or lake of Sodom: See 1 King. 9.26. *Paran*] See of this name, generall to that great mountainous wildernesse, Numbers 13.3. *Ten thousands*] The Italian hath it, *From the ten thousands*] Namely from heaven, which is the habitation of holy Angels, which are in manner of innumerable armies of God: see Psal.68.17. Dan.7.10. Rev. 5.11. and 9.16. *went*] The Italian, *Having on his right hand*] Being in a manner armed with fire, Exo.19.18 and 24.17. for to pronounce his Law, in token of the power of it, Jer.23.29. and of his terror and curse against sinners, Heb.12.18.

V.3. *Yea he loved*] The Italian, *Though thou lovest*] that is to say, O Lord, though thou throughout common love, causest all men to feele some effects of thy goodnesse, yet thou beares thy people a speciall affection, whom thou hast sanctified and taken as proper to thy selfe, to have them under thy care and protection: *At thy feet*] attentive and tractable like to thy disciples, Luke 10.39. Acts 22.3.

V.4. *The inheritance*] The singular wealth and treasure that God bestoweth upon his children, and in which as in a generall inheritance, are comprehended all other goods; which also by vertue of the Covenant, passeth from the father to the child: See Psal. 119.111.

V.5. *King*] He hath not only been a Law-giver, but also a supreme Magistrate, actually administring his own Law. Such Kings raigning by vertue and justice only, not by force and violence, were anciently called Heroick Kings: *When the heads*] So it is declared that this Monarchy of Moses was tempered with Aristocracy, in which temperature consists the most absolute kind of government: *And the Tribes*] This seemes to be added, to shew so much the more the harmony of this Common-wealth, the whole people with a free accord consenting to Moses his Laws, proposed in the generall assembly.

V. 6 *Let Reuben live*] God will not suffer (and I pray him it may not) the tribe of Reuben be utterly extinguished, for the grievous sins of its first father, Gen.49.3.4. though by that meanes it were deprived of the gift of great increase, which seemed to belong unto him by birth right, and was conferred upon Joseph.

V7.

V.7. *Judah*] Because that there is no mention made of Simeon in these blessings, some imagine that this tribe was comprehended under Judah, in whose country Simeons part was also included, Jos. 19.1. Judg. 1.3 *Bring him*] He hath a relation to the severall captivities of this tribe, out of all which it was delivered, ever untill the comming of the Messias, whereas the other tribes were dispersed, without being restored: *Be sufficient*] let it have no need of any humane helpe to maintain it, but only thou, O God, lend it thine aide: Others, he shall fight with his own hands for himselfe; that is to say, he shall defend himselfe valiantly against all his enemies, Gen. 49 8.

V.8. *Thy Thummim*] He directeth his speech to God: The sense is, O Lord, confirme thy Priesthood, meant by these two words, Exo. 28.30. to Aarons lineage, whom thou hast consecrated to it, though thou hast imposed that just punishment upon him, that he should not enter into the land of Canaan, for the fault which he committed at the waters of Meriba, Numb 20.13. which were also called of Massah, as the rest, Exod. 17 7. because that God did thereby try his servants: *Thou didst strive*] rebuking him, and severely punishing him.

V.9. *Who*] This hath a relation to that, that the Priests being judges in many cases, Deut. 17.9. and 19 7. ought to be free from all acceptation of persons following Moses and Aarons example; who had proceeded therein with all manner of integrity: Others referre this to the history of the execution done by the Levites, for the pure zeale of God, without any carnall respects, Exod. 32. 27. and to the Law of mourning for the next of kinne, Lev. 10 6, 7. and 21. 10. *They*] The Priests and Levites, who till then had kept themselves pure in Gods service and obedience, more than the rest of the people; but by these words their duty is not so much set down, as the act commanded, Mal. 2.7. See Jer. 18.18.

V.11. *His substance*] The Italian hath it, *His army*] for the orders, services and the whole conduct of the Leviticall Ministery, had some resemblance of military discipline: See Numb 4.3. *The worke*] Namely, his Ministery: *Smite through*] Destroy all Sheismaticks that shall seeke to oppose that order of Priesthood, which thou hast appointed: See Numbers chap. 16. v 5.

V.12. *The beloved*] It should seem he calleth Benjamin so, by reason that as Jacob loved Benjamin in a singular manner, he being the youngest of all his children, Gen. 44.30. So the Lord honored that tribe, being the least of all the rest, 1 Sam. 9.21. Psal. 68.27. Chusing Jerusalem which was within her territories, Jos. 18.28. for the place of his Temple and service: *By him*] Neere to his Temple, which was as it were Benjamins safeguard: *Between his*] Let the chiefe City of Benjamin be Jerusalem, a City of Gods singular presence, in which the two holy hills of Moriah and Sion, resembled two shoulders, a figure of Gods power and protection, who beareth of the whole body of his people.

V.13. *The precious things*] See Gen. 49.25. *For the dew*] that is to say, of the earth moystned, and fattened by the sweet exhalations up the waters under the earth.

V.14. *By the Sun*] Which warmeth the earth, and quickens the seeds, and ripens the fruits: *The Moon*] Which the diverse seasons, and months of the yeare, produce in great variety.

V.15. *Mountaines*] See Gen. 49.26.

V.16. *Of him*] Of God, who appeared in the bush, Exodus 3.2. for a signe of his residence in grace and power in the middest of his people.

V.17. *His glory*] He hath a reference to the power, valour and warlike customes of these two tribes: See Psal. 78 9. *The people*] which shall come to assault him of all those Nations, whose land that was which God had assigned for his people: *And they*] these great acts shall bee atchieved by these two numerous and warlike tribes, come out of Joseph, whereof that of Manasses who was the elder, shall yeeld in power and number to Ephraims, who was the second brother, according to Jacobs Prophecie, Genesis chap. 48. v. 19.

V.18. *In thy*] Of the commodity thou shalt have, thy land bordering upon the sea, to make many voyages, which will be very profitable to thee: *In thy*] in thy peaceable and home led life, free from enterprises, and altogether employed in governing of thine owne private affaires: See Genesis chap. 25. verse 27.

V.19. *They*] Namely the Zabulonites, by their frequent voyages into farre Countreies, shall invite many Nations to come and worship the true God in his Temple in mount Sion: *There*] these nations by the Zabulonites enducements, shall serve the true God in that only manner which he hath approved of and appointed: Or the Zabulonites themselves, being delivered from the dangers of the sea, and enriched, shall come to yeeld sacrifices of thanksgiving to the Lord, Psal. 107.32. Jon 2.9. *The abundance*] The great riches which navigation brings in: *In the sand*] the sea-shore, which though of it selfe it be very barren, brings in great revenues, by reason of the sea trading.

V.20. *He that*] Namely the Lord, who hath bestowed upon the tribe of Gad, a large and spacious Countrey, and although it lye upon the frontiers, and therefore be often invaded, yet it shall have strength, and heart to defend it selfe.

V.21. *He provided*] God hath assigned unto Gad, the first land which was conquered from the Amorites on this side Jordan: See concerning these first fruits of the countrey, Numbers 24 20. *Because there*] because this part of the Country was that alone which

God

God let Moses see, and which he would have him divide amongst certain tribes: *And he came*] This is spoken by prophetical anticipation concerning the Gadites company and faithfull assistance, which they lent their brethren, in the subduing of the land of Canaan, and executing the Lords vengeance upon the accursed people, See Jos. 4.12.

V.22. *A lions whelp*] The Italian, *Like a lions, &c.*] It shall be a warlike nation, which out of his mountainous frontier, shall often invade its enemies.

V.23. *with favour*] With Gods grace and favour, which will make him acceptable amongst his brethren, Gen. 49.21. *Possesse thou*] the Italian, *Thou shalt possesse*] See Jos. 19.32.

V.24. *Dip*] He shall enjoy an exceeding fat countrey, Gen. 49.20.

V.25. *Thy shoes*] It seemeth to be a proverbiall kind of speech, taken from shoes which are made of a solid, and hard matter, to signifie a continuance of strength, without wearing out, as Deuteronomy, 29.5.

V.27. *Underneath*] As in heaven is the pacificall seat of Gods glorious resting place, so here on earth is the theater of the works of his providence, and omnipotency, through which he rules the world.

V.28. *Alone*] From other people, as a Nation consecrated to God and by him protected against all assaults.

V.29. *Bee found liars*] The Italian, *Shall dissemble*] Hebrew, Shall lye unto thee, that is to say, shall be constrained to yeeld obedience unto thee, though it be but a feigned and forced one: See Psalme 18.44. and 66.3. and 81.15. *Shalt tread*] Shalt beat downe their loftinesse, shalt assault and conquer their country, and all their forts.

CHAP. XXXIV. VERS. 1.

VNto the mountaine] See Numbers 27 12. *Unto Dan*] This chapter hath beene added to Moses his books, by some Prophet: after the division of the land of Canaan, and therefore these countries are by anticipation called by the names of the tribes to whose lot they fell: Now Dan had the uttermost Northern frontier, Judg. 18.7.

V.3. *Of Palme trees*] Jericho is so called, Judges 1.16. 2 Chronicles 28.15. Because that the territories thereof did abound in such kind of trees: and this very name is also given to it by profane authors: *Zoar*] A city situate on the furthest part of the sea of Sodom, Gen. 19.22.

V.6. *Buried him*] He caused his body to be laid in the earth by the ministery of Angels, or by some other meanes: *No man*] It is likely, that it was done to take quite away all occasion of superstition, and Idolatry, See Jude 9.

V.7. *His eye*] By divine miracle, Deuteronomy 8.4. Joshua 14.11. It may also be that the use of Manna did somewhat helpe towards it; it being an exquisitely pure kind of food, of an aereall, and not very corruptible substance: *Naturall force*] Hebrew greennesse, that is to say, a fresh, and thriving constitution of body, as Psa. 92.4.

V.8. *So the dayes*] In this moderate length of time was this mourning ended, which amongst other nations, was much prolonged for such kind of persons, see Gen. 50.3.

V.9. *Of the Spirit*] Of a supernaturall gift, and infused with wisdome, under which are comprehended all the vertues belonging to a heroicall and excelling soule: See 1 Kings 3.9,12. *Had laid*] For a signe and sacred meanes of that divine infusion of the holy Ghost into him: the Lord going along with the ceremony, with his internall operation, according to the true property of all Sacraments.

V.10. *whom*] With whom God hath parleyed, and to whom he hath communicated himselfe, by a cleare and ocular representation, without any abstraction or oppression of the senses, without any doubtfull speeches, visions, dreams, or other hidden meanes: See Numbers, Chapter 12. verses 6, 8.

V.12. *Hand*] Operations of Divine and Omnipotent power, which did accompany Moses his Ministery: See Deuteronomy Chapter 4. verse 34, and 7.19.

THE

THE BOOK OF JOSHVA.

THE ARGVMENT.

IOshua, *who very likely did by divine inspiration write, and compose this Historie, and joyned it by way of appendix to the Originall volums of* Moses *his bookes, kept by the Priests in the Tabernacle: Sets down in it how that he being whilest* Moses *yet lived, appointed and consecrated his successor after his death, entered upon the conduct of Gods people, being instructed and strengthened by Gods own Word, and authorized by his miraculous and glorious power which accompanied him, and accepted, and acknowledged by the generall consent of the people. And afterwards how he passed over Iordan; and after he was come into the land of promise, he again sanctified and purged the people, putting Circumcision in practice again, which had been intermitted in their pilgrimage in the wildernesse. After which, the people beginning to enjoy the fruits of the land, Manna ceased. And the Son of God appearing corporally to* Ioshua, *assured him of his conduct and power; through which, he in six years conquered with armed hand, the Land of Canaan, destroyed the accursed Nations and Kings, according to Gods Commandement; and afterwards divided the Land amongst the nine Tribes and a halfe, which had not received their inheritance beyond Iordan; appointed the Priests and Levites, Cities for their habitations; setled Gods Tabernacle in Shiloh, observed punctually all things which were appointed and set down by* Moses; *and preserved Gods service in its puritie: and finally established the estate of the Common-wealth of Israel; and put the people into the free, peaceable, and secure possession of the Countrey: Save only that there remained some remainders of the* Canaanites *for a certain time, for a triall, and exercise of the people. And in all this* Ioshua, *according to the resemblance of the name, was a figure of* Iesus Christ, *who through his righteousnes hath obtained the Kingdome of heaven for his Church; and by his power and conquests, brings it into the possession thereof: having destroyed all her spirituall enemies, and accomplished the great worke of Salvation; which* Moses *with his Law, had but only directed, and prepared. And if there be yet any remainder of sin in the faithfull, and that the world, and the devill hath yet any power against them, it is but only to exercise a continuall combat during this life, with a promise of full liberty, victory and peace in the life everlasting. And at last* Ioshua *having solemnly renewed Gods Covenant with the people, and taken from them a promise of sincere obedience, dieth quietly in a full old age.*

ANNOTATIONS.

CHAP. I. VERS. 4.

The great Sea] Namely, the Mediterranean Sea, opposed to the petty seas or lakes of Palestina, Num. 34.6.

V.8. *Thy way*] All thy actions, counsels, enterprises and businesses.

V.17 *Only the Lord*] Words of a vow for Josua, or an exhortation unto him to cause him to make himselfe capable of Gods continuall assistance.

CHAP. II. VERS. 1.

Sittim] See of this place, Numbers 25.1. and 33.49. *An Harlots house*] The Hebrew word may also signifie a common lodger, but Hebrewes 11.31. Ja. 2 25. she is plainly called harlot: *Lodged*] they went in there, to passe away the night.

V.4. *I wist not*] See concerning these profitable and officious avoydings of the truth of a narration, which is not necessary to be declared upon, Exodus chapter 3.19.

V.6. *The roofe*] Which was made like a terrace, leades, or flat roofe, according to the custome of those places.

V.7. *Fords*] Places where they passed over the water, by meanes of bridges, or boates, or where they waded over.

V.8. *They we laid*] In the place where she had hid them.

V.9. *I know*] Rahab might have heard Gods promises spoken of: but that she so firmely perswadeth her selfe that they will come to passe, did proceed from an internall motion from God: See Exod. 15.14.

V.12. *A true token*] Of a loyall and inviolable safeguard, as the line was, v.18.

V.14. *Our life for yours*] Even with the hazard of our owne lives we will safeguard you from all violence.

V.15. *Upon the town wall*] The Italian hath it, *Belonged to the wall*] The City wall made the backe part of the house, and in that part Rahab dwelt.

V.19. *His bloud*] He alone shall be guilty of his own death, because he would not make use of the place of safety, which we appoint you: *Shall be on*] Wee will answer for it in our own persons before God, whom we call for a judge and avenger of the disloyalty, if we should use any in this kind against you.

CHAP. III. VERS. 2.

Three dayes] It seemeth they are the same three dayes that are spoken of, Jos. 1.11.

V.3. *when ye see*] See Num. 10.33.

V.4. *That ye may know*] This hath a relation to what was spoken in the precedent verse, concerning the following of the Arke, which questionlesse was still guided by the pillar of cloud, as Numbers chap. 9 verse 17.

V.5. *Sanctifie*] Namely by spirituall, and ceremoniall purifications: by abstinences, religious mindes, and acts of devotion, for a preparative to see a miraculous effect of Gods presence: See Exo. 19.10. Num 11.18. Jos. 7.13.

V.6. *Take up*] See Num. 4.15.

V.7. *Magnifie thee*] Accompanying thy ministery with my miraculous power.

V.13. *And the waters*] The course of the river being cut off, the water below will all run away, leaving the bottome dry to make a large passage for the people, and the waters above shall stand still, standing up in an heape for a time without overflowing the countrey.

V.15 *Over-floweth*] Ordinarily every yeare, through the melting of the snow from the neighbouring mountaines, or by some other meanes. Now this makes the miracle so much the greater in this place: *The time*] which was the time of this passing over, see Jos. 4.19. and 5.10. For harvest in that countrey began at Easter: See Lev. 23.10. Deut. 16.9.

V.16. *Zaretan*] A City of the Tribe of Ephraim, 1 King. 4. 12. and 7.46. *The salt sea*] That is the lake of Sodom, see Gen. 14.3. Num. 34.3.

V.17. *were passed*] This second passage through the waters dried up by miracle, after them of the read sea, is a figure of the faithfuls last passage into the Kingdome of heaven, through corporall death, which is no way dangerous for them, after they have gone through the first, in which through baptisme and the regeneration

ration thereof, they have renounced the world, and are entred into the Communion of Christ and his Church.

CHAP. IV. Vers. 3.

Lodging place] Which was Gilgal, v. 19, 20.

V. 7. *Before*] As it were to give way & passage.

V. 10. *According to*] Which briefly was nothing else, but that he should be a faithfull reporter and executioner of what God should command him.

V. 13. *Before the Lord*] Before the Arke, which was a signe of Gods presence, Num: 32. 20.

V. 19. *Gilgal*] A place so called by anticipation: see Jos. 5 9.

CHAP. V. Vers. 2.

Knives] Or flints sharpened for that use; *Again*] For Circumcision had beene intermitted in the desert, upon some unknown occasion: Peradventure by the wil of God, to punish the peoples revolt, Num. 14. Or peradventure through a prophane carelessenes of the people, which God punished, by suffering them to go on in their sin, without admonishing or reproving them for it: *Circumcise*] take order that Circumcision be used again amongst the people.

V. 3. *Of the fore-skinnes*] A name given to the hill, by reason of this that was done there.

V. 7. *He raised up*] Caused a new people to be borne with whom renewing his Covenant, and willing to reassure his promises unto them, concerning the possession of the land of promise, he would have the Sacrament of the Covenant also reestablished.

V. 8. *Whole*] As Genesis, 34. 25.

V. 9. The reproach] The people was infected with a great deale of idolatry and profanenesse through their long abode in Egypt, Lev. 18. 3. Jos. 24. 14. Ezech. 20. 7. and 23. 3, 9. wherefore God had taken away the honorable signe of his Covenant from them, suffering them to were their fore-skinns, which was a shame amongst the Israelites, Gen. 34. 14. But now renewing of his Covenant, he pardoned and blotted out all that was past, and the people on the other side were bound to forsake their foresaid sins, see 1 Mac. 4. 58. *Gilgal*] that is to say, discharging or taking away.

V. 10. Of the month] The first month, Jos. 4. 19.

V. 11. Of the old corne] The Italian, *Of the Corne*] of the new harvest after they had presented unto the Lord the first fruits, as it was appointed, Lev. 23. 10, 14. 16.

V. 13. A man] That was the Son of God in humane shape, which he diverse times tooke upon him as it were for a frequent preamble of his incarnation. For it was he, as may appeare by Joshuas religious adoration, and his acceptance of it, which a created Angell would have refused, Rev. 19. 10 and 22. 9. and by that is spoken, v. 15.

V. 14. Of the host] Namely of all the Angels, which fight for the Church, and also of the Militant Church, See Exodus chapter 23. verse 20. Daniel chapter 10. v. 13. 21. and 12, 1. Revelations chapter 12. verse 7. and 19. 11, 14. *Now come*] This apparition is a signe unto thee, that I am even now going to employ my self in this my calling, fighting with, and overcomming mine enemies for thee: whereas heretofore I have only shewed my selfe a peaceable conducter of my people: *What saith*] words of admiration, or a question: what will it please you to command me?

CHAP. VI. Verse 1.

Straitly shut up] The Italian, *Shut and barred up*] The gates were not only shut as they were ordinarily, but strengthened with rampires and fences, as in danger of war.

V. 2. The Lord] Which was the Son of God himself and head of the aforesaid army: *Men*] Those which defend it, the men of war.

V. 4. Trumpets of rammes hornes] The Italian, *Trumpets that sound sounds of joy*] distinguished by these words from Trumpets of strife and warre, whereof God would not have any signe or token be in this assault, but only of rejoycing, and of the triumph of Faith, which is the victorie of the Church.

V. 5 A long blast] Not in quavering and broken sounds, but with an equall sound, as they use to do at the end of the sound, to shew an accomplishment of the victory of Faith; *Flat*] ruining themselves even from the very foundation.

V. 9. Rereward] Of which see Num. 10. 25.

V. 10. Nor make] Wi h cries, or military noises.

V. 15. Seven times] In signe that the perseverance, and continuance in Faith, and the actions thereof, at last obtaine the victory, and that the neerer the end of the combate is; the more ought the faithfull man to be diligent and labourseme therein.

V. 17. Accursed] All that may be destroyed, let it be destroyed to the honour of God, forbidding straightly to touch any thing: and those mettals which can not be consumed by fire, let them be consecrated to his Service: See Leviticus chapter 27. verse 28. Now a General might thus vow unto God the destruction of persons and Cities: And Joshua did so by Jericho, as it were to offer the first fruits of the Land of Canaan to the Lord: See Numbers chapter 24. verse 20.

V. 18. Make the Campe] That ye be not the occasion, wherefore God should destroy the whole Camp, as that thing which is stollen away from him should have been, Deu. 7. 26.

V.19. *Shall come into*] Shall be laid up in the Tabernacle to be employd in Gods service, see Num. 31.54. these holy treasures are often made mention of.

V.21. *Destroyed*] This execution and the like, being grounded upon Gods expresse command, Deu. 20.16. admit no contradiction or humane sense.

V.23. *Her kindred*] Her next kinsfolkes, which were all come into her house: *And left them*] as uncleane things, until they were purified according to the Law, Num. 31.19. to be afterwards incorporated amongst Gods people: by instructing, Profession, Circumcision, &c.

V.25. *Dwelleth*] being also married into the Tribe of Judah to Salmon, the son of Nahasson.

V.26. *Adjured them*] The Italian, *Caused an oath to be sworne*] By which the people submitted themselves and their posterity to the execrations pronounced by Joshua by divine authority and inspiration: *To his first borne*] Shall be punished for his presumption, by the death of his two sons, as the event confirmed it, 1 Kings 16.34.

CHAP. VII. VERS. 1.

The children] One of them, whose misdeed was imputed to all the people, untill such time as by diligent enquiry and just punishment, they were justified, and the offence purged, vers. 12. *Achan*] called Achar also, 1 Chron. 2.7. *Zabdi*] who is also called Zimri, 1 Chro. 2.6.

V.2. *Go up*] For out of the plaine of Jericho, they went towards the mountainous places of the Country.

V.6. *Put dust*] A ceremony used in great mournings, and lamentations, 1 Sam. 4.12. 2 Sam. 13.19. Neh. 9.1. Job 2.12. Now Joshuas grief was not for the small number of the people which was lost, but because it was a signe of Gods wrath, because he favored not this enterprise according to his promise, and might thereby turne the peoples hearts from believing, and cause them to faint.

V.7. *Would to God*] There is some excesse in this wish, contrary to Gods expresse command, but the generall sense is good: It had been better for us to have had lesse land, and fewer goods, and that thy name had not been exposed to the blasphemies of thine enemies, through these accidents, if thou wilt suffer them.

V.9. *What wilt thou do*] How is it possible that thy great glory should not be disabled by this our losse? Exo. 32. 2. Num. 14 13.

V.11. *My Covenant*] The command which they had accepted of, with a voluntary submission to the punishment.

V.12. *They were*] by this offence they have made themselves guilty of the same destruction, to which the accursed thing was condemned: *The accursed*] man who is guilty thereof, and is thereby become accursed himselfe.

V.13. *Sanctifie*] Prepare them by ceremoniall purifications, abstinences, prayers and devotions, to appeare before God, that the offender being discovered and punished, the people may be freed from the offence, see Jos. 3.5.

V.14. *To your tribes*] See concerning this chusing out, and severing the people, upon Exo. 6.14. *Taketh*] which shall be drawn by lot, or pointed out some other way, not specified, whereby that tribe may be stayed untill the offender be found out, the other tribes being sent away free.

V.15. *That is taken*] That is discovered to be guilty of it: *Be burnt*] as the accursed things ought to be, Deu. 13.16.

V.17. *Man by man*] By poll, the heads of families, which descended from Zara, Gen. 38.30.

V.19. *Give*] Humble thy selfe before him by a sincere confession; acknowledging him to be the searcher of the hearts, the witnesse of all secret facts, and the judger of sins, 1 Sam. 6.5. Jer 13.16. Joh. 9.34.

V.23. *Laid them out*] This phrase seemeth to shew some detestation, *Before the Lord*] before the Arke of God, where this solemn act was done.

V.24. *Of Achor*] Of trouble, so called by reason of this accident, v.26.

V.25. *Stoned them*] An extreame severity for example, which nevertheless admitteth no complaint, seeing God was author thereof, whose judgements are always just, though incomprehensible and beyond all human reason.

V.26. *Raised*] According to the custome, over the bodies of them, which died ignominiously, Jos. 8.29. 2 Sam. 18, 17. Lam. 3.53.

CHAP. VIII. VERS. 7.

Then] When I shall give you a signall.

V.12. *Five thousand*] Whether they were other ambushes laid in another place, to make the execution so much the surer, or whether he chose these five thousand out of the thirty thousand which were spoken of before, when he was in the place, to make the adventure so much the easier.

V.13. *Joshua went*] Drawing neere the city with the body of his army.

V.14. *At a time appointed*] From all parts of the city at once.

V.19. *As soon as he*] Whether that Joshua stood in a place where the ambushment might see this signall, or whether upon this stretching out of his hand, he people raised a cry, to give them, which lay in ambush, notice of it.

V.20. *They had*] Being inclosed betweene the city, and the campe, before and behind.

V.24. *Smote it*] The remnant of the men, the women and little children.

V.26

V. 26 *Drew not*] he did not make the retreat to be sounded.

V. 29 *Assoon as*] According to the Law Deut 21. 22,23. Jos. 10 26,27. *Raise*] See Jos. 7. 26.

V. 32 *A copy*] As Deut. 17 18. Others expound it the repetition of the Law, meaning Deuteron. or a summarie thereof.

V. 33. *Should blesse*] And also denounce the curses opposite unto them, Deut. 27. 12,13. *The first time*] These words are added in the Italian, and are not in the English. After the comming into the Land of Canaan; for this was to be done once in seven years together, with the publike reading of the Law, Deut. 31, 10. yet not with any speciall restraint to these places.

CHAP. IX. Vers. 1.

Of the great sea] That is to say, of the Mediterranean sea.

V. 4. *They did work wilily*] to provide for their owne safeties by deceit, as the others did by strength.

V. 7 *Ye dwell*] You are of the people of this countrey, which God hath given us, with whom God hath forbidden to make any Covenant, Exodus 23. 32.

V. 8. *Thy servants*] Not thine enemies, as the other Canaanites are.

V. 11 *We are*] Wee will take our Law from you, and accept of such conditions as you shall propound to us: amongst which it is to be imagined, the first was, that they should embrace the true religion, and the pure service of God.

V. 14. *The men*] Namely the chief of Israel. *Took*] as accepting this for a proof of their saying, without enquiring of the Lord by Urim and Thummim, Num. 27. 21.

V. 19 *We have sworn*] See how this Oath was broken by Saul, and how hee was punished for it, 2 Sam. 21.

V. 20 *This we will doe*] That is specified in the next verse. *Wrath*] of God, the revenger of perjury.

V. 21. *Hewers*] Subject together with their whole posterity to doe these base offices belonging to strangers, Deut. 29 11. For all the sacrifices, and all the service of Gods house. It seemeth these are they which afterwards were called Nethinims, 1 Chron. 9. 2. Ezr. 8, 43. confirmed in these offices by David. Ezr 8. 20.

V. 23 *Cursed*] Gods generall curse upon all the people of Canaan, would require that you should be destroyed as the rest: but by reason of the Oath which hath been made unto you this curse shall bee only to slavery, and not to death.

V. 27 *For the Congregation*] To doe these works belonging to the service of God, which otherwise was imposed upon the people to doe.

CHAP. X. Vers. 1.

And they were] Had taken their part, were of their Religion, and lived amongst them: and may be, they were already employed in that service whereunto they were doomed.

V. 12 *Then spake*] Desiring him to doe the ensuing miracle; and after that he was heard and was certified by some unknown means of Gods will, he commanded the Sun to stand still; *stand thou still*] In the same place of heaven as thou art in now, that we be in Gibeon. *And thou*] It seemeth he spake this towards evening: having by the benefit of the dayes length followed the enemies as far as Ajalon, and being desirous to goe yet further, he desired the Moon, being up, to stand still also, to favour with her light the pursuit of the victory all the night.

V. 13. *And the sun*] See the like miracle 2 Kin. 20. 10, 11. *Of Jasher*] The Italian hath it, *Of the upright*] or of the right, as 2 Sam. 1. 18. The subject, nor the Author of this book is not knowne, being lost, as many other History books were. See upon Num. 21. 14.

V. 16. *Fled*] Whilst Joshua followed the victory.

V. 21. *At Makkedah*] Where the Armies campe was; but after the end of the victory, they all returned to the great camp where all the people were, who remained still in Gilgal, v. 15. 43. *None moved*] None durst assault them, or offer them the least injury. See Exod. 11. 7.

V. 24. *Put your feet*] For a disgrace; and to shew that he had quite subdued them.

V. 26 *Until the evening*] according to the Law, Deu. 21, 22. Jos. 8. 29.

V. 41. *Goshen*] The name of a City in the land of Canaan. Jos. 15. 51.

CHAP. XI. Vers. 2.

Chinneroth] It was that Countrey which was by the lake of Geneza reth, where the City called Cinnereth was, Deuteron 3. 17. *Dor*] A City and Countrey which afterwards fell to the Tribe of Manasseh, Jos. 17. 11.

V. 2 *Hermon*] The name of a hill towards the North part of Palestine. *Mizpeh*] A city, whereof see Gen. 31 49.

V. 6 *Thou shalt hough*] God did never allow his people to make such great preparation of warlike instruments, because they should believe and hope only in his ayd. See Deuter. 17. 16. 2 Samuel 8, 4. Psalme 147. 10.

V. 8 *Misrephothmaim*, The Italian, *The hot waters*] Some have thought them to be Saltpits, where they boyled salt: And some waters belonging to glasse-making.

V. 10

V. 10 *The King*] Be it either that, Jabin, verse the first, was gotten into his City, being escaped out of the battaile; or that being slaine there, the people of Hasor had suddenly created another King for the defence of the chief City.

V. 17 *Halak*] That is to say smooth, or a bare rock, without herb or trees.

V. 21 *Anakims*] A race of Giants, Num. 13. 33. Deu. 1. 28. *Of Israel*] Of the other tribes beside Judah: for even in those dayes Judah was distinguished from the other tribes, by his power and preheminence.

V. 22 *In Gaza*] These were of the Philistims Cities which were not conquered at the same time.

CHAP. XII. Vers. 8.

South Countrey] The Hebrew word may also bee understood of great Lands, as the precedent word wildernesse, of a Countrey of pastures.

CHAP. XIII. Vers. 2.

Geshuri] A people towards the North of Palestina.

V. 3 *Sihor*] Which was the Torrent of Egypt, Numbers 34. 5. *which is counted*] though the Philistims came not out of Canaan, Genesis 10. 14. yet was that Countrey which they possessed themselves of, held to be part of Canaan, and was comprehended within Gods gift, given to his people. *The Avites*] Which had anciently possessed that countrey, which afterwards was taken by the Philistims, who chased out the old inhabitants, Deuteron. 2. 23. But peradventure some remnant of them remained in some part of that Countrey from whom it retained the name.

V. 4 *From the south*] He would say that upon all the coast of the Mediterranean sea, from the South, where the Philistims were, to the North, where the Sidonians were, remained the Canaanites. *Amorites*; these were some Northern Amorites, of which see Judg. 1. 34.

V. 5. *Gbiblites*] People neare Sidon, whose City or Countrey was called Ghebal, Psal. 83. 7. Ezec. 27. 9. 40.

V. 6 *Divide thou it*] Though these Countries are not yet conquered, doe thou nevertheless divide them amongst the Tribes, for I will give them the possession thereof in their due ime. See the first chap. of Judges

V. 11 *Border*] Of which they had onely received the right from Moses, and not the possession, as appeares by v. 2. and 13. that they had it not yet in Iosh̃a's time.

V. 12 *The remnant of the Giants*] The Italian *Rabaims*] or Giants.

V. 14 *The sacrifices*] The portions thereof assigned to the Priests, and under these kinds of Offerings are contained all other kinds which were given to the Levites, Num. 18. 8. 20. 24.

V. 15. *According to*] Proportioning the quantity of land to the number of the families, or assigning to every family its part.

V. 23 *The border*] See how this ought to bee understood, Num. 34. 6.

V. 25 *The children*] God had forbiddn the taking of any parcel of the Ammonites lands from them, Deuteron. 2. 19. Whereby it may bee presumed that this halfe was already taken, and possessed by Sihon, as a part of Moab was, Numbers, chapter 21. verse 26.

V. 31 *To the one halfe*] The other half had its share on this side Jordan, Jos. 17. 2. 5.

CHAP. XIV. Vers. 2.

By Lot] Wherein they proceeded in this kinde: All the countrey being divided into so many parts as there were Tribes: When the lot was drawn for one Tribe, in such, or such a countrey, according as the number of that Tribe was, great or small; so the portion of it was either enlarged or restrayned. See Num. 26. 55.

V. 4 *For the*] This is added to shew how two Tribes and a halfe being provided for of shares beyond Iordan, and the Tribe of Levi being to have no inheritance, there could be yet nine Tribes and a halfe to provide for, Iacob having left but twelve sons in all; and that was by reason that the posterity of two of Iosephs children made two Tribes 1 Chr. 5. 1, 2. according to Iacobs order. Gen. chapter 48. verse 5.

V. 6 *Came*] To second Calebs demand, by their consent or intercession.

V. 9 *Moses*] By Gods own will declared, Nu. 14. 24. *whereon*] See how that ought to be understood upon Num. 13. 30.

V. 10 *Forty and five*] Seeing that word was spoken two years after the comming out of Egypt, and that after that the people had wandered eight and thirty years in the wilderneſſe, Deut. 2. 14. it is manifest that this was the seventh yeare after the comming into the land of Canaan: and from hence we may see that six whole yeares went to the conquering of it. *wandred*] was constrayned by Gods command to go back into the wilderneſſe, Num. 14 25.

V. 11 *I am*] Caleb speaketh this to celebrate Gods miraculous benefit, like unto that which is spoken of Moses, Deut. 34. 7. and to shew that he was yet able

to

to conquer the countrey which hee required, which was yet possessed by the Anakites, the overcomming of which nation he had in Moses his time assured.

V. 12 *This mountaine*] or mountainous Countrey. *If so be*] These are no termes of distrust but of modesty and submission to Gods will, for the time and meanes.

V. 13 *Hebron*] See Ios. 15.13. Iudg. 1.20. Now this is to be understood of the territory of Hebron, and Cities of that Countrey; because that the City it selfe was given to the Priests, Ios. 21, 11. 1 Chron. 6. 55, 56.

V. 14. *Caleb*] And to his posterity.

CHAP. XV. VERS. 1.

By their] As every Tribe was divided into families, and into houshelds, according to the number and greatnesse of which, was proportioned the share of land which was awarded unto them.

V. 2. *Salt sea*] The lake of Sodom, sulphurous, and bituminous, contrary to other lakes of fresh water, which were in Palestine.

V. 4 *The sea*] Namely, the Mediterranean sea.

V. 5 *Vnto the end*] Where it went out into the lake of Sodom.

V. 6 *Bohan*] Iudah did no way border upon Reuben; wherefore it is likely this stone was so called, for some other unknown reason.

V. 8 *That lyeth*] Namely, the foresaid mountaine.

V. 10 *Seir*] This Seir being in the middle of the land of Iudah, can by no meanes be Seir of the Idumeans.

V. 12 *And the coast thereof*] See upon Numbers 34. 6.

V. 14 *The children*] That is to say, they were of his posterity. Now under the name of these three giants may be comprehended the whole race of them which dwelt in that City.

V. 15 *He went up*] The taking of this city hath been already described, Ios. 10. 38. and therefore this seemeth to be but onely a repetition of the same history, to shew who was chiefe in that enterprise: namely Othniel, and what was the occasion of it.

V 18. *A field*] A free hold, as an addition of reward: for otherwise the daughters had no part in the inheritance. *Lighted*] The Italian hath it, *She cast her self down*] at her fathers feet, as intending to make some particular request to him.

V. 19 *A south land*] The Italian, *A drye land*] Hebrew a South land, exposed to the scorching of that aspect. *Give me*] Ioyne unto this field or inheritance, which my Husband hath desired of thee, other Lands adjoyning, which have water in them, that wee may water it, and make it fruitfull.

V. 32 *Twenty and nine*] the afore-named Cities are six and thirty, but seven of them were given to the tribe of Simeon, Ioshua, chapter 19. verse 1.

V. 36 *Gederothaim*] This city seemeth to bee but onely an addition to the preceedent, as if one should say *Gedrah* the double; for otherwise in stead of fourteen cities there would be fifteen.

V. 47 *And the border*] See upon Numbers, chap. 34. 6.

V. 63 *could not*] God whose Oracle was enquired of in all enterprises, did not suffer them, or did not give them the power, and opportunity according to the prediction, Deuteronomy chapt. 7. verse 22. onely to try and exercise the people, Iudg. 3. 3. 45. *Drive them out*] Wholly; because that one part of Ierusalem was taken by the tribe of Iudah, Iudg. 1. 8. But there remained yet the rock of Sion, and one part of the city which David tooke in his time: 2 Samuel, chapter 5. verse 7.

CHAP. XVI. VERS. 1.

By Iericho] See Numb. 22. 1. *The water*] It might be some particular place called by this name, which is specified, because that the Easterne border of the Ephramites, did not extend it self all along that part of Iordan, which carried the name of Iericho; yea, onely to this place, as it appeareth in the eighteenth chapter of Ioshua, and the twelfth verse. From the bounds of Benjamin, which bordered with Ephraim.

V. 4 *Manasseh*] The halfe of this tribe, which had not had its share beyond Iordan.

V. 5 *On the east side*] Namely, on the North-east side.

V. 7 *To Iericho*] Within the Territories thereof; for otherwise the city of Iericho fell to Benjamins lot, Ioshua the eighteenth chapter, and the one and twentieth verse.

CHAP. XVII. VERS. 1.

For he was] Though hee was the first borne; yet Ephraim which was the youngest was preferred by Iacobs appoyntment: Genesis the eight and fortieth chapter, verse the tenth. As well in dignity, being first drawne in the division; As also in great largenesse of Countrey, proportioned to the greater Number of

Ephraim's

Ephraims issue. *Because he was*] Wherefore they freely atchieved the conquest of the land, which Moses had given them, Numbers 32. 39. and for the same reason they were chosen by him to inhabite in that place, to stand as it were in defence of that dangerous frontier. *Gilead*] The one halfe of it, as it appeareth, Deuteronomy chapter 3. verse 12, 13.

V. 2 *By their*] Whereof each one was a head of a nation which carried their name.

V. 5 *Ten portions*] Five for the five brothers, verse the second, and five more for the five daughters of Zelophehad, the son of Hefer, who was the sixth brother.

V. 6 *The Daughters*] In this Tribe the division was not made onely according to the number of the males as in other Tribes, but also of the females.

V. 10 *Met together*] The Italian, *Bordered*] These two Tribes descending both from one Patriarch Joseph, being joyned together; for otherwise if you did divide them, Manasseh bordered upon the other two tribes.

V. 11 *The Inhabitants*] who because they could not be driven out, were brought into bondage, as it is said afterwards.

V. 12 *Would dwell*] Resolved to stand upon their owne defence; to be admitted to capitulation, that they might dwell in their owne Cities.

V. 14 *The children*] Namely of the two Tribes, Ephraim and Manasseh. *Que loi*] They did indeed receive two severall portions; but they would say, that they both were worth but one, in regard of their great multitude.: and that one of their tribes was sufficient to people them both: especially seeing that a great part thereof was yet enjoyed, and possessed by the Canaanites.

V. 15 *To the wood Country*] It was some great wood between these two tribes.

V. 16. *The hill*] The hilly part which wee have hitherto conquered: and as for the plaine, the Canaanites have the advantage of us, by reason of their warre Charets; Judges 1. 19. and 4. 3. *Of Iron*] It was thought they were Charets for warre; the axle trees armed with Iron-hooks, and trimmed up every where with Iron, both for offence, and defence.

V. 17 *Thou shalt not have*] As there is good reason thou shouldest have as much land as two Tribes, so thou must employ a double strength in conquering of it.

V. 18 *For it is*] The Italian, *If it be*] If the rest of the country be a wood, the best remedy is to cut it. *Thou shalt drive out*] with the help of God which will not faile thee; so that thou employest thy life in it valiantly, and put thy confidence in him, and his promises.

CHAP. XVIII. VERS. 4.

Describe it] Thou shalt take a note of the countrey, and of the situation of it, the bignesse of it, and number of the Cities, and Castles, to make the shares equall.

V. 6 *Ye shall therefore*] Joshua's words to the Deputies which were already chosen. *The Lord*] that is to say, before the Ark.

V. 7 *The Priest-hood*] They have their portions assigned them, out of the things which are offered and consecrated to God, in recompence of their service.

V. 19 *The North bay*] The salt sea, or lake of Sodome, stretched it self from the North and South, and at the two heads, it did restraine it selfe into two great poynts; whereof the Northern was the end of the Land of Benjamin, and the Southerne one, of that of Judah, Josh. chapter 15. verse 2, and the mouth of Jordan, which went out into this lake was Southernly, in regard of the head thereof, which was northerly.

CHAP. XIX. VERS. 2.

Beer-sheba] This City, and that which followeth next, were both but one City, divided by some river or wall; otherwise in stead of thirteen Cities, there would bee fourteen. See 1 Chronicles 4. 28.

V. 9. *The Inheritance*] See upon Josh. chap. 15. verse 32.

V. 11 *The River*] Called Kishon. Judg. chap. 4 verse 7.

V. 15 *Bethlehem*] This is another City of the same name as that which was in Judah, where the Lord was borne, yet it is not the same. *Twelve*] the whole number of the Cities which are named, is sixteen. But we must imagine, that amongst this number there were some which were not of Simeons portion, but did onely border upon it.

V. 27 *Cabul*] This is not the name of a City, for then in stead of two and twenty, there would be three and twenty: but it is the name of some Country lying in the outermost bounds of Palestina, 1 Kings 9. 13.

V. 34 *To Iudah*] Jordan was the Eastern border of this tribe, and of all the rest of the Tribes which lay upon it, untill it came to Judah.

V. 38. *Nineteen*] See how this number must be understood upon v. 2 15.

V. 47. *Went up*] That is to say afterwards, After

After the death of Joshua, Judges 18. where Lesem is called Lais, which was at the Northerne end of the Countrey: whereby Dan is after set downe for the northerne head, opposite to Beer-sheba the southern head.

V. 50. *Built*] Repaired it from the ruines of the warres, increaseth it, and made it fitting for his own use.

CHAP. XX. VERS. 1.

Spake] In a sensible apparition, as Jos. 5.14. or in a prophetick revelation.

V. 4 *His cause*] The true relation of the fact, for his owne justification. *Take him*] Namely, if they doe not find him guilty of wilfull murther.

V. 8 *Assigned*] Confirmed and ratified, that which was already appointed by Moses, Deuteronomy 4.43.

V. 9 *Untill hee*] Till that after the death of the high Priest, he did present himselfe before the great assembly of the people, to be re-established in his owne house, under the security of publike protestation, after his innocence was made knowne, and the avengers wrath abated and qualified.

CHAP. XXI. VERS. 11.

Of Anak] The Italian hath it, *Anac*] commonly called *Anak*.

V. 12 *The fields*] Beyond the two thousand cubits, specified, Num. 35. 5.

V. 16. *Two Tribes*] Namely, Judah, and Simeon, verse 9.

V. 27 *The other halfe Tribe*] Besides that half which had its share beyond Jordan.

CHAP. XXII. VERS. 3.

These many dayes] See upon Jos. 14.10.

V. 8. *with your brethren*] With those of your Tribes, which stayed behind for the safeguard of the countrey, according to Moses his order, Num. 31.27 see 1 Sam. 30.24.

V. 10 *To the borders*] Others, to the bounds; Others doe keep the Hebrew word Gheliloth, as it were a proper name, as Jos. 18.17.

V. 11 *At the passage*] The Italian, *On the side of*] On this side Iordan, in the other Tribes Countrey.

V. 14 *Each chiefe house*] Namely, the chief in every Tribe: Now the halfe Tribe of Manasseh, which was on this side Iordan, is here set downe for a whole tribe.

V. 16 *Rebell*] For as much as this Altar had been built to offer ordinary Sacrifices upon, as it was very likely, seeing it was not slightly built, as your extraordinary Altars were, which were not built to endure, Exodus 20. 24, 25. It would have beene a mark and occasion of Schisme, and division in the Church, and a disobedience and alienation from Gods true service, which was not acceptable to him, but onely upon one altar. Deut. 12.26,27. for a figure of Christ his Crosse, which was the onely true Altar.

V. 17 *From which*] For many which were guilty thereof, whom God spared at that time when the evill was committed, did notwithstanding suffer for it many yeares after, as Numbers, chap. 14. vers. 20, 22.

V. 19 *Be unclean*] In your judgement and opinion, as having not in it the holy signes of Gods presence in the instruments of his service. *Of the Lord*] Which the Lord hath acquired, and consecrated to himselfe for his Churches habitation, and a place of the signes of his presence, such as the Altar, the Tabernacle, and the Arke were. *Against us*] Severing your selves from the communion of the Church: in which alone is the true service of God, and the participation of his grace and Covenant.

V. 20 *wrath*] The discomfiture before Ai, Iosh. chapter 7. verse 5. *That man*] Namely, the thirty men which were slaine by the enemies, and the whole family of Achan, which was put to death with him, causeth us to feare, lest all Israel bee entangled in the punishment of your sin.

V. 24 *What have you to doe*] You are not of Gods people, being separated from the holy land by the river of Iordan.

V. 25. *Make our children*] They might coole their zeale in the service which is yielded unto him in the place which he hath chosen, and consecrated.

V. 26 *Build us*] By graving some inscription upon it, or keeping in our treasurie of Monuments, some publike record, when, by whom, or to what end that Altar was built.

V. 27 *Before him*] Before the Ark, the place by him chosen, to shew his presence in grace and power.

V. 31 *Among us*] With his grace and blessing, by not suffering so grosse an abuse. *Delivered*] Have not drawne upon them, some severe judgement of God.

V. 34 *Ed*] We have so set it up in the middest of the Tribes, which are on both sides Iordan, for a token, that we doe all equally acknowledge, and worship the same God, whom we all can, ought, and will serve in his Temple.

CHAP. XXIII. Vers. 4.

That remaine] Whose country hath not yet been conquered.

V. 7 *Come not among*] You joyne not your selves carnally with them in marriages, or otherwise. *Cause to sweare*] The Italian, *Use them in oathes*] in oathes which you shall make of your selves, or swear them at other mens requests.

V. 8. *As ye have done*] Since you came into the Land of Canaan, under my conduct.

V. 11 *To your selves*] The Italian, *Upon your soules*] as you tender the welfare of your owne persons, and especially the salvation of your soules. Or upon paine of most grievous punishment upon your persons.

V. 14 *I am going*] I shall shortly dye: 2 Kings 2. 2. as it is appointed for all men once to dye. Hebr. 9. 27.

CHAP. XXIV. Vers. 1.

Sichem] In Silo, which was within the Territories of Shechem, where the Tabernacle and the Arke were.

V. 2 *The flood*] Namely Euphrates.

V. 3 *Multiplyed*] By Hagar, and Keturah. *Gave him*] For heire, and partaker of my Covenant by speciall grace and power.

V. 10 *Out of his hand*] Namely Balak.

V. 12 *The two*] Sihon and Og.

V. 15 *And if*] This is spoken not to free the people from their service to God, but to trye them, and binde them more strictly unto him, as having chosen him to bee their God of their owne free will, and so come within his Covenant; as your pleasingest bonds are the strongest. See Ruth chapter 1. verse 8. 2 Kings chap. 18. verse 21. Psal. 119. verse 173. Prov. chap. 1. verse 29. Ezech. chap. 20. ver. 39.

V. 19 *Ye cannot*] Take care what you promise, because you must religiously observe it, and one can hardly hope for that at your hands, knowing your naturall rebellion, and inclination to Idolatry, which will provoke Gods wrath.

V. 23 *Among*] Who representing Gods person, in the quality of his servant, and in his name renewed and confirmed his Covenant with the people.

V. 26 *In the Book*] Joyning it by Gods order and inspiration to the book of the Law written by Moses. Deuteronomy, chapter 31. verse 9. 26. *Set it up*] As the custome of those dayes was, to set up such stones or pillars for signes and monuments either with, or without inscriptions, Genesis chap. 28. verse 18. and chap. 31. verse 45. and chapter 35. verse 14. Exodus, chapter 24. verse 4. Deuteron. chap. 27. verse 2. Iosh. chapter 4. verse 3. and chapter 8. verse 32. *By the Sanctuary*] Within the precinct of the Court, which was about the Tabernacle.

V. 27. *It hath heard*] It shall represent unto your Consciences the promises you have this day made, as a living witnesse would doe, that had been desired to be present at the making of a contract.

V. 33 *Given him*] By some particular and speciall liberality for the commodiousnesse of Gods Service, established in Silob, a place of Ephraim: to the end that the high Priest might dwell neare. For otherwise all the Priests Cities were taken out of Iudah, Simeon and Benjamin, Iosh. chap. 21. verse 4.

THE

THE ANNOTATIONS ON THE BOOK OF IVDGES.

THE ARGVMENT.

THis Booke, which seemeth to have beene collected by some Prophet, out of publike Records, and the treasuries where they were kept, conteineth the Historie of the chiefe things, which happened to the people of God, after the death of Iosh̃ua, untill the dayes of Eli high Priest. The sum of which is, that God after Iosh̃ua's death; having left many of the accursed people remaining for a continuall proofe, and exercise of his people; they (I say) vnmindfull of his promises, contracts, and marriages with them; were thereby misled into severall greate corruptions in the service of God: and into a boundlesse Idolatry, and corruption of Life and Manners. Whereupon, God had also imployed the same nations, for to afflict and punish them severely by tyrrannies, oppressions, violences, and desolations by warre. But yet the sonne of God, the everlasting head of his Church, would not suffer it to bee quite corrupted, or destroyed; but divers times appeared, and spake either in his owne person, or by some Prophet, to reprove his people and call them to repentance. And did also at their need extraordinarily raysse up some heroicall persons, which he did indue with power and gifts of his spirit, inspiring and setting them on, to take upon them the government, under a benigne, fatherly and reasonable forme, to minister justice, practised through the light and guid of Gods spirit: and to defend, and deliver the people from their oppressors, and to re-establish the publik liberty and peace by their Armies, miraculously conducted and blessed by God: and all under the plaine name & title of Iudges: seeing their whole dignity and office being restrained within the bounds of those two functions, could not beare any signe of a violent, proud, or absolut domination, but depending onely upon Gods election, command, approbation, and guid, aiming onely at the publike good and safety, as Moses and Iosh̃ua had done, which lasted until the Philistims tyranny, which was never quite abolished by the Iudges; yea, joyned to the rest of the peoples frequent disorders; it laid open the way for Gods providence to confirme the state, by erecting Davids and his posterities Monarchy: which was to serve for a perpetuall direction to expell Christ his spirituall, and everlasting Kingdome.

ANNOTATIONS.

CHAP. I. VERS. 1.

Asked] By the high Priest, according to the Law, Num. 27. 21.

V. 8 *Had fought*] Namely, in Iosua's times. Now they of Iudah had but onely taken one part of Ierusalem, which had always been diuided into two Cities, seuerally enclosed with walls. See Ios. 15. 63.

V. 16 *Kenite*] A Nation of which Iethro, Moses his father in law was. Num. 24. 21. who stayed with the people at Moses his request, Num. 10. 31. or at the least his posterity afterwards, did come amongst them, Iudg. 4. 17. 1 Sam. 15. 6. 1 Chron. 2. 55. Ier. 35. 2. *Out of the City*] Namely Iericho. See Deut. 34. 3.

V. 17 *Hormah*] That is to say destruction, after the manner of the accursed thing.

V. 19 *Chariots*] See Ios. 13. *Of Iron*] See upon Ios. 17. 16. Now the use of these chariots was for the plains, and vallies, not for the hilly Countries.

V. 21 *The children*] For one part of Ierusalem belonged to the land of Benjamin, Ios. 18. 28. the other belonged to Iudah. Ios. 15. 63.

V. 27 *would dwell*] As Ios. 17. 12.

CHAP. II. VERS. 1.

Angel] Which was the sonne of God himselfe, who from time to time appeared in humane shape, as the great Captaine of the people, and therefore here attributeth unto himself the works of God, see Ex. 14. 19. and 23. 20. and 33. 14. Ios. 5. 13, 14. Iodg. 6. 12. and 13. 3. *Came up*] From Gilgal, where he first appeared to Iosua, Iosh. 5. 13. hee now appeared again in Bochim: here so called by anticipation, vers. 5.

V. 3 *A snare*] A cause of ruine, and perdition; through the idolatry which you shall commit with them, drawne thereunto by the society which you hold with these nations. Exod. 23. 33. Deuteronomy 7. 16.

V. 4 *Spake*] It is very likely that hee spake through the high Priest, or Iosua himselfe.

V. 5 *Bochim*] That is to say, the place of weeping.

V. 9 *Timnath-Heres*] It seemeth that by reason of the abomination of the idolatry which was here done to the Sun (for Heres in Hebrew signifieth the Sun) this place was afterward by transposition of letters called Timnath-Sira, Ios. 19. 50. and 24. 30. as upon the same occasion the like change was made of many other proper names.

V. 10. *which knew not*] Which was not present at the time of those miraculous works, and wonderfull actions, and had not the experience, nor lively impression thereof, as they who had been eye-witnesses of it.

V. 11. *Did evil*] By this ordinary circumlocution is meant idolatry, which is the sinne which above all other sinnes offends Gods Majesty. *Baalim*] The generall name of all the Canaanean, Caldean, and Syrian idols, and signifieth Lords, or Governors. Under this name the Planets were worshipped, to whom the Astrologians attribute some kind of domination in their houses in heaven. Under this name is also the name of Bel comprehended, either single or compounded.

V. 13. *Ashtaroth*] The generall name of the female idolls of those nations as of Venus-starre amongst the Sidonians, and of the Moone and the earth amongst the Syrians; and it is very likely that from thence is derived the Greek word, Astra, as Saturne, Mercury, Iupiter, Luna, Pallas, &c. came from the Hebrew.

V. 16 *Iudges*] Rulers and supream Magistrates who were endowed with heroicall and extraordinary vertues by Gods spirit, and had also a divine calling, as well to rule the people with Laws and judgements, as for to defend them from their enemies by just warre.

V. 17 *A whoring*] A very frequent terme in Scripture, signifying the unlawfull and shamefull conjunction of the soule with idolls: whereas true and sincere religion is compared to chaste wedlock. *Their fathers*] In Iosua's time, and a while after.

V. 18 *It repented*] See upon Gen. 6. 6.

V. 19

V.19. *Then their fathers*] The ancienteſt, in Egypt, and in the wildernesse: *They ceaſed not*] they imitated, yea went beyond the examples of their wicked foreſathers.

V.22. *I may prove*] This was Gods end, when he left theſe Nations in Joſhua's time, for afterwards, this triall having an evill iſſue, they ſerved no longer for trials, but for ſcourges and inſtruments of revenge.

CHAP. III. VERS. 1.

As had not] They had not been preſent, whereby they were alſo leſſe touched with theſe wonders, as being olde; wherefore God left ſome victories to follow, to renew the memory of the old, and keep the people in continuall exerciſe of Faith and Obedience, ſeeing they had the ſame need of Gods grace againſt that remainder of the enemies.

V.2. *Only that*] Beſides that chief foreſaid end, God had another, which was to prevent the relenting and tendernesse, which is cauſed by great and long reſt; and for to force his people to hold thoſe nations to be enemies, and to execute his ſentence againſt them, ſeeing they were continually aſſaulted & moleſted by them: *To teach them*] the Italian, *being taught*] at their own coſts, and to their dammage.

V.3. *Five*] Judg. 1.18. It hath been ſaid, that Judah conquered three of them, but we ought to beleeve, that this chanced after the time which is here ſet downe: namely after the death of Joſhua, Judges chapter 2. verſe 21.

V.7. *The groves*] See Exodus 34.13. Deuteronomy 16.21. Judg. 6.25.

V.10. *The ſpirit*] God did endow him extraordinarily with the gifts of his Spirit, in heroicall vertues, fitting for the charge of government, and deliverance of his people, and did by a vehement and ſecret force of his Spirit, drive and inſpire him to undertake the doing of it: *Judged*] See upon Judges chapter, 2 verſe 16.

V.11. *Forty*] Reckoning after the death of Joſhua, as it may be gathered by the ſumme of years ſet down 1 Kings 6.1.

V.13. *The City*] The Country belonging to Jericho, Deut. 34.3. fortifying himſelfe alſo in the ruines thereof.

V.15. *Left handed*] Hebrews, that had his right hand ſhut, ſee verſe 21. In many men being left-handed, is a ſigne of ſtrength, and courage: See Judges chapter 20. verſe 16.

V.16. *Right thigh*] Becauſe he was left handed.

V.18. *Sent away*] Ehud went along with them a part of the way, and from thence ſent them home, and he went back again to performe his buſineſſe more ſecretly, and without endangering any body elſe.

V.19. *The quarries*] The Italian, *The ſtone ſtatues*] It may be they were the twelve ſtones which Joſhua ſet up, Joſ. 4.20. Others would have them to be ſome Idols of the Gentiles; Others take the Hebrew word to ſignifie certaine ſtone quarries, *Keepe ſilence*] forbeare ſpeaking of it, untill wee bee alone.

V.20. *Summer parlour*] Hebrew, coole, according to the cuſtome of great men, who had their Summer rooms, and their Winter rooms, Jermiah, 36.22. Amos 3.15. *Aroſe*] in ſigne of ſome reverence to the God-head, though it was an ignorant and ſuperſtitious one.

V. 25. *Till they were*] They could not tell what to ſay, nor what to thinke: Others, they ſtayed till it was very late.

V.26. *Seirath*] This was ſome place in the land of Iſrael, peradventure the ſame that is mentioned, Joſ. 15.10.

V.27 *He blew*] To gather the people together.

V.29. *Luſty*] The Italian, *Fat*] that is to ſay, choſen and able men.

V.30. *Foureſcore*] Counting, according to ſome, from the death of Othniel to Shamgar, or according to others, from the dividing of the Countrey, joyning into one ſumme the forty yeares mentioned, verſe 11. And others in ſtead of eighte, read eight.

V. 31. *With an oxe goad*] Peradventure for want of another weapon; for they which had dominion over them were wont to keep them without weapons, Judg. 5.8. 1 Sam. 13.19, 22.

CHAP. IV. VERS. 2.

Sold them] Forſooke them to be made ſlaves, and ſuffered them to be ſubdued: *Of the Gentiles*] It ſhould ſeeme that this place was ſo called, becauſe that the Canaanean heathens, had their habitations, & forts there, as Iſay 9.1.

V.3. *Of iron*] See upon Joſhua Chapter 17. verſe 16.

V.4. *The wife*] Either Lapidoth was her husbands name, or elſe it ſhould be tranſlated a woman of Lapidoth, that is to ſay, borne in a city ſo called: *Judged*] by divine inſpiration, and extraordinary vocation judged the people, and declared unto them Gods Will, and was raiſed up for their deliverance.

V. 5. *Of Deborah*] For ſo this Prophetiſſe was called.

V.9. *The journey*] Or in the way that thou takeſt, namely the way that thou followeſt, in being deſirous to have me go along with thee.

V.11. *From the Kenites*] From the other kindred of Jethro, called Kenites, Num. 24.21. who had taken up their habitation amongſt the tribe of Judah, Judg. 1.16.

V. 14. *Gone out*] As Captaine of this army, whereby also the action is imputed to the Lord.

V. 15. *Discomfited*] As Iud. 10. 10. and by Iudg. 5. 20. it may be gathered that this was done by some heavenly meanes, as 1 Sam. 7. 10. *with the edge*] giving by this discomfiture, way to Barak and his men, to slay them without danger.

V. 17. *Peace*] Namely a forbearance of hostility and offences, but not any sworne or covenanted peace, for in that case Iaels act had been blame worthy.

V. 21. *A naile*] A Stake headed with iron, which was stuck into the ground, to keep the cords of the Tents in the field stretched out and stiffe: Now this act of Iaels being applauded, Iudges 5. 24. we ought to beleeve that it proceeded from a holy zeale, to destroy the enemies of Gods people, according to his expresse command, to testifie her perfect communion with the Church, without having any regard of her own proper good and safety.

CHAP. V. Vers. 2.

The people] Namely some of the tribes thereof, v. 18.

V. 4. *When thou*] As when thou appearedst to thy people, giving them thy Law in the Wildernesse (which is a part of Seir, or Idumea) and afterwards diddst miraculously conduct them, causing the prodigious effects of thy presence to be left, even so hast thou done at this time.

V. 6. *The high wayes*] A description of the calamities of warre, when the country is over-runn, and the high wayes kept by Souldiers and theeves, and all trading cutoff, none daring to travaile, but only through by-wayes: See Leviticus chapter 26. verse 22. 2 Chr. 15. 5. Isay chapter 33. vers. 8. Lam. cha. 1. verse 4. and 4. 18.

V. 7. *A Mother*] That is to say, a governesse, and protectrix.

V. 8. *Seene*] The people were taken unprovided of all manner of defence: Peradventure it hath a relation to their being disarmed by their enemies, see 1 Sam. 13. 19. 22.

V. 9. *The governors*] I do honour and love the Magistrates and Iudges of the people, who notwithstanding their peaceable offices and dignities, have beene willing to participate of the labours, and dangers of warre.

V. 10. *That ride*] A token of dignity in the Iudges, and countries: See Iudges 10. 4. and 12. 14. He would say, let all the Magistrates and eminent persons, take an example of these mens zeales, and let travailers, safeguarded through their valours, praise God, and honour his instruments.

V. 11. *They that are delivered*] Seeing that now the Country is in peace, and the fields are freed from Souldiers incursions, and country people may go abroad about their businesse, to fetch water at the common wels, Nehemiah cha. 4. 23. Let those places of great meetings sing out Gods praises. *There shall*] by meanes of this victory, the country people may frequent the Cities, on Court and Market dayes, and the inhabitants of the cities may attend upon their businesses in the publick places, which ordinarily are neere the gates of the cities.

V. 13. *He made him*] He hath given him the victory over his enemies, and granted him the conquest of their land: *That remaineth*] The remainder of the children of Israel, who had been rescued out of the Canaanites oppression and tyranny: *The Lord made*] That is to say, by the hands of me Deborah, he hath delivered Princes and great Captaines into the hands of a multitude of meane people.

V. 14. *Was there a root*] Namely out of Manasseh, whose country began at the foot of the hill called Amaleck, which was within the Tribe of Ephraim, Iudges 12. 15. *After thee*] Namely Ephraim and Manasseh whose land was on the backside of Benjamin from the South to the North: *Out of Machir*] Out of the halfe tribe of Manasseh, which was beyond Iordan, Num. 32. 39. *Came downe*] Namely the Magistrates are come down to this war: *They that handle the pen of the writer*] The Italian hath it, *Conducting their troopes with staves of Scribes*] Annotations in the Italian are thus, *Staves*] bearing in their hands the signes and badges of their offices, Numbers 21. 18. *Of Scribes*] In Scripture they are so called which are towards the Law, as well by teaching and expounding it, as by judging according to it.

V. 15. *Into the valley*] Of mount Tabor, Iudges 4. 14. *For the divisions*] The Italian, *Amongst themselves*] That part of the Reubenites, whose country is bounded by two rivers, namely Iordan, and Arnon, have shewed themselves very valorous and free in this expedition.

V. 16. *Why abodest thou*] What was the reason that the other Reubenites have chosen rather to stay at home unworthily, to attend their cattel whereof they have great store, Num. 32. 1. then to come to this glorious and necessary a war? *For the divisions*] The Italian, *Amongst the rivers*] The reason of this unworthynesse was carnall wisdome, which considering the dangers of the war, thought they did very wisely in making more account of their security, then of employing themselves any way, for the publick good and safety.

V. 17. *Gilead*] Machir, who had his portion in Gilead, hath been commended verse 14. for being couragiously to this enterprise, wherefore it seemeth that we must here by Gilead understand the tribe of Gad which possessed the one halfe of Gilead, Iosh. 13. 25. *In Shipt*] Because Dan and Asher had their Coun-

try

trey neere to the Sea, Iosh. chapter 29. verse 19, 40.

V.18. *In the high places of*] Namely in plaine and open field.

V.19. *The Kings*] Namely Jabin and his confederates: *They tooke no*] they could not get any prey, nor take any prisoners to put to ransome.

V.20. *They fought*] See upon Iudg. 4.15. *In their enclosures*] Hebrew, ways, or pathes.

V.21. *The river*] These rivers, and torrents were neere the place where the battaile was fought, and it is very likely that many were drowned in them whose bodies were carried away with the water, *Strength*] of the enemies.

V. 22. *Broken*] In their rash, and over-hasty flight.

V.23. *Meroz*] This name is not any where else to be found, and it is likely, that it is some altered name, to point out some city obscurely, as Mich. 1.10 11,12. Or every consonant of this word did shew the first letter of the names of some places, as might be Megiddo, Rabbot, Zabulon; three cities neere unto the place of that battaile: *Said the*] I do pronounce this curse, by the revelation, and command of the Son of God himselfe, Iudges 6. 1. who appeareth to me in the shape of an Angell, whose only servant, and instrument I am, in the conduct of his people: *Of the Lord*] of his Church, to the safeguard of which, the Glory of God himselfe is annexed.

V. 24. *In the tent*] As the Kenites did dwell for the most part in tents in Palestina, Iudges 4.11. Ier. 35.7.

V.25. *Lordly dish*] In a dish or cup fitting for his greatnesse and dignity.

V.27. *Dead*] The Italian, *Desolate*, losing his life as he had lost his men, and armes.

V.29. *Returned answer*] To confirme, and comfort her selfe: An ironicall representation.

V.30. *On both sides*] Before, and behind: *Meet for the neck*] meaning some great kind of Royall mantles, buckled under the chin.

V.31. *Forty yeares*] Counting from the fourescore, Iudg.3.30.

CHAP. VI. Verse 2.

The dennes] Which afterwards served for shelters, places of refuge, and strength, untill the last desolation of the Iewes: See 1 Samuel Chapter 13. verse 6.

V. 3. *Of the East*] Namely the people of Arabia, which was Eastward from Palestina, Iob chapter 1. verse 3.

V. 10. *Feare not*] As every religion is joyned, with a feare of that deity, which it serveth, and worshippeth the true religion with a feare of piety and knowledge, the false religion with a blind and superstitious feare.

V.11. *An Angell*] The Son of God himself, appearing in humane shape, whereof re he is also called the everlasting Lord, v.14. and 23. See Ios. 13.14. Iudg. 2.1. and 13.3. *Ab-Ezrite*] It was one of the families of the tribe of Manaseth, 1 cf. 17 2. *Threshed*] He did not thresh it openly upon the threshing floore, as he was wont to do, for feare of being espied by the Midianites, but he did beat it out with staves, or clubs privately in the wine-presse, without making any noyse.

V.14. *Thy might*] Of body and mind, which thou must acknowledge God hath heretofore given thee, and now it shall be doubled upon thee by my Spirit, to execute thy vocation of deliverer of the people.

V.15. *My family*] The Italian, *My thousand*] as the tribes were thus divided into thousands, Exo. 18.25, Mic.5.2.

V.17. *That thou*] The Italian, *That even art he*] The great Angell of God, which appeared so often.

V. 18. *My present*] Of corporall food, wherewith he meant to honour the Angell, as Abraham did, Gen.18.5. and Manoh Iudg. 13.15. looking for some signe, which the Son of God gave him in that selfe same food.

V.21. *Departed*] Vanished suddainly away for a little while; for presently after he appeared unto him again, and spake to him, v.23.

V. 22. *Alas*] Words of an affrighted man, who was afraid to die, according to the conceine of all those to whom the Son of God did any way shew any beame of his glory: See Genesis 16.13. and 32. 30. Exodus 24.11. and 33.20. Deut. 5.24. Judg. 13.22. Isay 6.5. *For because*] Must I therefore die being cast down, and swallowed up by thy Majesty? Or plainly, thus have I seen the Angell, &c.

V.23. *Peace be unto thee*] be quiet, be free from feare: Or else, I give thee my grace and blessing.

V.24. *An Altar*] For a remembrance and a monument: *Jehovah Shalom*] The Italian hath, *The peace of the Lord*] the Lord alone is the author of all peace, security and prosperity. See concerning these titles, Exodus 17. 15. Jeremiah 33. 16. Ezechiel 48.35.

V.25. *The grove*] Which according to the custome was dedicated to idolatry, Judges Chapter 3. verse 7.

V. 26. *Rocke*] It might be some cliff, hard to get off where there had been some place of retreate, and defence.

V.31. *He that will plead*] I will take upon my selfe the revenge of this impiety presently, words of zeale inspired by God.

V.32. *Jerub-baal*] A man against whom Baal is

10.

to ſtrive and contend: See 2 Samuel, Chapter 12. v.21.

V.34. *Came upon*] Did ſeize on him, by an unaccuſtomed heat, and zeale, and filled him alſo with heroicall gifts, neceſſary for the executing of his office.

V.37. *Behold*] Words of an humble and religious craving of a ſigne, in ſuch a dangerous and high calling; to be thereby ſtrengthened in faith and obedience, againſt all contrary perſwaſions, and not to preſcribe God any thing, or to tempt him raſhly.

CHAP. VII. VERS. 2.

A*Gainſt mee*] Taking from me either partly, or wholly the glory of their deliverance, attributing it to themſelves.

V.3. *Gilead*] There is no where elſe any mention made of any mount Gilead on this ſide of Jordan, wherefore it may be preſumed to be ſome hill, ſituate within the Countrey of the halfe Tribe of Manaſſeh, ſtanding on this ſide, which did ſomewhat reſemble that famous mount Gilead, on the other ſide of Jordan, which was in the poſſeſſion of the other halfe Tribe.

V.5. *That lappeth*] Beſides Gods free will in chuſing by this ſigne, thoſe whom he thought good, it ſeemeth he would alſo deſcribe ſuch as are fit to follow the Lord; Namely thoſe who for zeale to his ſervice, do but taſte the pleaſures of the world, as they paſſe along, without ſtaying with them, only for neceſſity, and not for any conſtant delight they take in them.

V.8. *The people*] Namely thoſe three hundred choſen men.

V.10. *To go downe*] With thy people to ſet upon them.

V.11. *Armed men*] Which had the watch that night.

V.13. *A cake*] Which repreſented the ſmalneſſe and weakeneſſe of the Iſraelites that were with Gideon.

V.15. *He worſhipped*] Caſting himſelfe upon the ground before the Lord, he gave him thankes and glory, for confirming of his vocation; and for the victory which he did aſſure him of.

V.16. *Divided*] Keeping one hundred with himſelfe: *A Trumpet*] not only to affright the enemies campe, which was a very uſuall ſtratagem of war, but alſo to repreſent unto us the true way, how to overcome the world and the devill, by the free profeſſion of the Goſpell, and cleere manifeſtation of the light thereof, in the publick preaching of it, and the lively demonſtration of the power of it; in works of juſtice even in this earthly body, though it be to the deſtruction of it, which is the earthen pitcher, wherein we have this treaſure: See Joſhua cha.6.7. 4,16. Pſalm 149. v. 6. 2 Corinth. 4.7. Revelations 12. 11.

V.18. *Of the Lord*] The Italian, *To the Lord*] Or let the victory be for the Lord, that is to ſay, we fight for God and Gideon who are our heads.

V.21. *Stood*] The Italian, *Stood ſtill*] in ſigne that the whole work was Gods; as Exodus cha. 14. v.14.

V.22. *Set*] See like examples, 1 Sam.14.20.2 Chro. 20.23.

V.24. *Beth-barah*] It ſeemes to be the ſame place which is called Bethab-barah, John chapter 1. verſe 28. *And Iordan*] The Italian, *Along Iordan*] or, and Jordan, as if by the other waters were meant other rivers and torrents.

V.25. *Rocke Oreb*] So called, by reaſon of this chance: *On the other ſide*] Before he was come over it.

CHAP. VIII. VERS. 1.

W*Hy haſt thou*] The Italian, *what thing is this*] Why haſt thou ſo far deſpiſed us, as not to make us partakers of this enterpriſe, and of the honour of doing it? A complaint grounded upon the preheminency of this Tribe, as well by reaſon of the power of it, as becauſe Joſhua was an Ephramite, and that the Tabernacle of God was in Siloh, a City of this Tribe: See Judges chapter 18. v.1.

V.2. *what have*] You complaine unjuſtly, for all that I and my Abiezerites, Judges 6.11. have done and all the honour and profit we have gotten in this action, doth not equall the leaſt part of yours, who have taken the two Princes, and ſpoiled them that fled, at your pleaſure, &c.

V.5. *Succoth*] This city, as likewiſe Penuel, were beyond Jordan: *Loaves*] The Italian hath it, *Pieces of bread*] Hebrew, a round, or cake, becauſe the Jews made their loaves flat and broad, wherefore they did breake them, when they ſhared them, and did not cut them.

V.6. *In thy hands*] Are they already thy priſoners, that we ſhould acknowledge thee to be a conqueror, & not feare the danger of their revenge? Words of miſtruſt in God, of a perfidious and cruell abandoning of their brethren, and of a biting kind of ſcoffe to Gideon.

V.7. *with briers*] The Italian, *Thiſtles*] or *Tertuli*] A kind of a wilde herbe, of a triangular forme, with very ſharpe prickles in the corners: Some hold it to bee, the ſtarre thiſtle, or Saint Barnabies thiſtle.

V.11. *That dwelt*] Theſe were the Arabians, called Scenites by the Grecians, becauſe they do not

live

dive in houses, not cities, but in moveable tents, feeding their cattel: See Jeremiah chapter 49. verse 29. *Nobah*] See concerning these places, Numbers 32. 34, 42.

V. 13. *Before the Sun was up*] The Italian, *Before the getting up of Hiren*] or, when the Sun began to rise.

V. 16. *He taught*] The Italian, *He punished*] or bruised.

V. 17. *The towre*] Which afterward was restored by Jeroboam, 1 Kings 12. 25.

V. 18. *Each one*] Others have it, one of them.

V. 21. *For as the man*] Why doest thou command this boy, in scorne and contempt of us, to do things beyond his age? If thou wilt slay us, do it thy selfe: *The ornaments*] Or plates of a pretious mettal, which were about the collars of Camels, that belonged to great Lords, or principall persons.

V. 23. *The Lord*] The supreame dominion which you offer me, belongeth to God alone: as well to give his people laws, as to appoint and raise heads, and Judges amongst them; and from time to time declare his will unto them, and shew his power and might, see 1 Sam. 8. 7.

V. 24. *Ismaelites*] That is to say, Arabians for the most part, who commonly used to weare earerings: See upon Gen. 35. 4.

V. 27. *An Ephod*] A priestly habit, Exodus 28. 4. by which ought to be understood all other preparations belonging to Divine Service: which though it was in appearance appointed for the honour of the true God: yet it is called fornication and idolatry, because it was of mans invention, against Gods order: *A snare*] an occasion of ruine for all the tragicall accidents, which did befall Gideons house, happened through Gods judgements, for a punishment of this idolatry.

V. 28. *Fourty yeares*] Counting as it is imagined from the other fourty: Judges chapter 5. verse 31.

V. 29. *Dwelt*] That is to say, lived a private life.

V. 33. *A whoring*] Besides the corruption of the service of the true God, brought in by Gideon, they fell to serving of idols, as they had done before, Judg. 2. 11. and 3. 7.

CHAP. IX. Vers. 2.

Three score and ten] For the most wretched, and imperfect kind of government, is of a great number of supreame Lords, equall in authority: *Your bone*] Of your blood, and parentage by my mothers side.

V. 6. *Millo*] The Hebrew word signifieth a terrace and it might be some great place neere the palace, which therefore bare the name of it: and so by the house of Millo, should be understood the city counsell: Others take this name for the fortresse of the place, and the house of Millo for the garrison of it; *Of the pillar*] The Italian, *The oake of the pillar*] See Jos. 24. 26.

V. 7. *That God*] An ordinary kind of speech, when one desires any thing at a mans hands; do this as God shall helpe thee. Or else it is a kind of threatning: Hearken unto me, and then may God prosper you as you deserve.

V. 8. *The trees*] See a parable, or a fable like unto this 2 Kings 14. 9. You Sichemites, Gideon having refused the command which you had proffered to him, Judges 8. 22. have chosen a most wicked man to be Lord over you; if you have dealt justly in this election, then may you enjoy the fruits of a just government, but if you have dealt perfidiously, and ungratefully with Gideon, then may it please God to revenge it, by causing you to destroy one another, v. 57.

V. 9. *God and men*] Being that oyle was used in offerings, and in the consecration of persons, and instruments for Gods Service; and amongst men it is also employed to honourable uses. Others translate it, by which, by my meanes God and man is honoured; namely, in consecrating Kings and Priests: and to beautifie the face upon occasion of feasts and banquets.

V. 13. *Which cheareth God*] Because that wine was used in offerings, powring out the wine in Sacrifices of a pleasing odour to the Lord.

V. 15. *If in truth*] That is to say, if your chusing of Abimelech to be your King, be not joyned with a cruell treachery against my father, and his issue may you with security enjoy his government, verse 19. *The cedars*] Namely the most noble, and powerfull that are amongst you, for your tyrants chiefly aime at the overthrow of such.

V. 18. *Maid servant*] Of the Israelitish kind, which might be taken for concubines, Exodus chapter 21. verse 8, 10.

V. 22. *Over Israel*] Not that he had the same command over all the people, as he had in Sichem, but by reason of some preheminence, which he might have as being acknowledged for Gideons heire, and successor.

V. 23. *Sent*] Loosed the reines to the devils malice, that he might raise discords, for a punishment of their precedent hurtfull agreement: See 1 Kings 22. 2. Psalme 55. verse 9. Hosea Chapter 10. verse 2.

V. 25. *Set Lyers in wait*] To catch him, if he went by, evill accompanied, or to spie him if he passed along with any great troope, and to give notice of it, troubling passengers in the meane time, accor-

ding to the licentiousnesse of anarchy.

V. 26. *Put their confidence*] That is to say, those them for their heads, reposing great trust and confidence, in their valour, and conduct.

V. 27. *Made merry*] The Italian, *And sang*] According to the custome of the vintage, Isay 16.9,10. Jeremiah 25.30. The Italian addeth, *Songs*] The Hebrew, praises; for the originall of those Songs, was to praise God: See Leviticus Chapter 19 24.

V. 28. *who is*] That is to say, Is there any reason that a city of such antiquity, and power as Sichem is should be subject to strangers, such as Jerubbaal the father of Abimelech was: *Zebul*] This was some governour of the city under Abimelech, who though he were borne in that place, was nevertheless subject to envy and hatred, because he was his officer: *Serve the*] If you will have a master, take me rather, or some of my family, who are descended from that ancient Hamor, Genesis 34.2. as the residue of the Canaanites were mingled amongst the people of Israel.

V. 29. *And he said*] He challenged him openly, though in his absence, and did send the challenge to him by some one or other.

V. 31. *Formis*] That is to say, they use all their shifts and endeavours, to cause the city to rebell against thee, and to become Lords of it themselves.

V. 37. *By the middle*] The Italian, *From the navell*] that is to say from above, or from the middle, or from the open country, for the other squadron came by hidden and close wayes: *Meonenim*] the Italian, *Of Southsayers*] the occasion of this name is unknowne: it might be some grove dedicated to some southsaying idoll.

V. 41. *Arumah*] Concealing his ill will against the city, as though he had meant it to Gaal, to surprize the inhabitants unprovided.

V. 42. *went out*] Expecting no more enmity from Abimelech.

V. 45. *And sowed it*] As in abomination, condemning it to perpetuall barrennesse, as the barrennesse of salt ponds.

V. 46. *Of the Tower*] It was some fortereſſe or rock about the Temple of Baal-berith: *The God Berith*] The Italian, *Baal-berith*] Or, of the God of Berith.

CHAP. X. VERS. 4.

That rode] Ordinarily, for a token of dignity, according to the use of those times: See Iudges 5. 10. and 12. 14. *Havoth-Jair*] The Italian, *The Villages of Jair*] Like to the other villages of Iair: Num. 32.41. the name of Iair being here renewed in one of his posterity.

V. 6. *Baalim*] See Iudges, Chapter 2. verses 11, 13.

V. 7. *Sold them*] He forsooke, and abandoned them like slaves: See Iudges Chapter 2. verse 14.

V. 8. *Eighteen*] The Italian hath it, *The eighteenth* namely after Iairs death, v. 5.

V. 11. *And the Lord*] The Son of God appearing in a visible forme, or speaking of his oracles out of the Sanctuary, which were related to the people by the Priest.

V. 12. *Maonites*] It is uncertaine what people these were, 1 Sam. 23.24. there is mention made of the wildernesse of Maon, in the Tribe of Iudah, neere to Idumea, whereof these Maonites might be a part.

CHAP. XI. VERS. 1.

Of an harlot] Kept by Gilaad as his concubine; *Gilead*] one of Gileads posterity, the son of Machir, whose name was Gilead.

V. 2. *wife*] His lawfull wife.

V. 3. *Tob*] It was a Countrey in the confines of Arabia, and it is imagined to be the Tubienites land, which histories make mention of: *went out*] Followed him in the excursions which he made upon the enemies of Gods people, in those frontiers, whereby the Gileadites knowing his valour, were perswaded to chuse him for their Captaine.

V. 7. *Expell me*] Hence it may be gathered that he was banished by publick authority.

V. 8. *Therefore*] If thou hast received any wrong by us, we come now for to make thee amends, and to restablish thee by publick decree.

V. 9. *Shall I be*] Will you acknowledge me for your governour perpetually? Meaning thereby to prevent his brethrens injuries, which they might have done him, being a private man.

V. 10. *The Lord*] We promise and sweare it unto thee in his name, calling him to be a witnesse and a judge thereof.

V. 11. *Uttered*] Made a Covenant upon the same promises in the publick Congregation of the people encamped in Mizpeh, Judges chapter 10. verse 17. both parties appearing before God, who was the maintainer of the oath.

V. 13. *Tooke away*] Israel took nothing from the Ammonites, Deuteronomy Chapter 2. verse 19 but upon Sihon, who peradventure before had taken some part of the children of Ammons lands, Joshua Chapter 13. verse 25. Now though that country was for the most part Moabs, Numbers Chapter 21 verse 24, 26. The King of Ammon saith it was his, for it is likely that he commanded Moab, seeing that *Chemosh*] which was the Moabites peculiar idoll, 1 Kings chapter 11. v. 7, 33 v. 24. called the God of Ammon.

V. 14.

V. 24. *wilt not thou possesse*] This is said in a manner of graunting, according to the meaning of Ammon an idolatrous King: and not to attribute any power unto the idoll: *Chemosh*] See upon v.13.

V. 25. *Did he*] Namely Balak, after Israel had conquered the Midianites, Numbers chapter 31. verse 7. let them in peace enjoy the Amorites country without any more question, though that had formerly been belonging to the Moabites.

V. 26. *Three hundred*] It is thought that these yeares must be reckoned from the comming out of Egypt, including also the forty of the voyage in the wildernesse.

V.27. *Have not*] Thou hast therefore no reason to undertake this warre, nor to offend and assault me demanding of a thing which was never thine, nor yet to prepare for any defensive warre being no way provoked nor urged.

29. *The Spirit*] He was set on upon this enterprise, by a magnanimous motion of Gods Spirit.

V.31. *Shall surely be*] This vow seemeth to have a reference to a thing devoted, as in Leviticus chapter 27. verses 28, 29. *Offer it*] If it be a thing lawfull to be offered, or otherwise I will put it to death. These kind of vowes were not commonly used, but only against accursed Nations, which were Gods enemies, Numbers chapter 21. verses 2,3. Joshua chapter 6. verses 17. 18. 1 Samuel chapter 15. verse 3. But Jephtah transported by the vehemency of his zeale, for the peoples safety inconsiderately devoteth other persons and things, and doth bind himselfe so firmely that he could not recall it.

V. 34. *With timbrels*] According to the custome of those dayes, Exodus chapter 15. verse 20. 1 Samuel chap. 18. verse 6. *Dances*] the Italian hath it, *Flutes*] or dances.

V.35, *Opened my mouth*] An ordinary phrase in Scripture for vows, which signifieth an irrevocable word, binding irremissibly.

V. 37. *Let me alone*] Defer the execution of thy vow, giving me this small respite, to prepare my selfe thereunto, by refraining frequented places, and company, to satisfie my naturall griefe, for seeing thy posterity faile in me, and therewith all thy joy and comfort, I dying unmarried, and without issue.

V. 39. *Did with her*] The strangenesse of this act, which hath no president, hath caused many to beleeve, that he did not cause her to be put to death, but that he did consecrate her to God, by some unexpressed way, and do translate the ensuing words; And she knew no man: Whereas the Italian translation is, And she had not knowne any man: But there being no such consecrations mentioned in the Law, and the devotement having such a precise necessity in it, it seemeth that the exposition of the 31. v. ought to be preferred.

V.40. *To lament*] Those that hold she was not put to death, translate it, to talke with her.

CHAP. XII. VERS. 1.

Northward] To Gilead, which was North of Ephraim: *wherefore*] See such another example of insolency in the Ephraimites, Judges chapter 8 verse 1.

V. 3. *Put*] A Scripture phrase; that is to say, I have put my selfe into great daunger of my life, like as that which is borne in the palme of ones hand, may easily fall, or be snatched away.

V. 4. *Because they said*] The Ephraimites pride was the occasion of this war, who in contempt did upbraid the Gileadites, saying they could not live, but only by their benefit and favour, and that they had no power of themselves, being encompassed by these two mighty Tribes, and that they ought not to go about any publick enterprise, without them, who were their heads and protectors.

V.6: *Sibboleth*] Through custome, or corruption of language, naturall to the Ephraimites.

V.7. *In one of the Cities*] Or in the Country of Gilead, which was divided into severall cities.

V.15. *Of the Amalekites*] It was a mountain in the Ephraimites country, so called for some unknowne reason, see Judges 5.14.

CHAP. XIII. VERS. 2.

Zorah] See concerning this City, Iosua chapter 19.v.41.

V.3. *The Angel*] The Sonne of God himselfe as it appeares by verse 18. and 22. See Judges 2.1. and 6. 11.

V.4. *Beware*] The sanctifying of thy sonne must begin from thy selfe: Now amongst all the sanctifyings that of the Nazaritship was the most noted, and required the strictest abstinence from wine, and all manner of drinke that would make one drunke Num 6.3.

V.5. *A Nazarite*] A figure of Christ the great Nazarite; perfectly sanctified from his mothers womb to be the Saviour of the world, Matthew chapter 2. 23. The resemblance of the one to the other is as well in their miraculous births, as in the gifts of the holy Ghost, in strength and justice: For as Samson alone, without an Army, and almost without any weapons, saved the people; So Christ hath done of himselfe, Isay chapter 63. verse 5. Hose chapter 1. verse 7. There are also diverse other correspondences, which shall be noted in the progresse of the history:

ſtoirey: *begin*] For the Philiſtims continued in troubling of the people a long time after Samſon, untill they were at the laſt ſubdued quite under David, who was a figure of Chriſt, in the glory of his laſt comming, deſtroying all the reſidue of his enemies, 1 Cor. 15.25,26.

V.6. *Very terrible*] Majeſticall, glorious and ſparkling with divine light.

V.8. *That ſhall bee*] Or, when hee ſhall bee borne.

V.15. *Untill wee*] Thinking it was ſome Prophet, or ſome created Angel, and therefore he would do him honour, in imitation of Abraham, Geneſis Chapter 18. Verſe 5. Iudges, Chapter 6. verſe 18.

V.16. *Though thou*] This thy food doeth not befit me, I being no man, and if thou wilt beſtow it in a ſacrifice, beſtow it as upon the true God, and not as upon a created Angel.

V.17. *May do thee honour*] As a Prophet, by ſervice, acknowledgement, and reſpect, or as a good Angell, by remembrance, renowne and reverence.

V.18. *Asketh*] Thinking to know my name as a creature is: *Secret*] The Italian hath it, *Incomprehenſible*] Hebrew, hidden, difficult, or admirable as Iſay 9.5; Now by the name he meanes the eſſence, and divine glory it ſelfe.

V.19. *A meat offering*] Manoa had queſtionleſſe brought bread with the Kid, and ſhe employed that bread in a meat offering, which was wont to be joyned with the Sacrifices.

V.20. *From off the Altar*] He calleth that part of the rock ſo, where theſe offerings were offered.

V.23. *At this time*] Namely of the childes ſanctification, and the promiſe of the Churches deliverance through him, in this time of our great wants, are not ſignes of anger, but of grace.

V.25. *The Spirit*] Which was extraordinarily conferred upon thoſe, whom the Lord had choſen for deliverers of his people: *To move him*] To inſpire magnanimous thoughts into him, and give him a miraculous ſtrength of body and minde, and incite him to do great and more then humane acts: *In the Campe of Dan*] The Italian hath it, *Mahane-Dan*] See Iudges 18.12.

CHAP. XIV. Vers. 4.

THat be] Namely Samſon, who enlightened with the knowledge of what he was called unto, ſtood waiting to have the Philiſtims give him cauſe to contend with them, to revenge himſelfe, or their tyranny over the people.

V.6. *Came mightily upon him*] In a moment he filled him with a ſupernaturall ſtrength both of body and minde, to confirme him by this act in his vocation; as 1 Samuel chapter 17. verſe 34. A figure of Chriſts firſt victory over the Devill, by his death: John chapter 12. verſe 31. Hebrewes chapter 2. verſe 14. *He told not*] by the 8. verſe, it appeares that Samſon did this act out of the way, being gone aſide from his father, for ſome unknown cauſe.

V.8. *To take her*] To marry her ſolemnely, a figure of the Gentiles calling, Hoſea chapter 2. verſe 19.

V.11. *They brought*] Under pretence of keeping him company, and honouring him, but it was indeed to ſift him, and look to him perceiving ſome terrible motions in him.

V.12. *Put forth*] According to the fine ancient cuſtome, eſpecially at feaſts, to exerciſe their wits; See 1 Kings Chapter 10. verſe 1. *A riddle*] A ſpeech, or obſcure and intricate queſtion, hard to find out or reſolve: A figure of the Goſpell which is a doctrine hidden from the knowledge of the fleſh, preached to the world in the time of the Gentiles calling, 1 Corinthians chapter 2. v. 7. *The ſeven dayes*] an uſuall time for nuptiall feaſts: See Geneſis chapter 29. verſe 27. *Sheets*] Which they carried about them, as they do yet in theſe dayes in the Eaſt countrey, to rubbe and dry themſelves, or to caſt over their heads, or other parts of their body, or for other neceſſary uſes: See Geneſis Chapter, 38. verſe 18.

V.14 *Out of the*] An expreſſe figure of the myſtery of the ſweet and ſaving food of the ſoule, brought forth by Chriſts death, by which he deſtroyed death and the devill: See John chapter 6.v. 5. and Hebrew, 2.14.

V.15. *Declare unto us*] By declaring it unto thee, that ſo we may know it from thee: A figure of the worlds vaine endeavours, to comprehend the Goſpell of themſelves, which cannot be underſtood, but only by the revelation of Chriſts Spirit, 1 Corinthians 2. 10. by the miniſtery of the Church; which in the children of this age cauſeth a ſcoffing of Chriſt, and the perſecution of his Church.

V.17. *The ſeventh day*] Beleeving it to be already beyond the prefixed time.

V.18. *If ye had not*] Theſe words ſeeme to intimate ſome ſigne of ſuſpicion, of ſome ſecret and unchaſte dealing with his wife, which kindled a jealouſie in him, wherein the Spirit of God having a hand, he was provoked, & had power to execute his vengeance upon the accurſed and tyrannicall nation.

V.20. *To his companion*] To that Philiſtim whom Samſon had choſen for his ſecond-ſelfe in the nuptiall feaſts, according to the cuſtome, John chapter 3. v. 29.

CHAP.

CHAP. XV. VERS. 1.

INto the chamber] according to the ancient laudable custome, by which women had their chambers severall from the rest of the household. See Gen. 43. 2. and 24 67. and 31 33.

V. 4. *Foxes*] Whereof there was great plenty in that Countrey, Cant. 2. 15. Now this act of Samsons containeth in it a figure of division of the wary counsels of worldly men, by which Christ setteth the world on fire. Psal. 55. 9. Luke 12. 49.

V. 6 *Burnt*] A figure of the persecution of the Church, whereby Gods judgements are redoubled upon the Church.

V. 7 *Yet will I be*] the Italian hath it, *If I be not*] a manner of a reserved oath. *And after that*] I will not give over, untill I have fully accomplished my revenge.

V. 8 *Smote them*] He made a great slaughter of them without any weapons, hurling them against the ground with spurnes and thrusts with his knees. *Cram.*] See 2 Chron. 11. 6.

V. 9. *Lehi*] A place so called by anticipation, verse 17.

V. 14. *Loosed*] Not onely in the knots, but even the very webs of them.

V. 16 *With the*] In the Hebrew there is a kind of similitude between the word Asse and Heap; as if he did say, with the jaw-bone of an Asse I have made such a slaughter.

V. 17 *Ramath-Lehi*] That is to say the Hill of a jaw-bone, or the slinging of a jaw-bone.

V. 18 *A thirst*] A figure of Christs spirituall heat and thirst, in the extremity of his combats, and upon the very poynt of his victory upon the crosse. John, chap. 19. 28. *Thou hast given*] Thou hast given him the meanes and power to obtain it.

V. 19 *In the Jaw*] The Italian hath it, *A hollow stone*] according to others, one of the teeth, which was in the jaw-bone. *Enhakkore*] That is, the well of him that called, or cryed.

V. 20. *Of the Philistims*] Namely, when they ruled Israel, for Samson did never quite free the people from the Philistims yoak: that being reserved for David to doe, who was the figure of Christ, who shal accomplish the delivery of his Church, at the last glorious appearing of his kingdome.

CHAP. XVI. VERS 3.

AND took] A figure of Christ his glorious resurrection, who could not be detained by death, Psal. 68. 20. Acts 2. 24

V. 9 *His strength*] From whence it came; namely from the spirit of God: and by what means his strength was preserved; namely by meanes of his strictly keeping his Nazarite-ship, through Gods singular grace, which did tye Samson to that obedience, whereby it is likely that he had some expresse manifestation from God: though this gift was not common to all Nazarites.

V. 13 *weavest*] And windest it as the yarne for a web of cloth. *The seven*] Any haire, divided into seven locks, as the gift of the Holy Ghost, are often represented by the number of seven: in signe of perfection: Exodus 25. 37. Zach. 3. 9. and 4. 2. Revelations, chap. 1. verse 4. and chap. 5. verse 6.

V. 14 *Fastened*] To the loome, having wound his haire about the yarne-beame.

V. 17 *If I be shaven*] This did not depend upon the ordinary forme of the Nazarite, who might be without the miraculous gift of corporall strength; but it was a singular favour in Samson by Gods free will, annexed to the necessity of his obedience in letting his haire grow. For a figure of Christ, true Nazarite in holinesse, and also infinite strength and power; and for a document, that the spirit of sanctification, ought to be, and is in the faithfull: a spirit of spirituall strength, 2 Timothy Chapter 1. verse 7.

V. 20 *was departed*] hath taken away his gift from him.

V. 21 *He did grind*] In hand-mills, as slaves did Exodus chap. 11. verse 5. Isa. chap. 47. v. 2. Mat 24. 41.

V. 22 *The haire*] And withall the gift of his former strength was restored unto him by the same free will of God, even according as the sacred signe of his long haire waxed.

V. 23 *Dagon*] An Idoll of the Philistims in generall; though it seemeth his Temple was in Ashdod. the Hebrew name is taken from Dagon, which signifieth corne, as if hee had beene the God of Husbandry: or which is the most likely, from Dog, which signifieth fish: for it was of the shape of a fish from the middle of the body downeward, as it seemeth to be intimated 1 Samuel, chapter 5. verse 4. Because the Philistims were sea-men, and dwelt upon the sea-coast.

V. 24 *Saw him*] Namely, after hee was taken.

V. 25 *Made them sport*] Either he did indeed do some ridiculous acts, as blind men use to doe, or he onely feigned to conceale his intent:

V. 27 *Upon the roofe*] Which was made after the manner of a Terrace.

V. 30. *Were moe*] A figure of the efficacy of Christs death, by which he finished all his combats against the devill and sinne; which he had begun by his preaching in the world, John 19. 30, Hebr. 2. 14.

CHAP. XVII. Vers. 1.

There was] The History, and all the rest unto the end of this book, are here inserted out of the order of times, for they are of things which happened presently after Joshua's death.

V. 2 *Thou cursedst*] Discover the guilty, Levit. 5.1. or, which curses, thou utteredst through anger against the thiefe: *Blessed be thou*] shee saith so, not only to shew, that she was pleased with her sons act, but also to recall her former imprecation.

V. 3 *For my son*] In the behalfe of thee, and of thy actions, to draw on the blessings of God, and in honour of thy house. Or dedicating them to Gods service, which I was desirous to establish in thy house, and to which I had allotted thy sonne, my Nephew. *I will*] accomplishing my designe, the money shall return to thee, and to thine use.

V. 4 *Two hundred*] It is likely that the remainder was also imployed to this service.

V. 5 *An Ephod*] A Priestly garment. See upon Judg. 8. 24. *Teraphim*] The Italian hath it, *Idolls*] see upon Gen. 31. 19.

V. 6 *No King*] No supream and continuall ordinary magistrate, over the whole body of the people; for the Iudges were extraordinary, raised at Gods pleasure, and oftentimes having power but upon one part of the people, Iudg. 9. 22. and without absolute authority, Iudg. 2. 17.

V. 7 *Judah*] Distinguished by this addition from the other Bethlehem of Zabulon, Ios. 19. 15.

V. 10. *A suit*] The Italian, *Thy ordinary cloathing*] Namely two Garments.

V. 11. *As one*] For good usage, good will, and partaking of his goods.

V. 13 *Seeing I have*] As if in all this establishment of divine worship, there had been nothing wanting, but onely a lawfull Minister, as the Levites were; whereas there was a defect in all; in the institution without command, approbation, and promise of God in the place, means, and idolatrous ceremonies.

CHAP. XVIII. Vers. 1.

And in those dayes] Presently after the death of Joshua. *The Tribe*] The portion which fell to the Tribe of Dan under Joshua, Josh. 19. 47. being too little; one part, of it which was not yet provided for, resolved to goe seek some new country, Ios. 9. 47.

V. 2 *From Zorah*] These Cities were of Dans first lot, Jos. 19 41.

V. 3 *The voyce*] Either by reason that they had knowne him elsewhere, or because they heard him do some Ecclesiasticall office, of prayer, or praise. *Thither*] Where they had heard the Levites voyce.

V. 5 *Aske Counsell*] Not that this Levite, whether he were Priest or no, had any power, or promise to give a true answer, being not ordained by God, nor having the breast-plate of judgement, Exod. 28. 15. Num. 27. 21. But this people being infected with Idolatry believed he might: and the Levite answereth of his owne accord; or else God out of his superabundant grace, and of his owne free will inspired him to give an answer from him. *Shall bee prosperous*] or whether he will cause it to prosper.

V. 6 *Before the Lord*] He will favour it, and hath taken it into his care to provide for it.

V. 7 *To Laish*] This is the same City as Leshem, Josh. 19. 47. *Zidonians*] Who by reason of the strength of their countrey which lay upon the sea-coast, and by reason of their might, were not molested by any. *No magistrate*] but they lived in the manner of a free Common-wealth. *Farre from*] and therefore could hope for no suddain relief from them, v. 28.

V. 12. *Mahaneh-Dan*] That is to say, the encamping of Dan. See Judg. 13. 25. *Behind*] On the back of it, towards the North.

V. 14 *What ye have to doe*] Whether you will take them away, or no.

V. 24 *what have I more*] That is, worth so much, or can equall it.

V. 27 *Burnt*] Which might come to passe, either in the fury of the assault by chance, or done purposely in detestation of the Pagan uncleannesse, to blot out all marks thereof, and purifie the city.

V. 30 *Ionathan*] Which was the name of the foresayd Levite. *Gershom*] The Jewes, and many of the Ancients have thought it was the sonne of Moses, Exod. 2. 22. and that the name of Moses was transformed into that of Manasses, by the small addition of a letter, in honour of that great Prophet, whose grandchild was become a Minister of Idolatry. But of this there is no certainty. *Of the captivity*] and it is not knowne what captivity is meant here: it may be that though this idolatry were abolished in the dayes of Samuel and David, the posterity of this Levite might yet remain amongst the Danites in some office belonging to the Levites, untill the changes which happened through the Assyrians.

V. 31 *All the time*] Untill the Arke which was setled in Siloh, Jos. 18. 1. was taken, and then carried to Kiriath-Jearim, 1 Sam. 7. 1. at which time the whole countrey was purged from idolatry by Samuel, 1 Sam. 7. 3.

CHAP.

CHAP. XIX. VERS. 1.

In those dayes] Presently after Joshua's death, which appeareth by that, that Phinea's, Aarons Nephew, was yet living, Judg. 20. 28. *A Concubine*] See upon Gen. 25. 1.

V. 10. *Ebus*] Namely, to the city of the Jebusites, Jos. 18. 28

V. 18 *To the house*] In Siloh, which was in the Tribe of Ephraim, where the holy Tabernacle was, Jos. 18. 1.

V. 21 *They washed*] See Gen. 18. 4.

V. 22 *Know him*] A word expressing the infamous meaning of an abominable kind of Luxury.

V. 24 *My daughter*] See the like example of such another diversion from the like horrible violence, Gen. 19. 8.

V. 25 *Took his*] Imagining it was not reasonable to have his hoste's daughter to suffer that shame and reproach for him.

V. 26 *And fell down*] dead *Her Lord*] For commonly those Concubines were maid-servants, which were bought. See Ex. 21. 8, 10.

V. 29 *Together with her bones*] That is, to say, according to the joynts of her body.

V. 30 *Consider of it*] The Italian, *Take the fact to heart*] or consider of it.

CHAP. XX. VERS. 1.

All one] By comon consent of all. *From Dan*] From Laish, which was also called Dan, Judg. 18. 29. which was the northern bound, to Beersheba, which was the southern, and to Gilead, which was the Eastern. *To the Lord*] Who was present in, and did preside over such Congregations as were gathered together in his name, and for his service, Judg. 11. 11. *Mizpeh*] A city situate in the borders of Iudah and Benjamin, where they oftentimes had their generall meetings before the seat of the Kingdome was established in Ierusalem, 1 Samuel 7. 5. and chapt. 10. verse 17.

V. 2 *The chief*] with their people, or the communalties, the Hebrew hath it, the Cantons.

V. 5 *Have slaine me*] seeing that I resolved to withstand their abominable intent.

V. 16 *Left-handed*] See Judg. 3. 15.

V. 18 *To the house*] To the tabernacle which was in Siloh, Jos. 18. 1. Judg: 21, 12. *First*] Namely, as head of all the rest, to give the first on-set.

V. 26 *Peace-offerings*] holding the victory to bee sure, through faith, after the expiation of their sins.

V. 27 *Enquired*] By the high Priest, by Urim and Thummim, Numbers 27. 21. *There*] Or in Siloh. v. 18.

V. 28 *Stood before it*] Hee performed the office of high Priest in the Tabernacle.

V. 31 *Drawne away*] By Israels feigned flight. *Gibeah*] besides that, out of which the Benjamites came. see Jos. 18. 24, 28.

V. 33 *Put themselves*] They recovered themselves from this feigned flight, and put themselves in battaile array against the Benjamites which were come out into the fields; and the same time the ambushments set upon the City.

V. 34 *Ten thousand men*] Who had layen in ambush. *The Battell*] which was in the field.

V. 35 *Twenty and five thousand*] This is the generall summe of all that dyed, which is afterward specified particularly.

V. 36 *Gave place*] Gave way, and retired feignedly.

V. 37 *Drew themselves along*] Out of divers places where they had layn in wait.

V. 38 *Appointed signe*] To turne their faces towards the City.

V. 41 *That evill*] That they were lost beyond hope of recovery.

V. 42 *And them which*] For besides those men that were in the army, there came people out of every City of Israel, which slew the Benjamites in their flight.

V. 43 *with ease*] Without resistance, with small labour.

V. 44 *There fell*] In the battaile.

V. 48 *The children*] Those that were left in the Cities. *That came to hand*] That was met with in that heat, and furie of war.

CHAP. XXI. VERS. 1.

HAD sworne] When they gathered themselves together together to deliberate upon this war, Judg. 20. 1.

V. 2 *To the house*] Namely to the Tabernacle in Siloh.

V. 4 *An Altar*] For a monument and remembrance of this Victory, as Ios 8. 30: and 22: 10: Iudg: 6: 24 for otherwise it is likely that they having the Tabernacle by them, wherein was Moses his Altar, they did offer sacrifices upon that.

V. 5 *Who is there*] This ought to bee understood of communities, and not of particular persons:

V. 6 *Repented them*] Being very sorry that they were constrained, to execute justice so sharply, and their wrath being now turned to Compassion:

V. 10

V. 10 *The women*] according to the rigour used in the Law, concerning such accursed things.

V. 11 *Every woman*] as Num. 31. 17. 18.

V. 15 *The Lord*] By their hands as executioners of his justice, which acts it is praise worthy to go about, as it were by constraint, and ill will, being that to delight in shedding of bloud, is a token of cruelty, and not of zeale and justice.

V. 18 *That giveth*] At this time, for this oath was not to last ever.

V. 19 *A feast*] One of the three solemne feasts, whereat there were many honest, and holy recreations used; being as it were in the sight of God; and such were these dances, as Exod. 15. 20. 1 Sam. 18. 6. 2 Sam. 6. 14.

V. 22 *In the warre*] Namely, that of Jabesh. *Give unto them*] But unto us who desire them of you: or because you have not given them, seeing they were ravished from you. *Guilty*] Of having broken the oath of the congregation.

THE BOOK OF RVTH.

THE ARGVMENT.

THIS little Book, is but onely an addition to the book of Iudges, *containing an History of things that happened at the same time. The contents of which are, that* Ruth *a Moabitish woman by birth, having in her owne Country married an Israelite of Bethlehem; after the death of her Husband, came into Iudah, with Naomi her mother in law; where professing Gods true worship, she was incorporated amongst the children of Israel: and by a singular providence of God, who blessed her piety and vertue; she was espoused to Boaz: of whom was borne* Davids *great grandfather. And it appeares that the chiefe end of this History hath been to set downe some notable singularities in* Davids *Genealogie, of whom Christ was to be borne according to the flesh. And to shew that our Lord Iesus who in his appointed time would fully call all the Gentiles to the spirituall communion of the children of God, would even from that time consecrate some first fruits of them, through the share which he bestowed on them, in his corporall generation.*

ANNO.

ANNOTATIONS.

CHAP. I. VERS. 2.

Ephrathites] Of Ephratha which was the ancient name of Bethlehem, Gen. 35.19.

V.11. *Be your husbands*] according to Law, Deuteronomy, Chapter 25. verſe 5.

V.13 *For it grieveth*] Your departure is more grievous to me than to your ſelves: Or becauſe I am in greater bitterneſſe then you, having no more hope of being comforted by a husband or of having children, as you may.

V. 14. *Kiſſed*] That is to ſay, tooke her leave of her.

V. 15. *Behold*] Naomi's piety cauſeth us to beleeve that ſhee ſpake this to try whether Ruth had indeed a firme reſolution to embrace the true religion, by comming along with her.

V. 17. *The Lord do ſo*] A manner of ſwearing which they anciently uſed, by which they prayed God to ſend ſome great evill upon them, and to double, and aggravate it, if they did not ſpeake truely.

V. 20. *Naomi*, That is to ſay, merry and pleaſant; *Mara*] That is to ſay, bitter, or afflicted.

V.21. *Full*] Having a husband and children, and goods ſufficient: *Hath teſtified*] Declared his rigour againſt me, through afflictions, which he hath ſent me: See Job 10. 17. and 16. 8. and Mal. chapter 3. verſe 6.

CHAP. II. VERS. 1.

Mighty] In wealth, and honour, or valiant and ſingularly vertuous.

V. 3. *Her hap was*] In reſpect of her it was a chance ſhe having no certaine intention in the doing of it, but it was not ſo in reſpect of Gods providence, which guided this as well as other things, as the event ſhewed it.

V.8. *By my maidens*] Servants and concubines.

V 9. *Shall not touch thee*] To do thee any offence, or make a ſcorne of thee.

V. 10. *Take knowledge of me*] That thou ſhouldeſt regard, and favour mee as if thou diddeſt know mee.

V. 13. *Let me find*] The comfort thou yieldeſt me, cauſeth me to caſt my ſelfe into the armes of thy charity, that thou mayeſt continue being favorable unto me.

V. 14. *Parched corne*] A food very uſuall in thoſe times and places.

V.15. *Reproach her not*] Forbidding her or giving her harſh words or ſcoffing of her.

V. 20. *The dead*] My husband, and my children who are dead; *One of*] the Hebrew, one of our Redeemers, that is to ſay, he is ſo neere a kinne to us, that it is his right to redeem my husband and my childrens lands, which are are alienated by the Law, Leviticus chapter 25. verſe 25. And alſo may, and ought to marry the widow of him, that is dead without children, Deuteronomy, Chapter 25. verſe 5.

CHAP. III. VERS. 3.

Waſh thy ſelfe] Though Naomi's end was good in all this, for to ſeeke her daughter in laws good, and to put Boaz in minde of his duty, according to the Law of God: yet it ſeemeth to be a womaniſh proviſion, ſomewhat leſſe than honeſt, to bring it to paſſe: which was notwithſtanding tolerated, directed, and bleſſed by God, as Geneſis chap. 27.ver.7.

V.9. *Spread therefore thy skirt*] Take me for thy wife according to the right you have thereunto, and according as you ought to do: A manner of ſpeaking taken from the ceremony of ſpreading the skirt of ones garment in that kind over the woman, for a ſigne of marriage, Ezechiel, 16.8. See upon Deuter. 22.30.

V. 10. *Kindneſſe*] Towards mee, having preferred me, though I am old, before younger men, who by age had been more fitting for you: And alſo towards the memory of thy husband, procuring the preſervation of his name and race: Or piety, towards

wards God, in ſubmitting thine affections to the obſervance of his command.

V.11. *I will do*] I have a deſire to do it, and will do it indeed, if the other neereſt kinſman will not make uſe of his right: *The City*] The Italian hath it: *The gate*] that is to ſay, the city, and all the inhabitants thereof.

V.14. *He ſaid*] Within himſelfe, and therefore he bade Ruth riſe before it was day.

V.16. *Who art thou*] Shee asked the queſtion becauſe Ruth came home while it was yet darke.

V.18. *Sit ſtill*] Go not forth at doores, that thou mayeſt be ready whenſoever thou ſhalt bee called to the accompliſhment of this marriage.

CHAP. IV. VERS. 1.

TO *the gate*] Of the city, which anciently was the place of publicke Aſſemblies, and Counſels.

V.2. *Of the Elders*] Namely of the Magiſtrates, and Councellors.

V.3. *Selleth*] Through poverty, and for want of meanes, Lev.25.25.

V.4. *Before*] Judicially and according to due courſe of Law, ſolemnly.

V.5. *Thou muſt buy it*] The right that thou haſt to redeem it, is not only by reaſon of thine affinity with Naomi, but with Ruth alſo, which bindeth thee to marry her, that the childe which ſhall be born thereof, may beare the deceaſed husbands name, and enter upon his inheritance.

V.6. *Leſt I mar*] Begetting children on another mans bed, whereby mine inheritance would diminiſh and be divided. For it is likely that he was a widdower, and had children by another wife.

V.7. *Changing*] Or yeelding up of rights to one another: *A man*] Namely he that yeelded the right and gave it to him that he yeelded it unto, in token of the diſpoſſeſſing himſelfe. In this ceremony, there was ſome reſemblance of that which had been appointed by Moſes, Deuteronomy 25.9. but only there was ſome alteration crept in: *And this was*] By this formality the yeelding, or ceſſion was ratified.

V.10. *From the gate*] From his city, from amongſt the citizens of his city.

V.11. *Did build*] Did increaſe his houſhold, and laid the foundation of that nation, which is come out of it: *Do thou worthily*] the Italian hath it, *Make thy ſelfe mighty*] by meanes of a numerous poſterity: *Ephratah*] See Geneſis, Chapter 35.verſe 19.

V.16. *Laid it*] Shee tooke an eſpeciall care of it, and brought him up very tenderly.

V.21. *Salmon*] Which is the ſame as Salma

THE

THE FIRST BOOK OF SAMVEL.

THE ARGVMENT.

THe Holy Ghost in these two Books called Samuels, continueth the History of Gods people; specially to declare how, and wherefore the governement of Judges was changed into that of ordinary and successive Kings, in David and his posterity, who were more expressely to beare the image of Christs spirituall and eternall Kingdome. The summary thereof is, that Eli both Judge and high Priest, after he had long time ruled the people, towards his latter end did yeeld up himselfe to a blamefull indulgency towards his children, who abusing their fathers authority, were looselv run into diverse excesses, prophannesses and violences, with great scandall and offence to the people, and with great detriment to divine worship: For the punishing of which misdeeds, God suffered the Philistims power, which before was much abated, that it should be raised again to the peoples disadvantage, they being overcome in battel, and subdued, the children of Eli slaine, and the Arke of God taken, and Eli himselfe dying presently after. Yet God defended his glory, and did severely punish the Philistims contempt of him, and raised up a new Deliverer to his people; which was Samuel, who being miraculously borne, and consecrated to God for a perpetuall Nazarite, was from a childe, by frequent apparitions from God, prepared for the office of publick Prophet; which was also openly conferred upon him together with that of Judge, with all the qualities and gifts thereunto required. By vertue of which, he also reformed the peoples estate, and purged Gods Service from all Idolatries and corruptions, did abate the Philistims tyranny, and settled the people in peace and liberty. But in his old age, having appointed his sons to be his successors, and they degenerating from their fathers righteousnesse; the people did thereupon take an occasion to aske for a King, preventing through their rash and importunate demand, the time prescribed by God for the establishing of a sacred Kingdome, which hee had promised them before. And by GOD'S will Saul was cho-

ſen, who at firſt did many valiant acts, and obtained many rare Victories. But a while after, in a proofe of ſtrict obedience, hee diſcovered his rebellion. Whereupon the LORD *declared that hee rejected him, and appointed* Samuel *to unnoint* David, *calling him from a private ſhepheards life, Which was ratified by the* LORD, *who tooke away from* Saul *his gifts, and the conduct of his Spirit, and transferred them upon* David: *Who upon this occaſion was called to* Saul's *Court to eaſe him by meanes of his Muſick, from his extreame paſſions, ragings, and troubles of the minde. There did the power of* GOD *ſhine in him, in all manner of excellent gifts, and notable feates of Armes, which did purchaſe him as much hatred and evill will at* Saul's *hands, as it did love and favour with the people. And* Saul's *paſſion breaking out at the laſt into a bloudy perſecution, by open force, and by deceipts, whereby* David *was for a long time moleſted, and vexed; perſiſting nevertheleſſe ſtill in his innocency, and loyalty, even towards* Saul *himſelfe. And at the laſt* GOD *ſuffered* Saul's *cruelty and wickedneſſe to come to its height, and to bring him to the laſt potnt of his puniſhment, ſo that hee loſt a Battaile, wherein three of his ſonnes were killed, and he ſlew himſelfe. Theſe two Bookes are called* Samuel's, *by reaſon that the one part of the ſubject, is his owne hiſtory, written, as it is likely, by himſelfe, and all the reſt is of two Kings by him conſecrated and ſettled in their Kingdomes.*

ANNO-

ANNOTATIONS.

CHAP. I. Vers. 4.

Ramathaim] The city of Rama it ſelfe, often mentioned in Samuels hiſtory, and the Hebrew termination ſeemes to intimate that it was once divided into two cities; the word Sophim joyned thereunto ſignifieth, Watch-houſes, or towers, as it is very likely that watch-towers were ſet in high places of the Countrey, as Rama was, according to the ſignification of its name, being upon the border of three Tribes, as Num 23.14. Some beleeve that it was ſome Schoole of Prophets, who are called watchmen in diverſe places of Scripture, Jer. 6.17. Ezech. 3.17. Hoſ.9.8. *An Ephrathite*] That is to ſay one that dwelt in the land of Ephraim, though he were a Levite, 1 Chron 6.33. For the Levites were ſcattered all over Iſrael.

V.3. *Yeerely*] At the feaſt of the Paſſeover, with all his family, 1 Sam. 2.19. Luke 2.41. but for himſelfe it is very likely, he did obſerve the Law ſo ſtrictly, that he came thither all the three ſolemne feaſts, Exo.23.17. *Of Eli*] There is no mention made of this Eli any where elſe. But it appeares by 2 Sam. 8.17. 1 Chron.24.3. that he was one of Itamars poſterity, who was Aarons ſecond-borne, and that for ſome unknown cauſe, there had been ſome interruption, in the ſucceſſion of the prieſthood in Eleazar the firſt borne his line; which was afterwards re-eſtabliſhed in Sadock, 2 Sam.15.27. 1 Chron. 6.8. according to Gods promiſe, Numb.25.13. *Prieſts*] Second Prieſts under the high Prieſt, who as his Vicars, and ſubſtitutes, did do many things for him, which hee himſelfe had not been able to performe alone, as 2 Samuel 8.17. See Numbers 3.32. and 2 Kings 25.18.

V.4. *When the time was*] The Italian hath it, *When the day das*[one of the ſeven dayes of the Paſſeover; *Offered*] Sacrifices of thankeſgiving; *portions*] according to the ancient manner of feaſts.

V.5. *A worthy*] The Italian, *A double*] others expound it the moſt principall, and the moſt honorable portion, See Gen.43.34. 1 Sam.9.23,24.

V.6. *Adverſary*] Namely Peninnah, who was her rivall: *To make her*] purpoſing and taking a delight in urging of her to ſome unſeemely diſturbance of mind, or to ſome diſtaſte, and murmuring againſt her husband, and peradventure againſt God himſelfe, ſee concerning ſuch inhumanity, Job 24.21.

V.9. *After they had*] After the holy meale of the ſacrifices, which was eaten in the Court of the Tabernacle: *Roſe up*] going to the place of worſhip, and prayer, right againſt the moſt-holy place; *A ſeat*] the high Prieſt, or the Judge his ſeat, 1 Sam.4.13. *A poſte*] it is likely that the Tabernacle, which was made by Moſes was ſet in Siloh within the compaſſe of ſome ſolid building, which had gates, 1 Sam. 3.15. for otherwiſe the Tabernacle had neither gates nor poſtes, but only a carpet hanged up at the entry, Exodus 26.36.

V.11. *She vowed*] And whether her husband then conſented to it, or did (according to the Law) ratifie it afterwards, Num.30.7. *No razor*] I dedicate him to God for a perpetuall Nazarite, Num. 6.5. Judg. 13.5.

V.14. *Put away*] Be ſober before thou preſent thy ſelfe in this holy place and action.

V. 16. *Poured out*] See Pſalm. 142.2. *My ſoule*] my grievances and inward deſires.

V.18. *Find*] I recommend my ſelfe to thy fatherly favour, and good will; *Sad*] The Italian hath it, *As it was before*] namely ſad, and ſickly: which alteration happened through an inward comfort of Gods Spirit, which informed her heart, that her prayers were heard, which the Prieſt, bleſſing, did alſo certifie her of.

V.20. *Samuel*] That is to ſay, asked of God.

V.21. *The yearly ſacrifice*] The Paſchall Lambe is often ſo called in Scripture, ſee Exo. 12.27. and 34.25. *And his vow*] it was ſome ſacrifice vowed to God for the childs happy birth.

V.22. *That he may*] Hence it appeares that ſhe had told her husband of her vow, and that he had approved of it: *Abide*] to ſerve in certain inferior offices in the Tabernacle, which belonged to a Levite, 1 Sam. 2.11. and 3.15. *For ever*] without intermiſſion or without any relieving by turnes, as the other Levites were weekly, Now it is plaine by 1 Sam.7.16,17. that Samuel dwelt in Ramah, & there judged Iſrael, which happened either after the age of fifty years, which was a time prefixed for the Levites ſervice, Numb.18.25. or by Gods wil, who diſpenſed with his vow to make him a Magiſtrate.

V.23. *His word*] That extraordinary thing which he ſeemeth to have appointed concerning this childe, which he hath miraculouſly beſtowed upon us.

V.28. *Lent him*] That is to ſay, dedicated him, to his ſervice. But ſhe ſaith lent, becauſe that the Hebrew

word from which Samuels name is derived, ſignifieth asking, and lending. As who ſhould ſay, I have asked him, to that end that he might by me, be beſtowed upon the Lord.

CHAP: II. VERS: 1.

Prayed] By prayer is often meant thankeſgiving, which in this place is chiefly meant: *My heart*] in this Canticle, as in many others, 'Gods Spirit doeth not reſt upon the firſt motion, or upon the occaſion of the ſingular and temporall benefit, but raviſheth Hannah into contemplation of the univerſall, ſpirituall and eternall benefits of the Church, which are here ſet down by her: *Mine horne*] a terme of war, whereof ſee Pſa. 75.5. and 89.17: the meaning is, I am become victorious and triumphant: *My mouth*] I have a large ſubject of magnifying the Lord; of glorying in him, and inſulting over mine enemies, through the great joy, which I conceive for the eternall ſafety of the Church, and for all the particular deliverances which depend thereon.

V.2. *Rock*] That is to ſay, an inpregnable fort, Gods very frequent name, Deuteronomy chapter 32. v.4.31.

V.3. *Talke no more*] Upon the occaſions of her rivals inſulting, ſhe wounded the boldneſſe of all thoſe who are enemies to the humble and diſtreſſed faithfull ones: *Is a God*] as he perfectly knoweth right, and juſtice, and mens counſels and actions: So doth he accordingly diſpoſe and governe all the events of them.

V. 5. *Seven*] That is to ſay a great number, as Ruth 4.15 Jer.15.9.

V.8. *The pillars*] He alone by his power beares up the naturall being of the world; and by his providence the order of the government of it; ſee Heb.1.3

V.9. *In darkneſſe*] Namely of horrible calamities in this world, and finally in hell.

V.10. *Shall judge*] This providence ſhall be diſpenſed by the Meſſias, to whom the Father ſhall give all power in heaven and on earth, and ſhall grant him the victory over all his enemies.

V.11. *Did miniſter*] See v.18. *Before*] Under Eli his command and direction.

V.12. *Knew not*] They had no lively light, feeling, nor apprehenſion to feare, and honor him, Rom.1.28 1 Cor.15.34. Tit 1.16.

V.13. *The fleſh*] Of the ſacrifices of thankeſgiving, whereof ſome portions were aſſigned to the Prieſts, Lev.7. 32,34,35. but they would have the choice of thoſe pieces, which were left for the people which offered the Sacrifices, and were boiled neere the Tabernacle for the holy feaſts.

V. 15. *The fat*] And all other parts of ſuch Sacrifices, which God reſerved for himſelfe, Leviticus cha. 3. verſes 3,4,9. which is alſo another contempt of God and his worſhip, to which they preferred their own ravenouſneſſe: *Give*] ſhewing by this their greedineſſe, that they took no care of ſerving at the offering, but only to ſatisfie their gluttony: *He will not have*] becauſe he might better make choyce of the beſt pieces; whileſt the fleſh lay in ſight raw, then when it boyled promiſcuouſly in pots, or caldrons.

V.17. *Abhorred*] Their zeale to offer, and their devotion and reverence in offering did much abate: ſeeing the abuſe, violence and gluttony, that was therein committed.

V. 18. *A linnen Ephod*] It was a kind of holy ornament, Exodus 28.4. promiſcuouſly uſed both by Prieſts and others, in publick acts of Gods ſervice: See 2 Samuel chapter 6. verſe 14. The high Prieſts, was wrought, and of diverſe ſtuffes and colours, Exo. 28.6. the reſt were plaine, of very fine linnen; 1 Sam. 22.18.

V. 20. *For the loane*] That other iſſue may ſupply Samuels place to ſerve and converſe with thee at home ſeeing thou haſt beſtowed him upon God.

V.22. *With the women*] Whereof; ſee upon Exodus 38.8.

V.24. *To tranſgreſſe*] Not only by imitating your evill examples, but alſo by giving over publick exerciſes of piety, ſeeing them ſo profaned by you.

V.25. *Againſt the Lord*] Directly, in things concerning his ſervice, and purpoſely for to offend him; Numbers 15.30. The meaning is, If God will revenge the injuries done by one man to another, how much more unappeaſeable will he be for wrongs which touch his own glory? *would*] he had thereupon given an irrevocable ſentence, and therefore hee did not give them the ſpirit of repentance, to obey their fathers admonitions.

V.27. *A man*] A Prophet; *Unto the houſe*] namely to Moſes and Aaron.

V.28 *Choſe him*] The Italian hath it, *Choſe thy father*] namely Aaron.

V.29 *Kicke ye*] Caſting off all reverence in your ſelves, and abating the peoples devotion; *Honoureſt*] by not reproving them ſtrongly; & not puniſhing them ſeverely, as the zeale of my glory required: and if they proved obſtinately rebellious, by putting them by the prieſthood.

V.30. *I [a]dindeed*] Not by any irrevocable and abſolute decree, but conditionall, or according to the cuſtome of Scripture, which only hath regard to what was knowne of Gods will: *Should walke*] Should be my ſervants, and of my houſhold; *For ever*] without interruption, ſo long as my ceremoniall worſhip did laſt.

V.31 *I will cut off*] That is to ſay, I will put thee and all thy poſterity from the high Prieſthood, and degrade thee from all authority, and take away my power, and all other gifts neceſſary for ſuch a holy function

function from you; Zac. Chapter 11. verse 17.

V.32. *Thou shalt see*] All these calamities shall happen in thy life time, 1 Samuel Chapter 4. verie 11.

V.33. *To consume*] If thou wert at that time living and shouldest see it, thou wouldest even pine away for grief to see thy selfe have such a posterity, either so wicked or so wretched.

V.34. *For a signe*] That all the rest spoken, in this my sentence shall surely happen.

V.35. *A faithfull Priest*] Zadock by name, 1 Chro. 29.22. Eze.44.15. who was of Eleazars line, in whose posterity the Priesthood continued, according to the promise made to Phinehas, Num.25.13. *I will build him*] I will confirme the state of his family, as well in the continuance of his off-spring, as in the lastingnesse of his prosperity, See Exod. 1.21. 2 Sam.7:11. 1 Kin. 11.38. *Walke*] he shall be continually with the King, which I will appoint over my people, doing the offices belonging to his charge, in councels, in giving answers from God by meanes of the brest-plate in prayers, blessings, admonitions, &c.

V. 36. *Every one*] See the sequels or tracks of this curse, Ezechiel Chapter 44. verse 10. *To him*] namely to Zadock, and him of his posterity that shall be in his place of high Priest: *For a piece*] to crave an almes of him. Now though God had largely provided for the Priests maintenances, yet it chanced oftentimes, when they were degraded for their misdeeds, misbehaviours, or for some other reasons, that they fell into poverty: *One of the Priests offices*] the Italian, *Some services belonging to the Priesthood*] some of the most abject and base services, Ezechiel Chapter 44. verses 11,13.

CHAP. III. VERS. 1.

The word] There were but very few prophetick revelations: See Psalme 74.verse 9. Amos chap. 8.v.11.

V.2. *At that time*] Even at that time that the aforesaid Prophet had spoken to Eli, 1 Samuel chapter 2. verse 27.

V.3. *The lampe*] Which burnt all night, and was put out in the morning, Exod. 27.21. Gen. 24.3. as much as to say, ere morning; *Of God*] that is to say, which was consecrated, in the great candlestick: *Laid down to sleep*] the Italian addeth, *In the Temple*] namely in some chamber, or part of that building within the precincts of which the Tabernacle and the Arke stood.

V.7. *Did not yet know*] Had as yet had no tryall of that way whereby the Lord did make himselfe known to his Prophets by visions, see Acts 19.2.

V.11. *A thing*] Which is set down in the next chap. *Both the eares*] a frequent phrase in Scripture to describe a strange or terrible case.

V. 13. *Restrained them not*] By severely chiding them as he was a father, by deposing them as he was high Priest, and by punishing them corporally, as he was a Judge.

V.14. *Be purged*] In any such fashion, that I revoke my sentence, concerning their corporall punishments, for this hath no relation at all to everlasting punishments.

V.15. *The doores*] See upon 1 Sam.1.9.

V.17. *God do so*] See upon Ruth 1.17.

V.20. *From Dan*] see upon Judg. 20.1; *Stablished*] The Italian, *warranted*] or established.

V.21. *By the word*] Namely by propheticall revelation, not by corporall and visible apparitions, as to Joshua, Gideon, Manoa and other Judges.

CHAP. IV. VERS. 1.

The word] that is to say, Samuel as an acknowledged Prophet, begun to preach to all the people: Others, the word of Samuel came to passe, that is to say, God did cause his prophecy to be put in execution, by the event thereof set down in this chapter: *Eben-Ezer*] A place so called by anticipation, see 1 Samuel chapter 7.v.12.

V. 3. *The Arke*] As an inviolable pawn of Gods presence and power: Now this was accustomed to be done some times, Num.31.6. Jos.4.11. by Gods expresse commandement: See Num. 14.44. But here the peoples act was unadvised, and here the signe became effectuall for want of faith, repentance and true invocation.

V 4. *Between*] The Italian, *Upon*] on the top of the Arke which was covered by two Cherubims, from whence God gave his answers, and shewed his Majesty, and power, as out of a throne of glory: see Exo. 25.22. Numbers 7.89. Psalme 80.1, and 99.1. *Were there*] namely in the campe.

V.8. *With all the plagues*] The Italian hath it, *with an entire overthrow*] Others with all maner of plagues and in the wildernesse: *In the wilderneſſe*] in the red sea, which is along the wilderneſſe of Etam, Exodus 13.20.

V.10. *Footmen*] These are not so called, as opposite to horsemen, but it is meant that they were men of compleate age, strong and able to march a foot, and had no need of waggons or horses to carry them, as children and old and impotent men were, see Exodus 12.37.

V.13. *Watching*] Expecting what news would come from the campe.

V. 21. *Ichabod*] That is to say, there is no more glory: For the Arke was called the glory of God, Psal.78.60.

CHAP.

CHAP. V. VERS. 4.

Both the] Seeing here is no mention made of feet, their opinion ſeemeth hereby to be confirmed, who think this idoll to be ſhapen in the lower parts, like a fiſh; See upon Judg. 16. 23. *To him*] the Italian, *Neere unto it*] Namely the Arke: or to him.

V. 5. *Tread on*] Leap over it, a ſuperſtition which ſpread it ſelfe in many places amongſt the Gentiles, ſee Zepha. 1. 9.

V. 6. *Deſtroyed them*] Spoyling their land with mice, 1 Sam. 6. 5.

V. 8. *Be carried about*] Imagining peradventure that the wrath of the God of Iſrael, was kindled by reaſon of Dagons temple which was in Aſhdod.

V. 9. *In their ſecret parts*] The Italian, *Hidden ones*] that is to ſay, inward ones, which are the moſt painefull.

V. 10. *To us*] The Italian, *To me*] words ſpoken by the Prince, or counſell of the city.

V. 11. *A deadly deſtruction*] The Italian hath it, *A terror of death*] either becauſe this infirmity was mortall to many, or becauſe there raigned ſome other mortall diſeaſe beſides this, v. 12.

CHAP. VI. VERSE 2.

Tell us] As well by prudent advice, as by magick art.

V. 3. *If he*] This firſt part of their anſwer is, by meere advice, grounded upon the ordinary meanes of appeaſing Gods wrath, by gifts offerings; but the ſpecification of the offerings (being ſo abſurd and ridiculous of Mice and Emerods) ſeemes to be ſuggeſted by the devill in contempt of God: Who notwithſtanding accepted of it, for a memoriall that he had overcome his enemies by ſuch poore and contemptible meanes: *A treſpaſſe offering*] For it was a kind of treſpaſſe, though committed through ignorance, Lev. 5. 2. *Then ye ſhall*] when God ſhall be thus appeaſed, then ſhall ye know that his wrath hath been the cauſe of your evils.

V. 5. *Give glory*] Through an humble confeſſion and acknowledgement of your fault: See Joſh. 7. 19. John 9. 24. *Your Gods*] whoſe eſteeme and reverence he hath quite debaſed with his might, 1 Samuel cha. 5 v. 3, 4.

V. 7. *Take*] This ſavoureth of a diabolicall prediction, uttered by the idols ſervants: and being done without faith and without calling upon God, cannot have its beginning nor originall from his inſpiration as diverſe other ſignes: of which ſee upon Gen. 24. 14 though Gods providence afterwards did verifie this ſigne by the event, to confute the enemies by their own inventions. *Bring the calves*] To ſee whether their naturall inſtinct towards their young ones will be overcome by a divine force, which may drive the kine to go and conduct the Arke to its place, and go away from them.

V. 9. *His owne*] Namely Gods, where he reigneth and is worſhipped.

V. 12. *Lowing*] In token of griefe for leaving their young ones, and yet being forced by a ſuddaine and divine power, they went away from them.

V. 13. *Bethſhemiſh*] A city of Judah appointed for the Prieſts; and therefore it ſeemeth to be as it were pointed at by the Southſayers, verſe 9. ſee Joſh. 21. 16. whereupon it is ſaid, v 15. that the Levites were there ready to take down the Arke, and for to offer Sacrifices.

V. 14. *And they*] The Prieſts, which were of Bethſhemeſh.

V. 15. *The Levites*] The Prieſts of the tribe of Levi, for whom only it was lawfull to touch the Arke, Num. 4. 15.

V. 18. *According*] That is to ſay each city or communalty ſent its golden Mouſe, for it is likely that the plague of the Emerods raigned moſt in the cities, and the mice in the countrey. *Abel*] which countrey of the Philiſtims extended it ſelfe even to this ſtone, v. 14. which ſeemeth to have been afterwards called Abel, that is to ſay, griefe, for the reaſon mentioned, verſe 19.

V 19. *Looked into*] Againſt Gods expreſſe command, Num. 4. 20. *Of the people*] not only of Bethſhemeſh, but of other adjoyning places, who were all come together at the Arkes arrivall.

V. 20. *Shall he*] The Arke, which is the ſigne, and pawne of his preſence and glory.

CHAP. VII. VERS. 1.

The men of] Kiriath-jearim, being no city belonging to the Prieſts, as Bethſhemeth was, & it being unlawfull for any others to touch the Arke, Num. 4. 15. It is to be imagined, that all this was done by the hands of ſome Prieſts, who were ſent for, from ſome other place; unleſſe there were ſome great toleration from God, in ſuch an extraordinary caſe as this was, and alſo by the 1 Chron. 15. 2. it ſeemeth that Abinadab was no Levitiſh Prieſt: *Sanctified*] They did ſo for the preſent time, in that confuſion of ſtate and religion, for otherwiſe the high Prieſts ſonne, was to have care thereof and to looke to it, Num. cha. 4. v. 16

V. 2. *Lamented*] For the long and hard oppreſſion of the Philiſtims.

V. 3 *Aſhtaroth*] ſee upon Iudges 2. 13.

V. 4 *Baalim*] See upon Judg. 2. 11.

V. 5. *Mizpeh*] A city ſituate upon the confines of Judah, and Benjamin where they often called together their generall congregations, Judges cha. 20. v. 1.

1 Samuel Chapter 10. verse 18. 2 Kings chapter 25. verse 23.

V. 6. *Drew*] This ceremony, which is no where found to be ordained by the Law, nor used any where elſe, was here uſed for a ſigne, either of Gods grace called upon to the end that the multitude of the peoples ſins might as it were be waſhed away by a great flood, or by their abundant teares: *Judged*] ſupplied the place of a ſupreame, and ſoveraigne Magiſtrate extraordinarily raiſed, reforming and re-eſtabliſhing Gods ſervice: Or he was even from that time acknowledged for a Judge: and did execute his office for the moſt part in that place, v. 16.

V. 7. *Were gathered*] This gathering together, threatning ſome revolt of the people from the Philiſtims government, or ſome motion of war.

V. 9. *A ſucking lambe*] The ordinary law of Sacrifices appointed thoſe Lambes, which were offered, ſhould be a yeare old; but here there was ſome ſpeciall reaſon, as peradventure to ſhew that the people preſented themſelves there before the Lord, as purpoſing to be renewed in piety, and holineſſe: *Offered it*] Samuel being no Prieſt, had not the ordinary power of offering Sacrifices, but here he proceedeth as a Prophet, by ſome divine motion or command; or elſe he did employ ſome Prieſt for to do it, as 1 Kings Chapter 18: verſe 32:

V. 10. *Thundred*] See Joſhua chapter 10. verſe 10. Judges Chapter 4. verſe 15. and chapter 5. verſe 20.

V. 12. *A ſtone*] To ſet up for a remembrance of this miracle: Shen, the Italian: *The point of the rock*] which might be faſt by: *Eben-Ezer*] that is the ſtone of helpe.

V. 13. *Into the coaſt*] With an army to make incurſions or to give battell, for they had yet ſome garriſons left in the Countrey, 1 Samuel Chapter 10. verſe 5. and 13. 3.

V. 14. *Peace*] That is to ſay, ceſſation of armes, and of all acts of hoſtility.

V. 16. *Judged*] Kept a publick court of Juſtice, heard pleas, and controverſies, and did exerciſe a juriſdiction.

V. 17. *His return*] His ordinary abode, *An Altar*] Either for a plaine monument of piety, as Joſhua chapter 22. verſe 10. Judges chapter 6. verſe 24. or for extraordinary Sacrifices, Exodus chapter 20. verſe 25. Deuteronomy chapter 27. verſe 6. Joſhua Chapter 8. verſe 30. Judges Chapter 21. verſe 4. 1 Kings Chapter 8. verſe 64. but howſoever by a propheticke motion, and Divine inſpiration.

CHAP. VIII. V. 1. 2.

HE *made*] With Gods permiſſion, and conſent.

V. 2. *Beer-Sheba*] It ſheweth that Samuel reſerved to himſelfe the government of Rama, being towards the North, and for his own eaſe he aſſigned his children for the compaſſe of their Juriſdiction, from Beer-ſheba, which was the Southern border, to Rama, for otherwiſe Beer-ſheba being on the outſide of the countrey had been an unfitting place for the generall ſeat of juſtice.

V. 4. *The Elders*] The heads, and magiſtrates of all the commonalties.

V. 5. *Like all the nations*] This is the error in the requeſt; condemned, 1 Sam. 12. 17. namely that they will have an abſolute, conſtant, powerfull, and pompous King; in contempt of the ſweet and fatherly government of Judges, in whoſe perſon God reigned, in regard of the immediate Vocation and gifts of his Spirit, and the cooperation of his grace and power, ver. 7. through a diſtruſt in God, and an ambition to have their nation enjoy the glory of being a Monarchy, with all the honors, dignities & offices belonging to it.

V. 6. *Diſpleaſed*] Not, but that he knew that God had promiſed his people Kings, Gen. 17. 6. and 49. 10. and that he had given them way to make them Kings, upon certain conditions, Deut. 17. 14. but becauſe he ſaw the evill motions of their hearts, and their raſhneſſe in going on before they knew the will of God. See 1 Kin. 11. 31. and 12. 20. *Prayed*] that he might know his will.

V. 7. *Hearken unto*] Though there be an errour in their requeſt, yet I will grant it them, and if in this their deſire, they diſcover any ingratitude towards thee, the ſame redounds to me, who in thee, and by thee, have raigned over them in manner moſt befitting my goodnes, the only end whereof was their ſafety, whereas ordinarily earthly Kings do raigne by force, aiming at their own profit and pleaſure, little regarding the good of their ſubjects, but only ſo fart as it concerneth their own good too.

V. 9. *The manner*] Namely, that which is now grown to a common cuſtome, by the conſent of nations and Gods tolleration, who preſcribeth the ſubjects the law of patience and obedience, and is now as it were a right in abſolute Kingdomes, which as the people deſired theirs ſhould be; which power encreaſeth dayly, more and more, being ſuch a prince is no way ſubject to puniſhment, for otherwiſe Gods expreſſe command doth moderate him in another way, Deut. 17. 16, 20.

V. 11. *Appoint them*] To be ſouldiers.

V. 15. *Officers*] Or courtiers, the Heb. is Eunuches; See Gen. 37. 36.

V. 20. *Go out*] To the wars, as our Generall.

V. 22. *Goye*] And expect untill the Lord declare his will, concerning the manner he will have used in this new creation of a King.

CHAP. IX. Vers. 1.

A Mighty man] Of his person, in armes, or generally in vertue, or mighty in wealth and estate.

V. 7. *What shall we bring*] According to the custome, which was to bring the Prophet, some honorable presents, or some things for his food and sustenance, for a token of an acknowledgement, in a kind of moderate liberality, 1 Kings 14.3. 2 King. 5.42. and 8.8.

V. 9. *A Seer*] That is to say, he that by divine vision hath the knowledge of Gods secrets, which other men again know by hearing them from him: See 1 Samuel, chapter 29. verse 11. 2 Kings chapter 17. verse 13.

V. 12. *It sacrifice*] It is plaine by the sacred history, that prophets inspired by God, sacrificed in other places, besides Moses Altar, which was within the tabernacle, 1 Sam. 7. 9. and 16. 5. especially your sacrifices of thanksgiving, of whose flesh the holy feasts were made, see 1 Sam. 16. 2. *In the high place*] So are all other places called, where any divine service was performed, besides the settled place which was appointed by God; by reason that they made choyce of eminent places, as cliffes, and hils, &c. Afterwards the word was taken in a sinister sense, for places where they committed idolatry, by superstitious worship.

V. 13. *As soon as ye*] We know he is not yet come out of his house to go to the feast, and if you do but continue your pace you will be there before he goeth: *For the people*] it behoveth you to make haste, that ye may find him at home, for it will not be long ere he come forth, and then hee will bee busie at prayers, blessing and giving those thankes that are required in this solemnity, and then you will hardly come to the speech of him.

V. 15. *Had told*] This sheweth that this revelation was the occasion of the sacrifice, and of the feast.

V. 19. *All that is*] That which thou desirest, to aske and know of me, by a prophetick answer.

V. 20. *On whom*] The people desire a King, and God hath appointed thou shouldest be the man; therfore their longing desires are after thee alone, not by their own wils and meaning, but by Gods secret disposing.

V. 23. *The portion*] According to the custome of those feasts in those times, 1 Sam. 1. 4, 5.

V. 24. *And that which was upon it*] Namely the loyne; *That which is left*] Of the sacrifice of thanksgiving; *Since I have said*] since I appointed this feast.

V. 25. *The top of the house*] Of his own house, which was made flat in manner of a terrace, according to the fashion: and it was a commodious place to treat of secret matters, out of other mens sight and hearing.

V. 26. *To the top*] The Italian hath it, *Thus was he on the top*] the meaning is, that Saul being told by Samuel, that he would speake with him privately, was gone up to the top of the house, but that Samuel called him down, and did and said unto him what he intended to do and say, as they were walking without the City.

CHAP. X. Vers. 1.

OF oyle] An ordinary ceremony in the consecrations of the old Testament, grounded upon the communication of the gifts, of the holy Ghost, figured by the oyle. Now it is not said that it was any other, but ordinary oile, as 2 King 9. 1. for the Priests holy oile was not to be used about any other persons, Exod. 30. 32. Yet it is likely that the horne of oyle wherewith David was anointed, 1 Sam. 16. 1. was afterwards kept in the Tabernacle, and other Kings when occasion served, were afterwards anointed therewith, 1 King. 1. 39. *Kissed him*] in signe of congratulation, or of homage, Gen. 41. 40. *Inheritance*] Namely his own people, Deut. 32. 9.

V. 2. *When*] Tokens to assure Saul of the truth of his calling; *For my son*] to finde him.

V. 3. *To Bethel*] The Italian, *to the house of God*] it is a question whether Silo be meant here, for it hath not yet been said, that the Tabernacle, or the Altar were removed, as afterwards, 1 Chron. 16. 39. and 21. 29. 2 Chro. 1. 3. or whither he meant Kiriath-Jearim, where the Arke was, 1 Sam. 7. 1.

V. 5. *The hil*] Upon the which Kiriath-Jearim stood, where the Arke was at that time, or some other place, where there was a colledge of Prophets; *The garrison*] See upon 1 Sam. 7. 13. *Of Prophets*] they were certain chosen persons consecrated to God, and prepared by continuall meditations, studie and exercises of piety, to receive of God prophetical inspirations and revelations, under the conduct of Sam. 1 Sam. 19. 20. & such were afterwards called the children of the Prophets; *Psaltery*] according to the custome of moving the soule of man by meanes of musick, to raise it selfe to heavenly and spirituall things; 2 Kin. 3. 15. *Prophesy*] they shall be in a prophetical action and motion, moved thereunto, by a divine and supernaturall spirit in all their actions and gestures, see Numbers 11. 25.

V. 6. *Turned*] Thou shalt upon a suddaine miraculously be filled with new and divine gifts, qualities, and motions.

V. 7. *That thou do*] Undertake thou thy lawfull calling for the Lord will accompany thee with his power.

V. 8. *Shalt thou tarry*] After thou shalt be come to Gilgal, 1 Samuel 13. 8. An expresse command to try

try Sauls obedience, which he breaking, discovered his rebellious heart. 1 Samuel Chapter 13. verse 13.

V.12. *But who?*] The inferiour Prophets were called children, and the head such as Samuel was at that time, was called father. Now Samuel being absent at this time, it is as much as they would say, see you not that Saul holds the first degree amongst them, and leadeth them as their head? and he hath a soveraign Majesty, with more abundance and strength of gifts which did increase the miracle; *A proverbe*] to expresse a strange and miraculous thing.

V.13. *To the high place*] Where the Tabernacle and Altar were then, namely either in Siloh, or in Gibeon, 1 Kin. 3.4. though the history make no mention of the time that it was brought to this last place, see 1 Sam. 9.12.

V.17. *Unto the Lord*] Who is present and governeth the assemblies of his Church, where his name is called upon: see Judges 11.11. and 20.1. Unlesse peradventure the Arke were carried thither, as 1 Samuel 14.18. *To Mizpeh*] See 1 Samuel chapter 7. verse 5.

V.19. *To have*] See 1 Samuel chapter 8. verses 7,19. *Present your selves*] To draw lots, as Josh. 7.14. *Thousands*] According to the divisions of the tribes into thousands of families made by Moses, Exodus 18.25.

V.21. *Enquired*] By Urim and Thummim, Num. 27.21.

V.25. *The manner*] As who should say the fundamentall laws of the Kingdome, inspired by God to temper monarchy, with a liberty befitting Gods people, and with equity towards a nation, which of its own free will did chuse a King, and with a benignity of government of brethren of the same race, Deuteronomy 17. 20. by this meanes to withstand the abuse of an absolute power, which the peoples blind desire might have caused the new King to runne into, 1 Samuel chapter 8.v.11. *Before the Lord*] in the Tabernacle before the Arke.

V.27. *Brought him no present*] In signe of homage to a new King, 1 Kings chapter 10.verse 25. 2 Chron. 17. 5.

CHAP. XI. VERS. 1.

THe *Ammonite*] That is to say, King of Ammon, 1 Samuel 12.12. *Came up*] by the 1 of Samuel, Chapter 12. verse 12. it appeares that this preparation of warre, made so long before hand by Nahas, was a cause that the people demanded a King.

V.3. *we will come out*] Wee will yeeld unto these covenants, see concerning the Ammonites pretences upon Gilead, Judg.11.13.

V.4. *Gibeah*] is of the same City which in other places is called Gibeah of Benjamin, which after Saul was King, who was borne therein, bare his name in honour him.

V. 5. *After the herd*] for he had yet no Court, nor state appointed to him.

V.6. *The Spirit*] in an instant the Spirit of God inspired into his heart, a supernaturall strength of minde, and a majesty of command; and put him on by a mighty and heroick motion to undertake this deliverance: see Iudg.3.10. & 6.34. & 11.29 & 13.25. & 14.6.

V.7. *Samuel*] who accompanied Saul in this enterprize, as a Judge and a Prophet. As Judg.4.9.

V.10. *To morrow*] to blinde and lull asleepe the Ammonites, and keepe secret the newes of their reliefe, which in such a case is but a lawfull dissimulation in warre.

V.11. *The morning watch*] when they use to relieve the watch, upon the break of day.

V. 14. *Renew*] let us by a generall consent of all, renew Sauls election, now he is authorized by this victory, for to cut off all pretences of rebellion.

V. 15. *Before the Lord*] see 2 Sam.10.17.

CHAP. XII. VERS. 2.

VV*Alketh*] he guideth and governeth you. *And I*] seeing that I through mine age can no more undertake the publick government, and that my sonnes are reduced to a private life, I require of you a publick approbation of mine innocency, that my memory may not remaine blemished nor spotted, by your taking a distaste at me, and desiring a King.

V. 3. *To blinde*] to cloake his misdeed, and let him escape unpunished.

V. 7. *Now therefore*] I, as I am Gods Prophet, and treat in his name, I cannot absolve nor free you; as you have freed me. For I am innocent towards you, but you are guilty towards God, by transgressing his law, and in being ungratefull for his infinite benefits.

V. 8. *And made them*] conducted them safe to the borders of this country, and set them in the way of taking possession thereof.

V. 11. *Bedan*] there is no mention of this Judge in the history; some have imagined that it is Jair. Judg.10.3. Others Sampson.

V. 14. *Following*] shrowded under his conduct and protection.

V. 16. *This great thing*] this miracle of thunder and sudden raine, by which ye shall perceive that the desiring of a King hath been displeasing unto him.

V. 17. *wheat harvest*] a season wherein it seldome

vines in Palestina, Proverbs Chapter 26. verse 1.

V. 18. *Sent thunder*] In some unacculstomed and terrible manner, which affrighted the people, for to confute them and bring them to repentance, as Exodus 20. 9.

V. 21. *After vaine things*] An ordinary epithet given to idols.

V. 23. *I should sin*] Failing in my duty of Prophet, in not praying for you: Or by being moved with some revengefull spirit, for your refusing of me.

CHAP. XIII. VERS. 1.

ONe yeare] The Italian addeth, *When these things happened*] namely Sauls confirmation, and Samuels speeches.

V. 2. *Three thousand*] Distributed into certain places of abode, to have them always by him, and ready upon any occasion.

V. 4. *Saul*] He hath again raised war against the Philistims, which had been intermitted for a while, 1 Sam. 7. 14.

V. 6. *Distressed*] Greatly weakened by the Philistims tyranny; disarmed, v. 19. and unable to maintaine war; *High places*] Of high towers or forts.

V. 9. *Bring hither*] To implore Gods helpe in this pressing danger, which suffereth no delay; *He offered*] or caused it to bee offered by some Priest which was there, 1 Sam. 14. 18. for if he had attempted to do it himselfe, it had beene a double sin, which Samuel notwithstanding doeth not here taxe him for.

V. 11. *Thou camest not*] Sauls rashnesse, and disobedience was in not staying for Samuel untill the end of the seventh day, which day Samuel came.

V. 12. *I forced my selfe*] That is to say forcedly and against my will, I have transgressed thy command.

V. 13. *For now*] This triall hath discovered thy heart to be evill disposed towards obedience to thy God, and to the putting of thy confidence in him; by which thy Kingdom might now have been established, *For ever*] without interruption, untill the end of the time prefixed by God for Israels temporall Kingdom to last.

V. 14. *Hath sought him*] A phrase taken from men, that is to say, he hath wisely appointed, and of himselfe prepared one that should be fitting for this office.

V. 15. *That were present*] Namely after a great number of them three thousand, verse 2. was departed, verse 8.

V. 19 *There was*] The Philistims after they had gotten the command of the Israelites for to disarme them, had slain or carried away prisoners all the smiths, 2 Kings Chapter 24. verse 14. Jeremiah 24. 1. See Judges 5. 8.

V. 21. *File*] in stead of forges, when they could not goe into the land of the Philistines.

V. 23. *The passage*] It seemeth it was some narrow place betweene the two hils of Michmash, where the Philistines were, and Gibeah, where the Israelites were; and this was kept by Sauls men. 1 Samuel 14. 4.

CHAP. XIV. VERS. 3.

Ahiah] which is the same Abimelech that is spoken of, 1 Sam. 22. 9. 11. 20. *Brother*] this specification seemes to be added, because that in the history of Eli, there was onely mention made of Ichabod, 1 Sam. 4. 21. and not of Ahitub. *Wearing*] he was there in the campe with the Arke, v. 18. as High Priest: in pontificall ornaments, the chiefe whereof was the Ephod with the breastplate, Exod. 28. 4. to enquire of God by Urim and Thummim, Numbers 27. 21.

V. 10. *A signe unto us*] the event sheweth, that this was a divine motion, to be assured of his being called, in so dangerous an Act. See upon Genesis 24. 14.

V. 15. *They fell*] through a feare sent upon them by God.

V. 14. *That first*] the beginning of the Philistines overthrow, which was afterwards followed by Saul. *within as it were*] this is added here to make the miracle the more evident; the Philistines standing in array, and close together, not scattered, nor flying.

V. 15. *All the people*] namely, the Philistines.

V. 18. *Bring hither*] You Priests bring the Ark hither, that Ahiah may stand before it, and enquire of the Lord by Urim and Thummim. *With the children*] in the campe being sometimes brought thither upon some dangerous occasion for aide, and for a direction, and to stirre men to prayer and to call upon God, Num 31. 6. 1 Sam. 4. 3.

V. 19. *Withdraw*] forbeare a while to enquire of the Lord, the urgent occasion will not now permit us, nor give us time to do it: words of prophane impiety.

V. 21. *The Hebrewes*] slaves, or others who having their habitations, families, and goods, amongst the Philistines, were forced to follow them in the wars against their brethren. *Before that time*] according to the Philistines custome, during the time that they were Lords and Masters.

V. 23. *The battell*] That is to say, the pursuit of the men which fled.

V. 24. *Adjured*] It was an irrevocable kinde of submitting ones selfe to death, used in those dayes. Now there was a rashnesse and inconsiderateneſse in Saul, through a blinde desire he had of following the

the victory without resting: and was lawfull for the governours to take those oathes, and therewith binde the people also. See Jos. 6.17. Judg 11.31. *Cursed*] let him be rooted out as an accursed thing.

V. 27. *Heard not*] Peradventure he did not returne to the campe after he had assaulted the Philistines. *His eyes*] He was revived, which appeared by his eyes which were enlightned and cleered.

V. 29. *Hath troubled*] hath caused the people to be mightily hindered from obtaining a full victorie.

V. 32. *With the blood*] Having not the patience to presse the blood out; or to give it time to runne cleane out, according to the law, Levit. 17. 10. & 19. 26.

V. 33. *Stone*] Of which it should seeme he made an Altar, v. 35. *Vnto me*] that I may see how you slay your cattell, that you may let out the blood exactly.

V. 35. *An Altar*] either onely for a monument, as Josh. 22. 10. Judg. 6. 24. Or for some extraordinary sacrifice, Exod. 20. 24. Deut. 27. 5. by Gods speciall approbation.

V. 36. *Let us draw neer*] let us present our selves before the Ark to enquire by Urim, Num. 27. 21.

V. 37. *Answered him not*] a signe that God was angry, as 1 Sam. 28. 6. not with Jonathan, who was innocent, but against Sauls temerity, who was the author of that foolish oath: only to shew the religious respect which was due to the oath.

V. 38. *The chiefe*] the Italian, *All the communalty*] namely, Tribes, Kindreds, and Families, as Josh. 7. 14. 1 Sam. 10. 19. for to draw lots.

V. 39. *Among all the people*] not so much as any of them who had seen Jonathan eat.

V. 41. *were taken*] the lot fell upon them, Josh. 7. 14. 1 Sam. 10. 20.

V. 43. *I must die*] the Italian, *Must I die?*] that is to say, if it be expedient, I am content to die, for to appease Gods wrath.

V. 47. *Tooke*] that is to say, he undertook the managing and administration of it, as he had gotten the right and authority of it from God. *He vexed them*] the Italian, *He did ever come*] the Hebrew word is taken from controversies or suits in law, and signifieth, condemning ones adversaries, and obtaining the suit. To shew that these victories were Gods judgements on his peoples side, against the enemies unjust tyranny.

CHAP.

CHAP. XV. VERS. 2.

Remember] or I have reviewed, a phrase taken from accounts, or from criminall examinations. *Laid wait for him*] the Italian, *Opposed him*] set himselfe against him, or laid wait for him.

V. 5. *Laid wait*] others have it, fought.

V. 8. *Agag*] A common name to all the Kings of the Amalekites, Num. 24. 7. Esth. 3. 1.

V. 9. *Oxen*] the Italian, *Yoaked Oxen*] young Oxen of a like age, stature, and haire, so yoaked together to till the ground; others double Oxen, that is to say, full and thick bodied. Others, of a middle age, betweene Oxen and Calves.

V. 11. *It repenteth me*] see Gen. 6. 6.

V. 12. *A place*] The Italian hath it, *A Trophey*] Or, *A signe of victory*] some Pillar or Piramides, for a monument of the victory. Others have it, a place of armes, or a mustering place.

V. 16. *Stay and I will tell thee*] The Italian, *Suffer me to tell thee*] or stand still, stay.

V. 17. *In thine owne sight*] while thou didst keepe thy selfe humble before God, acknowledging what thou wert, to submit thy selfe to his will, 1 Sam. 9. 21.

V. 23. *Of witchcraft*] sinnes against Gods Majesty in a supreame degree. Not that all sinnes be equall or alike. But the meaning is, that that is a sin as well which is repugnant and contrary to his will, as that which is contrary to the truth, and to the glory of his nature and essence: as your magick arts and idolatry; and therefore deserve the same punishment, reserving nevertheless the degrees of the severity to Gods justice.

V. 24. *I have sinned*] a confession without sincerity, interlaced with vaine or false excuses; and without internall contrition of heart, swelled up with worldly pride. See a contrary example, 2 Sam. 12. 13.

V. 29. *The strength*] the Italian, *The victory*] the only author of all his peoples victories, who will also accomplish, in despight of all oppositions and persecutions what he hath before appointed concerning David. *That he should repent*] namely; in its proper signification, as to be sorry for having done any evill, neither of which two things can be in God, though it be often unproperly said, that God doth repent; that is to say, he altereth his manifest works according to his good will and pleasure; or his favour, or wrath against men; when they alter and change themselves to good or evill towards him.

V. 30. *Honour me*] notwithstanding my sinne, and Gods sentence, doe thou beare up my credit, and shew me respect as before. Words of a prophane worldly man.

V. 32. *Delicately*] in pompous and magnificent habit and carriage. Not like a delinquent that expecteth punishment.

V. 33. *As thy [word]* hence it appeares, that this Kings cruelty, and tyrannie against Gods people, or some others, had in God renewed the memory of the nations ancient cruelty and treachery. See Judg. 1.6,7. and 8.19.

CHAP. XVI. VERS. 1.

VV*ith oyle*] see upon 1 Sam. 10.1.

V. 2. *To sacrifice*] namely, a sacrifice of thanksgiving; after which there followed a holy feast. For Prophets, either upon occasion, or without, did doe these acts of particular piety, for the blessing and comfort of certaine places and Cities. See 1 Sam 9.12.

V. 4 *Trembled*] at the presence of God in the person of his Prophet, whose holinesse condemned common vices; and whose authority, caused the punishment thereof to be feared, as 1 King. 17.18. Or simply in a sudden occasion, whereof they knew not the cause, they construed it to be some sinister or unluckie one.

V. 5. *Sanctifie*] prepare your selves by ceremoniall purifications and abstinences, and by spirituall meditations and devotions, to participate of this sacrifice. See Exod. 19.10. Jos. 3.5.

V. 6. *Eliab*] Jesse his first borne, 1 Sam. 17. 13. *And said*] within himselfe, of his own motion, and not by any prophetick revelation. *Anointed*] that is to say; he whom God will have consecrated to be King. On whom (in this action wherein God is present by his power, and wherein he governeth by his Spirit) I will bestow and conferre this sacred signe appointed by God, who will ratifie and confirme it by his internall grace and operation.

V. 7. *Said*] secretly, by a divine and internall inspiration. *Refused him*] that is to say, I have not chosen him. *The outward appearance*] the Italian, *On the eyes*] that is to say, to such outward appearances as present themselves unto the senses. *Looketh on*] he grounds his calling upon those gifts, which he himselfe hath infused into man by his Spirit, which he alone discerneth and knoweth, and crowneth them with new glories and honours.

V. 8. *And he said*] it is likely that Iesse onely had notice of the end of this anointing, and David also secretly. 2 Sam. 5 2.

V. 13. *The Spirit*] that is to say, he presently received divine gifts, and noble qualities, in a supernaturall manner; and was led on, and guided by Gods Spirit, to undertake high and notable enterprizes. Judg 13.25. & 14.6, 1 Sam. 10.6.10.

V. 14 *The Spirit*] God took away those gifts from him, which he had conferred upon him for the managing of his royall office, 1 Sam. 10.6. And likewise that joy, comfort, and guide of his good Spirit of sanctification. *An evill spirit*] he was by Gods judgement yeelded into the hands of Sathan, who bred horrible passions in him, and perturbations of sadnesse and despaire: together with rages, violent furies, cruelties, and other excesse.

V. 16. *Is upon thee*] when thou shalt have thy fits of rage or melancholy upon thee, for he had some respites, and spaces betweene those fits. *Thou shalt*] this is spoken through some experience in the like troubles: not that musicall sounds, or any other corporall meanes have any power upon the devill; but because that with the supernaturall madnesse or rage, there was a corporall defect, in the humours distemperature and exasperation of the spirits, which are the organs of diabolicall operation in such cases: and musick contrariwise bringing the spirits of man for a time to some sweet concordance and harmony, marketh the corporall or bodily instrument, lesse subject to the devils operation. Unlesse this sound were accompanied with some divine word or subject, whose power and respect repressed, and quelled the devils action. Or that some motion of Gods Spirit was awakened in Saul for a time, by the prophetick musick, as 1 Sam. 19.23. by vertue of some order or promise from God, as 2 Kings 3. 15. Or that God of his free will did co-operate with Davids sound, to beget him a degree in his vocation.

V. 18. *And the Lord*] Gods Spirit guideth him and leadeth him to all manner of vertue, and his grace blesseth him, and causeth him to prosper in all his enterprizes.

V. 21. *And stood*] was imployed in his ordinary and houshold service.

V. 23. *Departed*] not out of the possession and power which he had over him; but from the present accesse and disturbance.

CHAP. XVII. VERS. 2.

OF *Elab*] the Oake, or grove of Oaks.

V. 4. *went out*] the Italian hath it, *in the midst*] or to fight a duell, man to man.

V. 5. *Of brasse*] according to the ancients custome, who knew how to give brusse a very strong temper. *Shekels*] the shekell being of half an ounce weight, the whole weight came to one hundred thirty nine pounds, at eighteen ounces in the peund.

V. 6. *A target*] It was some armour or defence for his shoulders. Some understand the Hebrew word for a kinde of pike carried crosse wayes upon their shoulders.

V. 8. *Come downe*] let him come and fight with me in the field.

V. 12. *Ephratbite*] of Ephratha, which was the ancient name of Bethlehem, Genesis 35. 19. *Fifty*]

1 Chron.

1 Chron. 2. 15. there are onely seven, but peradventure one dyed about this time, and left no issue. *For an old man*] or was attained to the age of the antientest men.

V. 15. *went and returned*] Saul being contented to have him onely bound to his service, for those times that he was disturbed; making no great account of him otherwise; whereby at that time he did not remember him. v. 55. 58.

V. 17. *Parched corne*] A food which was much in use in those dayes.

V. 18 *Their pledge*] Something of theirs that I know; whereby I may know they are well, and that thou hast done as I commanded thee.

V. 20. *To the trench*] Or to the carriage.

V. 22. *His carriage*] Bags and such like things, wherein he brought their supplies.

V. 25. *Free*] From taxes, imposts, services for war, and other publike duties.

V. 29 *Is there not a cause*] The Italian hath it, *Are not these words?*] Is there any cause to be angry for a word which I have spoken, which offendeth no body.

V. 35. *By his beard*] By his nether jaw.

V. 45 *In the name*] Calling upon him to be my defence, putting confidence in his power, obeying his motion and inspiration: and for his cause and service.

V. 47 *Saveth not*] Is not tied to such meanes, for to work his salvation, but delights more in shewing his omnipotency, when he useth no means, than when he useth some. *Is the Lords*] hee ruleth the battell, giving the victory to whom hee pleaseth.

V. 54 *Brought it*] Not now, but afterwards, when he took Sion from the Jebusites. 2 Sam. 5. 7. *In his Tent*] The Italian hath it, *In his tabernacle*] It is thought that this must be understood of the tent which David pitched about the Arke. 2 Samuel 6. 17.

V. 55 *Whose sonne*] This forgetfulnesse of Saul in not knowing David, may be imputed either to his frequent troubles of the mind, or to the reason touched upon v. 15.

CHAP. XVIII. VERS. 1.

THe *soule*] There was a very strict bond of amity towards David bred in him. See Genesis 44. 30.

V. 2. *Gee no more*] As he did the first time that he came. See 1 Sam. 17. 15.

V. 5. *went out*] About divers warlike exployts.

V. 6. *As they*] Saul and his Armie after the aforesaid victory. *The women*] According to the custome Exod. 15. 20. Judg. 11. 34. Psal. 68. 11. *Instruments of musick*] The Italian hath it, *Songs of Triumph*] Or with Violins.

V. 10 *He prophesyed*] The Italian. *Did the acts of a mad-man*] The Hebrew, acts of a Prophet: for the Prophets in their raptures, or trances, had some uncomposed kind of motion, and action, and were beside themselves. See 2 Kings 9. 11. Jerem. 29. 26.

V. 13. *went out*] Led them out to warre, and brought them home againe. 2 Samuel chapt. 5. verse 2.

V 21 *A snare*] An occasion to make him perish. See verse 15. *Said to David*] Yet David did not make any shew of consenting to it, as it appeareth by the following circumstances. *One of the twain*] The Italian *For both*] The one having been promised unto thee, and now the other being given thee to wife.

V. 26. *The dayes*] Some time appoynted by Saul for the performance of the Covenants: or the time that was between the contract, and the wedding. See Gen. 19. 14. Deut. 20. 7. and 22. 23. Matth. 1. 18.

V. 30. *went forth*] Into the field to wage warre out of their forts, and garrisons; into which they had retreated after their overthrow, Chap. 17.

CHAP. XIX. VERS. 2.

IN *a secret*] It seemeth that he specified some certaine place in the field, neare which Saul was wont to goe, and take the ayre, that David himself might heare Jonathans speech, and Sauls answer, and provide for himselfe accordingly.

V. 3. *what I see*] If it be softly or secretly spoken, that thou canst not heare it thy selfe.

V. 5. *In his hand*] The Italian in *danger*] The Hebr. In the palme of his hand, as Judges, ch. 12. verse 3.

V. 13 *Took an image*] That if Sauls messengers came in, looking upon the image, they might thinke that David was in the bed, and so stay, and not goe after him, thereby giving him time to get into some place of safety.

V. 14. *Sent*] In the morning after they had watched for him all night.

V. 18. *In Naioth*] It was the place where the Schoole, or Colledge of Prophets was, neare unto Ramah, where Samuels residence was.

V. 20. *Prophesying*] Being in a divine trance, see Numb. 11. 25. *Appointed over*] being the father, and instructer of them, moderating their actions, 1 Sam. 10. 12. *Prophesied*] were taken with the same inspiration and divine rapture, which made them

them forget each thought, remembrance, or will of executing their commission, 1 Sam 10 6. 10.

V. 24 *Clothes*, His long outward garment, wearing none but his inward ones, Isa. 20. 2. Mic. 1. 8. Now Saul did all these strange acts, being in a rapture of mind.

CHAP. XX. Vers. 1.

Fled] That day and night that Saul was in an extasie, 1 Sam. 19 24.

V. 5 *The new*] The first day of the moneth, when there were offerings of thanksgiving and holy feasts; which it should seeme, lasted at the court, three dayes. *To sit*] As his Officer and sonne in law, it being the custome of Princes to honour their servants, in that kind upon festivall dayes, Hest 1. 3. Dan. 5. 1.

V. 9. *Farre be it*] From thee to say or think any such thing of me.

V. 14 *While yet I live*] When thou commest to be King; it being already divulged that it should come to passe, 1 Sam. 23. 17. and 24. 21. *Of the Lord*] Which he so strictly recommends unto us, and is so acceptable and pleasing unto him: and to which he bindeth all his children, through the kindnesses which he sheweth them. Or which wee have sworne between us in his name. *I dye not*] through jealousie of state, or to revenge the injuries and persecutions done to thee by my father.

V. 16 *Let the Lord*] The Italian, *But the Lord*] Notwithstanding these covenants, and Davids faithfulnesse in performing of them, 2 Sam. 9. 3. and 21. 7. God executed his judgements upon Sauls issue by other meanes, 2 Sam. 31. 2. 1 Sam. 4. 7. and 31, 8.

V. 17 *Because he loved him*] The Italian hath it, *By the love he bare him*] Not onely by the duty of gratitude, for his watching for his safety, but also by the most strict and loyall bond of amity.

V. 19. *When the businesse*] The Italian, *In the day of businesse*] It was peradventure some speciall name of some one day in the week, as a day of worke. Others translate it, in the day of that businesse; namely, when I made intercession for thee towards my father, *Ezel*] The Italian, *That sheweth the way*] or Ezel.

V. 20 *I will shoot*] The reason of this kinde of giving warning was, because that if there was no hurt meant to David, he might come securely of his owne accord: that their acquaintance might not be discovered, to make Saul jealous.

V. 21. *Goe find out*] Goe and stand in such a place, that when I have shot mine arrowes, thou mayst take them up, and bring them to me againe. *Take them*] come thou along with him, as if thou camest thither by chance, and come to my fathers court without any feare: *No hurt*] There will be no danger, nor cause of mistrust.

V. 25 *Arose*] It is likely that Saul and Jonathan were set before *Abner* came: and that when he came, Jonathan did him this honour, as being the Kings cousen, and captaine of his host.

V. 26 *Hath befallen him*] By nocturnall pollution, or some other ceremoniall uncleannesse, Lev. 11, 24. and 15. 3. 16. whereby it was not lawfull for him, to eate of the offerings of thanksgiving, which were offered the first day of the moneth, with the flesh of which these holy feasts were made, see Lev. 7. 19. 20.

V. 27 *The second day*] Of those three dayes in which it was concluded between David & Jonathan, to sift out Sauls intention; or the second day of the royall feast. *Wherefore*] This sheweth that Saul imagined that David would attribute his endeavouring to slay him, to his madnesse, of which he being now cured, David would forget it, and not bee afraid.

V. 29. *A sacrifice*] Of thanksgiving, after which there followed a holy feast.

V. 30 *Thou sonne*] Whether he had any evill conceit of *Ionathans* mother. Or that hee would say, thou art more likely to be a bastard, than my lawfull sonne, having so little care of thine owne good and credit.

V. 40. *Artillery*] Namely, his bow, his arrows, and his quiver.

V. 42. *Forasmuch*] Our enterchangable oathes may cause thee to trust me, and believe that I will never betray thee, but will doe what lyeth in mee for thy safety: and on the other side, the confidence which I have in thee, causeth me to wish all happinesse unto thee. *The City*] of Gibeah, which was Sauls residing place.

CHAP. XXI. Vers. 1.

Nob] A City of Benjamin: Neh. 11. 32. into which it seemeth the Tabernacle was brought from Siloh, by the authority, and in the behalfe of Saul, who was of the tribe of Benjamin, as it was brought to Siloh, a city of Ephraim, in the dayes of Ioshua the Ephramite, and David afterwards carried it into his Tribe, to have Gods oracle alwayes neere him, upon all occasions; and that was the reason that there were so many Priests in Nob. *was afraid*] suspecting some sinister accident, seeing the Kings sonne in Law, and such a great commander in warre, alone or with but small company. *Alone*] By the fourth verse; and Matth. 12. 3. It is plaine, that David was not alone in this voyage, but by this word is onely to bee understood that hee

was

was without his ordinary traine of followers.

V. 3 *Under thine hand*] What food thou haſt ready to be eaten.

V. 4 *Hallowed*] In other places, bread of the preſence or Shew-bread. *Exodus*. 25 30. *Mat.* 12. 4. *Young men.* Thoſe few that David had with him. *Kept themſelves*] They ought not to be eaten, but onely by the Prieſt, Lev. 24. 9. Yet in this urgent neceſſity, which thou ſheweſt unto mee; I will give you ſhare of them, ſo that you have refrained from all cohabitation with women, though legall, which though it was not comanded by the law, yet was obſerved by a laudable kind of devotion, in your moſt ſacred occurrences, as Exodus chapt. 19. ve. 15. Zac. ch. 7. v. 3.

V. 5. *Veſſells*] That is to ſay we, and all that we have, having been clean from all ceremoniall pollution, ever ſince our departure, though we did not think to doe any religious act. How much more carefull then will we be this day, of not prophaning the hallowed bread, by any bodily pollution of our perſons, or of any thing about us? ſee Hag. 2. 13.

V. 6 That was taken] On the Sabbath day: ſee Lev. 24. 8. 9.

V. 7 An Edomite] By nation, but by profeſſion a Proſelite. *Detayned*] Within the Court of the Tabernacle which was in Nob, by ſome vow, or ſome expreſſe devotion. Neh. 6. 10 as contrarywiſe there were ſome detainments, which did exclude men out of the Temple, Jeremy, Chapter 36. verſe 5.

V. 9 *Behind the*] That is to ſay behind that holy place, where the ſacred veſtures, and holy ornaments were laid up, of which the Ephod was the chiefeſt. Exodus, Chapter the 28. and verſe the 4. 6.

V. 11. *King*] That is to ſay, he that is in as great eſteem as the King; and is followed in the wars, and comands as the King; or peradventure the Philiſtims had heard ſomething of Davids being deſtinated to be King.

V. 12 *Laid up*] Weighed them; and did deliberately think upon them.

V. 13 *In their hands*] Being taken by them to be brought to *Achiſh*, Pſ. 56. 1.

CHAP. XXII. Verse 2.

In diſtreſſe] Through poverty, debt, or other wants. *Diſcontented*] For ſome injury or violence offered them, for which they could not bee righted: or by reaſon of ſome notable loſſe or accident.

V. 4 *In the hold*] In Mizpeh, which was a ſtrong hold.

V. 6 In Ramah] Within the territories of that City, neere to Ghibeah, or in ſome hill within Ghibeah. *Hiſpeare*] Whether that were his cuſtome, as amongſt many nations, ſuch weapons were inſtead of a ſcepter. Or whether it was to ſhew that his wrath was ready to be put in execution againſt any one that ſhould be found guilty.

V. 8 *Lye in wayt*] According to Sauls falſe ſuſpition, and miſtruſt which hee had conceived of Jonathans friendſhip with David, by Davids returne into the Countrey; and by Jonathans abſence from Court.

V. 9 *Set over*] Or was there preſent amongſt the ſervants. *The ſervants*] Namely, the ſhepheards and Herds-men. 1 Samuel, Chapter 21. verſe 7.

V. 10 *Enquired by*] The Urim and Thummim.

V. 15. *Be it farre from me*] To conſpire againſt the King, or doe any thing offenſible to him.

V. 18 *Did weare*] Prieſts which did actually ſerve; for here the Ephod ſeemes to bee the ſame Garment as the Coat was: Exodus Chapter 28. verſe 40. 43. See upon the firſt of Samuel, chap. 2. verſe 18.

V. 22. *I knew it*] The Italian, *I did think it*] after it was done, repreſenting unto my ſelfe Doegs cruelty, and malice. *I have*] though unadviſedly, which notwithſtanding I am heartily ſorry for.

V. 23 *That ſeeketh*] I take charge of guarding thy perſon, as ſafely as mine owne.

CHAP. XXIII. Vers. 1.

Threſhing floores] The corne which is already brought to the threſhing floores.

V. 2. *Enquired*] By the Prophet Gad, who was with David, 1 Samuel Chapter 22 verſe 5. or by Abiathar, who might be already come to David. Numbers, Chapter the ſeven and twentieth, verſe 21.

V. 3 *In Judah*] Namely amongſt our own countrie men, and our friends, and yet wee are affraid of Saul, becauſe we are ſo few. How much more greater danger ſhall we be in then, if wee goe among the Philiſtims, who are a compleat Army?

V. 6 *When*] This ſeemeth to bee inſerted, to ſhew how David had his anſwers from GOD, when hee had need, becauſe the high Prieſt was with him with the Breaſt-plate, and Urim and Thummim, which were inſeparable from the Ephod. Exodus, the eight and twentieth Chapter, and the eight and twentieth verſe. *To Keilah*] Upon the time that hee was going to Keilah:

Others affirme that he came not to him, but to Keilah, and that, that which was ſpoken 1 Sam. 23. 22, 21. is ſpoken by anticipation. *In his hands*] The Italian addeth, *the Ephod happened into his hands*] Hee tooke it up by chance ſuddainly and brought it away with him: A ſigne of the Lords totall departure from Saul, See 1 Samuel chapt. 28. verſe 6.

V. 9. *Bring hither*] Put on the Ephod, and draw neere, to give mee anſwer, concerning what I ſhall aske of thee.

V. 12. *They will*] If thou ſtayeſt here.

V. 15 *Saw*] The Italian, *Stood to ſee*] Or ſaw, meaning that he had good advice and intelligence from his friends.

V. 16 *In God*] With reaſons and comforts grounded upon the grace, promiſes and power of God.

V. 17 *I ſhall be*] I will voluntarily yield the kingdome unto thee; and will be contented with being thy chiefe ſervant.

V. 18 *Made*] Renewed and confirmed it in the preſence of the Prieſt, who repreſented God himſelfe: Or by oath onely: by which a man doth preſent himſelfe before GOD, who is witneſſe and judge.

V. 22 *Prepare*] The Italian, *Certifie your ſelves*] Or prepare every thing better. *Dealeth*] in the wars, or in warlike affaires.

V. 23 *In the Land*] In any place of the land of Iſrael, if he be not retired into the wildernеſſe, according to his wonted manner.

V. 24 *To Zph*] looking for David here and there in the Wildernеſſe, and the countrey of this name. *Before Saul*] as his guides and fore-runners.

V. 25 *Into a rock*] This was ſome place of ſtrong ſituation in that wildernеſſe, out of which David came immediately after.

V. 27 *But there came*] ſee ſuch another hiſtory 2 Kings 19. 9.

V. 28. *Selah-Hammalekoth*] The Italian, *The ſtone of diviſions*] Becauſe that Saul was forced to goe away, and leave David there.

CHAP. XXIV. VERS 2.

THE wilde Goats] They were ſteep and inacceſſible Rocks, where no other things could come, but onely ſuch kinds of beaſts.

V 4 *The Lord*] This occaſion offered by God ſo opportunely, ought to bee embraced, and taken hold of by thee, as if it were an expreſſe meſſage from him.

V. 5 *Heart*] He trembled, and ſtirred up himſelfe with horror, that hee had proceeded ſo farre in this action, as that it might be taken for an injurie.

V. 6 *Seing he is*] Seeing God by his abſolute power hath made him King, it onely belongeth to him for to depoſe him. And therefore I ought not to hurt him, neither as an enemy, nor as a miſdoer: for the quality of King ſwalloweth up that of an Enemie towards a ſubject, and covereth that of miſ-doer within his owne Kingdome.

V. 13 *wickednеſſe*] Let ſome wicked man doe that which thou wiſheſt mee to doe: for my owne part I am an honeſt man, and will alwayes doe like one.

V. 14 *A dead dog*] A man of no eſtimation, nor power, See 2 Sam. 9. 8.

V. 17 *Rewarded mee*] Or, thou haſt done mee good, and I have rewarded thee with evill.

V. 22 *Unto the hold*] Namely, of Engaddi verſe 1.

CHAP. XXV. VERS. 1.

OF Paran] Which was in Idumea, on the ſouth ſide of Judah.

V. 2 *Maon*] A City of Judah, as Carmel alſo was, neare to this ſoutherly frontier: ſee Joſhua, chap. 15 verſe 55.

V. 8 *In a good day*] In a day of mirth and feſting; upon which occaſions, all men are likly enclined to liberality. *Whatſoever commeth*] What thou wilt, whatſoever thou ſhalt willingly doe.

V. 9 *And ceaſed*] They ſhewed themſelves neither importunate, nor inſolent, but quietly waited for his anſwer. Others have it, they reſted themſelves from the wearineſſe of the journey; which might aggravate Nabals incivility in cauſing them to ſtay, and then ſend them away empty.

V 10 *There be many*] I know David but for a runne-away, and diſloyall ſervant, and I have no no reaſon to favour him, for feare leſt the number of ſuch, of which there are two many already, ſhould encreaſe.

V. 22. *Doe God*] a turning of the execration of the oath. See Ruth 1. 17. *Any that*] any male. Others, not ſo much as a dog. A manner of ſpeech among the Hebrewes, ſignifying a generall extermination.

V. 24. *Let this*] wreake thy wrath upon me, without going any further. But before thou doe any violent act, heare what I will ſay to thee.

V. 25. *Nabal is his name*] that is to ſay, fooliſh, a man of nought.

V. 36. Made him holden thee] This good thought of comming to meet thee, to appease thee, and doe that which Nabal had inhumanely refused to doe, is come to me from God. *Of avenging*] Revenging thine one injury. *Be as Nabal*] Beastly, and vile persons, unworthy of his anger, out of Gods grace and the love of men.

V. 28. *Forgive*] For my sake forgive Nabal: from whom (he being my husband) I have nothing at all. *For the Lord*] Seeing the Lord hath made thee such excellent promises, and that thou hast hitherto shewed thy selfe worthy of them, through an innocent life; oh, doe not staine thy vertues by an act of cruelty: and trouble not thy future happinesse by a remorse and sorrow for having proceeded too far therein.

V. 29. *Shall be bound*] Thy person shall be preciously preserved alive. *As out of*] See Jeremiah 10. 18.

V. 31. *No griefe*] The Italian, *No Stumbling*] it will be no blemish to thy vertues, no disturbance to thy happinesse, nor no remorse, to thy conscience. *Remember*] Thou wilt be glad that I have kept thee from this outrage.

V. 36. *Like the feast*] According to the custome upon such occasions. Genesis 38. 12. 2 Samuel 13. 23.

V. 37. *Dyed*] with extreame fear: to which was also joyned some divine or supernaturall kinde of weakning.

V. 44. *But Saul*] Or now Saul had given, &c. *Phalti*] called also Phaltiel, 2 Sam. 3. 15.

CHAP. XXVI. VERS. 1.

Came] the second time after the first, 1 Samuel 23. 19.

V. 2. *Ziph*] see Josh. 15. 55.

V. 5. *Arose*] In the night time. *Trench*] see upon 1 Sam 17. 20.

V. 6. *The Hittite*] either because he was a Proselyte of the Hittites nation, as 2 Sam. 11. 3. & 15. 18. 19. or he had gotten this surname for some other unknowne cause. *Zerviah*] a womans name which was Davids sister, 1 Chron. 2. 16.

V. 9. *Be guiltlesse*] see upon 1 Sam. 24. 7.

V. 10. *Shall smite him*] shall cause him to dye by some supernaturall plague, or accident sent by his owne hand.

V. 19. *Let him accept*] Heb. Let him smell thine offering. See Gen. 8 21. *Driven me out*] they have sought by the meanes of this persecution to put me out of the communion of the Church; and they doe their good wils to have me run my selfe into a totall apostacie.

V. 20. *Before the face*] Let the Lord be judge and revenger of my death; if so be he doth give way to have me bereaved of life.

CHAP. XXVII. VERS. 1.

Said] Through weaknesse of faith, and through carnall wisdome.

V. 2. Aphish] Of whom it is likely he took good assurance, not to fall into the same danger as he was when he first retired thither, 1 Sam. 21. 12.

V. 5. Let them give] to avoide the dangers of body and soule which he might runne into by living at Court. *Why should*] My present estate doth not deserve it; and besides my dwelling at Court might fill thee with distrusts and suspitions; and me with hatreds and jealousies.

V. 6. *Ziklag*] This City was of Judahs portion, Josh. 15. 31. Then it was given to Simeon, Josh. 19. 5. And when the Philistines had dominion over Israel, they took it, and David having here gotten it of them, never restored it more; for after he came to be King, he recovered all that the Philistines had gotten from the Israelites.

V. 8. *Geshurites*] These three nations were the Prophets enemies: the two first towards the North, and the Amalekites towards the South. *Gezrites*] It is thought they were the same that in other places are called Ghergashites. *Amalekites*] Of whom it seemeth that Saul destroyed only the chiefe City and the places about it, 1 Sam. 15. 7.

V. 9. *Smote*] Warred against it with fire and sword.

V. 10. *Ierahmeelites*] Which were of the Tribe of Judah, 1 Chron. 2. 7. *Of the Kenites*] see Num. 24. 21. Iudg. 1. 16.

V. 11. *Saved*] Which he could doe thus secretly by reason that those places which he invaded were farre off, solitary and scattered in the wildernesse. *And so will be*] the Italian, *So was*] Or and such hath been, &c. As though they were words spoken by people, that could have complained.

CHAP. XXVIII. VERS. 3.

In his owne] It seemeth, he meaneth Naioth, which was part of the City of Ramah, where Samuel resided, and kept his schoole of Prophets, 1 Samuel 19. 18.

V. 4. In Shunem] A City of the Tribe of Issachar, Iosh. 19. 18.

V. 6. Inquired] The Ephod being brought to David, 1 Sam. 23. 6. 9. Saul could not enquire of the Lord by Urim and Thummim, Num. 27. 21. Well might he have some Prophet by him, as Ier. 37. 17. *Answered him not*] Which was a token of Gods extreame wrath, 1 Sam. 14. 37. Lam. 2. 9.

V. 7. That hath] That is to say, a Witch: though she did not proceed properly by the spirit called Pithon, who spake from within the belly of them which

were possessed by him, in the meane time tying their tongues, which is called Engastrimancy. But she wrought by Necromancy: that is to say by apparitions, and dead mens ghosts, as Isay 8.19.

V. 8. *Bring me him up*] call forth and cause the spirit of a dead man whom I shall name, to appeare unto me. Words proceeding from a grosse ignorance, which accompanied Sauls impiety.

V. 9. *Layest thou*] Why goest thou about to induce me to doe any thing which may make me deserve death.

V. 12. *Samuel*] A divellish apparition, in the likenesse and forme of Samuel, by which the witch knew him to be Saul.

V. 13. *what sawest thou*] Because the apparition did not at first appeare to Saul, but to the woman only. *Gods*] the Italian, *An Angell*] The shape of a divine and heavenly man in all points. So the Devill transformes himselfe into an Angell of light, 2 Cor. 11.14. Others a God, in the same sence.

V. 14. *Covered*] Which might be some speciall manner of garment that Samuel used, or all the Prophets in generall: see 2 Kings 1.8. Zech.13.4. *Perceived that it was*] After that the Devill had thus appeared to the woman, the same apparition came neer to Saul, who knew Samuel better; and then it spake to him hand to hand, no body hearing their talke. Now Saul through Gods judgement, was by this illusion induced to worship the Devill, which is the aime of the evill spirit to all those which seeke after him.

V. 15. *why*] A continuation of the Devils lye, to insnare Saul so much the more.

V. 19. *With mee*] That is to say, dead, as the true Samuel was, who was here represented by the Devill, who by these words, imprinteth this error in Saul; that the soules of all men, as well good as bad go to the same place: for to blot out of him all knowledge and apprehension of eternall life.

CHAP. XXIX. Vers. 1.

Their armies] the Italian hath it, *Their principalities*] The armies of the five Principalities of the Philistims, distinguished in their severall bands. Others have it, the Princes with their severall hundreds, and thousands.

V. 4. *Be an adversary*] the Italian, *Doe revolt*] as those other Hebrewes had done, 1 Sam.14.21.

V. 6. *As the Lord liveth*] It is marvellous that a heathen should sweare by the true God: but he did it, either to flatter with David: or according to the Pagans opinion and false ceremonies, who beleeve, that each nation hath its severall God living and reigning over his people, as others doe over theirs.

V. 8. *But what*] Feigned words.

CHAP. XXX. Vers. 1.

Smitten] Forced it, and sacked it.

V. 7. *Bring me hither*] Come hither into my presence to enquire of the Lord, having the breastplate which is upon the Ephod, about thee, as 1 Sam. 23. 9.

V. 14. *Cherethites*] It was a nation neere to the Philistines, or else part of them. See Ezek.25.16. Zeph.2.5. *Of Caleb*] of the countrey belonging to Calebs posterity, Josh.14.13.& 15.13.

V. 16. *Spread abroad*] the Italian addeth, *without any watch*] Heb. at randome.

V. 17. *Upon Camels*] That is to say, upon Coursers, or Dromedaries.

V. 20. *Heards*] Which the Amalekites had gotten in other places besides Ziklag and Jewry. *Those the catell*] which were Davids and his followers.

V. 24. *So shall his*] Italian, *Ought his to be*] not only in naturall equity, they being commanded to stay behinde; and executing a charge so needfull for the whole army: it being reasonable, that he who hath preserved the common goods, should be paid out of the common stock. But also by Gods expresse law, Num.31.27. Josh.22.8.

V. 27. *Bethel*] This word signifieth, house of God, whereby some have imagined that it ought to be understood of Kiriath-Jearim, where the Arke was, 1 Sam.7.1.

CHAP. XXXI. Vers. 2.

Abinodab] It may bee hee that is called Ishui, 1 Sam.14.49.

V. 6. *All his men*] His familiar and houshold servants.

V. 11. *Iabesh*] Questionlesse in remembrance and gratitude for their deliverance by Saul, 1 Samuel 11. 11.

V. 12. *Burnt them*] Which was not ordinarily used, but onely in case of necessity, as here, that they might be no more found, nor exposed to ignominy: see Amos 6.10.

V. 13. *They tooke their bones*] Halfe calcinated, for to give them burial.

The

THE SECOND BOOK OF SAMVEL.

THE ARGVMENT.

THis Booke containeth the continuation of the historie of Gods people under Davids raigne, who after the death of Saul, was raised thereunto by degrees; being first acknowledged and accepted of by his owne Tribe of Judah: and some yeares after, by all the rest, through his victories over the rest of those which were of Sauls side: and at the last, by the death of Ishbosheth, Sauls son, who was installed in the Kingdome. And in his executing of this office, the historie describes unto us the excellent and heroicall vertues, wherewith the Spirit of GOD had endowed David, as well for wisdome, justice, equity and humanity, politick government, and establishment of a perfect order in his house, and the state of the whole Kingdome: as also for valour, knowledge and understanding in military affaires: through which he obtained continually notable victories, as well in forraigne wars, as in civill commotions, factions and rebellions: whereby his State was firme, and the people setled in assured rest, and the enemies overthrowne, destroyed, and subdued round about them; the bounds of the Kingdome enlarged, even to the limits ancjently appointed and promised by the LORD. Then is set downe his eminent piety, and his singular Zeale, by which he was moved in GODS Service, purged by him from all corruption, regulated by an admirable order, and held in greater majestie, and veneration than it was at first, having for that purpose brought the Arke of the Covenant neere himselfe to Sion; having by Divine revelation conceived the designe of the fabrick of the Temple, and prepared, and consecrated infinite treasures for that worke, and purchased the ground upon which it should stand. The history setteth also down the incomparable blessing wherewith Davids life and raigne was crowned, and rewarded, whilest hee governed himselfe in this laudable manner, by glorious

victories and conquests, in peace, security, and wealth: Obedience, love, and perfect respect of his people in numerous issue, prosperity, and tranquillity at home: and benevolence, and respect of strange Nations, and Princes. And it sets down also how David *being run out into irregulate desires, violence, perfidiousnesse, ambition, and pride, vices ordinarily accompanying an absolute power: did also feele* GOD'S *heaviest punishments, in tragicall enormities, and confusions in his own familie, in publick revolts and practises against his person: in divisions, factions, civill wars, plagues and other scourges in his Kingdome. But as the holy Ghost, by which he was stamped, and sealed, did never utterly forsake him, to an unbridled and unlimited forsaking and refusall: but by the ministery of his Word did continually recall him, to most humble and sincere confessions, lively acknowledgements, and a deep repentance, and loyall conversion followed by an exemplarie patience, and humilitie in bearing of* GOD'S *punishments: So did* GOD *also temper his severity, received him againe into grace, and peace, and for the love of him had mercy upon his people, converting all these sinister chances into a greater nesse, glory and happinesse. And all this through* GOD'S *power and free will, who having chosen* David *for a sacred type of* CHRIST, *and his Father according to the flesh, would also give a signe, and pawne of the Eternity and blessing of* CHRIST'S *Kingdome, in the firme lastingnesse and prosperity of* David *and his posterities: As likewise the promise of* CHRIST'S *Kingdome, was the solid basis of the lastingnesse of* Davids, *whose ruines were at the appointed time, to bee gathered together, and the vices and disorders thereof corrected, and rectified by* CHRIST'S *spirituall and everlasting Kingdome, which being by* David *apprehended in Spirit, did many times incite him to give unto the* LORD, *most holy and devout thankes.*

ANNO

ANNOTATIONS.

CHAP. I. VERS. 2.

AND Earth] See Joshua Chapter 7.v.6. Job 2.12.

V.7. *when he looked*] The greatest part of this narration is faigned only to gaine favour at Davids hands, for assuring him of his adversaries death, and his relation of having cooperated therein, because that the description set down 1 Samuel 31. is farre different from this.

V.9. *Stand I pray thee*] To cause the point of the speare to come through. *Anguish*] the Italian hath it, *The armour of maile retaineth &c.*] *Armour*] The Hebrew word signifieth as well an embroydered coat, *Retaineth*] Hath hindered the speare from comming through me.

V.13. *A stranger*] Dwelling among the children of Israel, being become a proselite, or otherwayes.

V.16. *Be upon*] That is to say, beare thou the just punishment of thy capitall offence; see Leviticus 20.9.

V.18. *Teach*] To bring them to the exercise of weapons, and especially of the bow, because therewith the Philistims had prevailed most against Saul, 1 Sam.31.3.

V.19. *The beauty*] The Italian, *O beautifull*] Or pleasant, a title oftentimes given to the land of Canaan, Psalme 48. verse 2. and 50. 2. Jeremiah chap. 3.verse 19. Lamentations chapter 2. verse 15. Ezechiel chapter 20.v.6. Daniel chapter 8. verse 9. and 11.16.

V.20. *Tell it not*] Would God this evill newes might be hidden from the unbeleevers, who will thereupon take occasion to blaspheme God, and contemn his Church, as Judges 16. 23. Mic.1.10. *The daughters*] as the custome was in victories, 1 Samuel chap. 18.v.6.

V.21. *Let there be no*] All this cursing of these places is but only a patheticall exaggeration of his griefe; as Job chapter 3. verse 3. *Of Offerings*] Of thankesgiving to the Lord. The meaning is, may that place which hath given so much occasion of sorrow, never yeeld any subject or meanes of mirth; *cast away*] In the flight, the most valiant have cast away their weapons: or after their death they have layen scattered here and there. *Anointed*] Consecrated by the Lord for a lawfull King. Meaning, hee is dead, as Tyrants and Usurpers use to dye.

V.24. *Clothed you*] By reason of his victories hee enriched you with the enemies spoiles; as Psalme 68. verse 12. Or through the happinesse of his raigne, he caused his Country to abound in riches, and pleasures.

V. 26. *Thy love*] I was joyned to thee with a more strict and tender affection, then is the husbands affection to his wife.

CHAP. II. VERS. 1.

ENquired] By Urim and Thummim.

V.3. *In the cities*] Of which, see Joshua chap. 21.v.12.

V.6. *And truth*] These two words of kindnesse, and truth, are often joyned togeather, for to point out a loyall, constant and hearty favour, and kindnesse.

V.8. *Ishbosheth*] Sometimes also called Esthbaal, 1 Chronicles Chapter 8. verse 33. and 9. 39. For the Hebrewes in detestation of Idols, did expunge the word Baal, and did place in the stead of it Bosheth, or Besheth, that is to say, a shamefull, and infamous thing, as the Idoll it selfe, Jeremiah chap. 3.verse 24. Hos. chapter 9. verse 10. So Jerubbaal, Judges Chapter 6. verse 22. is called Jerubesheth, 2 Samuel 11. 21. and Meribaal 1 Chronicles 8.34. is the same as Mephibosheth, 2 Sam. 4.4. *Mahanaim*] a place beyond Jordan, Genesis 32. 2. belonging to the Tribe of Gad.

V.9. *The Ashurites*] That is to say, of the tribe of Asher: *Jezreel*] not that of Judah, Josua 15. 56. But that of Issachar, Josuah chapter 19. verse 18. From which the Countrey round about tooke its name: *Israel*] That is to say all the other Tribes,

living

saving the Tribe of Judah, which even before the separation of the other ten Tribes, in the dayes of Jeroboam, is often distinguished from the rest, 1 Sam. 11.8. and 15.4. 2 Sam. 24.9.

V. 10. *Two years*] Seeing that David reigned seven years and a halfe in Hebron, after the death of Saul, we must conclude either that Ishbosheth was not made King presently after his fathers death, or that the eleven tribes did not put themselves under Davids obedience presently after the death of Ishbosheth.

V. 12. *To Gibeon*] In the Country of Benjamin.

V. 14. *Play*] Let them come, to shew both the armies some pastime, in a fight, according to the custome of armies that lye neere one another.

V. 16. *Caught*] They came together with such fury and violence, that at the very first onset they closed and thrust one another through. *Helkath*] the field of strong or valiant men: or of the points of swords. *In Gibeon*] or the territories thereof.

V. 21. *Lay thee hold*] Vent thy rage upon some plaine ordinary Souldier, and do not contend with me, for I shall quickly make thee know that thou art not able to deale with mee. Words of contempt.

V. 22. *How then*] Why wilt thou through thy rashnesse cause an implacable hatred to arise between Joab and me?

V. 23. *Under the fifth rib*] In that part of the body which is called Hypocondrion, where the halfe ribbs are.

V. 26. *The sword*] Is it not time to sound a retreat? Thou mayest peradventure repent thy selfe if thou shouldest drive this people to despaire, and seeking to prosecute the victory too hotly, thou mightest peradventure lose it.

V. 27. *Unlesse thou hadst spoken*] If thou hadst not challenged, and provoked us, v 14.

CHAP. III. VERS. 3.

Talmai] Peradventure she was taken prisoner at that time as David warred against the Gesshurites, 1 Samuel Chapter 27. verse 8. and he married her according to the Law, Deuteromomy, Chapter 21. verse 10.

V. 5. *Davids wife*] The Italian, *Davids woman*] That is to say, his concubine, of a meaner condition than any of his wives.

V. 7. *wherefore hast thou*] Words of suspicion, as though he should suspect that Abner aimed at the Kingdome, for the taking of the deceased Kings wife, or concubine, was a token of taking possession of the Kingdome. So David had Sauls concubines, 2 Samuel chapter 12. verse 8. Absalom tooke Davids, 2 Samuel chapter 16.21. Adonijah desired to have Abishag given unto him, 1 Kings chapter 2. verse 17.

V. 10. *From Dan*] See upon Judges chapter 20. verse 1.

V. 12. *Saying*] In his own name, and not as Ishbosheths officer.

V. 14. *David*] It is likely he did it by Abners perswasion, who was not able to fulfill Davids desire, without Ishbosheths consent.

V. 18. *Do it*] Play the parts of men, to bring this businesse to passe.

V. 19. *The whole*] By 1 Chronicles, Chapter 12. verse 29. It is plaine that the greatest part of Benjamin, did yet follow Ishbosheth: but it is likely that Abner speakes of that part which he had perswaded to be on his side.

V. 22. *From pursuing*] A troope of the enemies, or some high way theeves.

V. 27. *In the gate*] Or in the entrance of the porch. *Quietly*] The Italian, *Privately*] or treacherously, and deceitfully. *Under the fifth*] See upon 2 Sam. 2.23.

V. 29. *Let it rest*] Let this bloud be irremissibly punished in his own person, and be continued upon his posterity, for example and instruction. *An issue*] an opprobrious disease amongst the Jewes: see Leviticus 15 2. *Leaneth*] that is to say, lame or impotent in his limbs.

V. 30. *And Abishai*] Joab with Abishai's consent, or Abishai having a hand in the fact, and being present when it was done.

V. 31. *Gird you*] See Genesis 37.34. *Mourne*] at Abners funerall.

V. 33. *Died Abner*] That is to say, ought he to be slaine, and his slayer go unpunished? as though he had been some lewd fellow: Or is it possible that hee being such a great Captaine shall dye so unworthily?

V. 34. *Were not bound*] As a guilty man that is condemned by law to dye: that is to say, if thou hadst not been treacherously set upon, thou mightest well have stood with Joab in a triall of manhood.

V. 39. *Weake though*] Hebrew, I am set tender as a young plant, or graft of a tree: Words of humane weaknesse; *Too hard*] too high minded, and cruell hearted: too mighty by reason of the high esteeme they are in with the Souldiers: Whereby I cannot represse their insolencie; nor punish their misdeeds.

CHAP. IV. VERS. 1.

His hand] Hee fainted, and was quite out of courage.

V. 2

V. 2. *was reckoned*] Though after Saul's overthrow, and death the inhabitants of this, and other cities, had forsaken them, and left them to the Philistims, who had seated themselves there 1 Sam. 31. 7.

V. 3. *Gittaim*] Which was also a city of Benjamin, Neh. 11. 33.

V. 4. *Jonathan*] This seemeth to be put in here to shew, that there being but two left of Sauls posterity, namely Ishbosheth, and Mephibosheth, that could pretend to be Kings (for the rest that were borne of concubines, 2 Samuel chapter 21. verse 8. Were uncapable of it) Ishbosheth being slaine, as shall hereafter be said, and Mephibosheth being impotent and very young; the Israelites were so much the willinger to accept of David for to be King. *Out of Jezreel*] Where the battell was given, 1 Samuel chapter 29. verse 1. *Mephibosheth*] called also Meribbaal, 1 Chronicles chapter 8. verse 34. See upon 2 Samuel chap. 2. v. 8.

V. 6. *wheat*] For their pay, according to the ancient customes. *Under the fifth rib*] See upon the second of Samuel chap. 2. v. 23.

CHAP. V. VERS. 1.

Thy bone] Of the same bloud, people and parentage, Genesis chapter 29. verse 14. and therefore nature invites us, to unite our selves to thee: And the triall which wee have had of thee under Saul, moves us to desire thee for to be our King, and Gods calling thee unto it, obligeth us to receive thee.

V. 3. *Before the Lord*] Namely in the publick assembly where God was called upon, and where he was present in grace; and was called to bee witnesse and judge of the loyalty of the covenants, Judges Chapter 11. verse 11. 1 Samuel Chapter 23. verse 18. *Anointed*] Hee was consecrated by some Prophet, or Priest; with the consent, and approbation of all the people, for this signe was alwayes conferred upon one, by some sacred persons, 1 Kings Chapter 1. verses 34. 39. 2 Kin. 9. 1.

V. 4. *Fourty*] Since David raigned seven yeares and a halfe in Hebron, and three and thirty in Jerusalem, if those yeares were compleat, hee raigned fourty yeares and an halfe.

V. 6. *Jebusites*] See Joshua Chapter 15. verse 63. and chapter 18. verse 28. Judges Chapter 1. verse 21. and chapter 19. verses 11, 12. *Thou shalt not*] The meaning is, This place is so strong by nature, that it would be impregnable, though there were none but blind, and poore lame men to keepe it: how much more impossible is it then to take it, now it is kept by stout and valiant Souldiers. Others will have it, as if they had indeed (in scorne) set blind and lame men upon the wals, as if they were sufficient to guard them.

V. 7. *The strong hold*] Jerusalem was divided into two little hils, Sion, and Salem, or Moriah: Salem was already taken by the tribe of Judah, Judges chapter 1. verse 8. Sion was yet held by the Jebusites: and in it there was a rock cut round about, upon which this strong hold was built, which afterwards was called the City of David, where his Royall palace was.

V. 8. *Getteth up*] Ascending, and soaring up to give the assault: *To the gutter*] it might bee some conduit, or ciftern upon the plaine top of the Rock, through which the raine water ranne, therefore thereby is understood the top of the rocke, *That are hated*] By whom David hath so much annoyance, they having been placed there in despight of him, to guard the place: *Hee shall bee*] This is supplied by 1 Chronicles Chapter 11. verse 6. *They said*] The Italian, *It is said*] May bee it was a kind of by word to say, those blind and lame men could not keepe the place well in the Jebusites dayes, therefore wee must not trust such men to keepe it, but to employ the valiantest and ablest men to that purpose: Unlesse that in remembrance of this act, it was even from that time forbidden, to suffer any blind or lame men to come into that place.

V. 9. *From Millo*] The Italian hath it, *From the rampier*] Wherewith the wall was earthed within side. The meaning is, David did at his owne cost, and with his own endeavours, build, and re-edifie the inside of the city, and left the care of building the walls to Joab. 2 Chr. 11. 8.

V. 11 *Cedar-trees*] For the King of Tyre was Lord and Master of Lebanon, which abounded in Cedars. 1 Kings chapter 5. verse 6. And there were also in that countrey excellent Architects, Carpenters, and Carvers, Ezech. 27. 9.

V. 13 *Tooke him*] Against the Commandement, Deuteronomy chapter the 17. verse the 17.

V. 17 *To seek David*] To fight with him whersoever they should finde him. *went downe*]

out of his royall palace to muster up his forces, and make preparation for warres within his City, which was like a muster-place.

V. 18. *Spread, themselves*] Pitched their camp, or made their excursions. *Valley*] which was in the land of Iudah, Iosh. chapter 15. verse 8.

V. 19. *Enquired*] By Urim and Thummim, Num. 27. 21.

V. 20. *Baal-Perazim*] That is to say, in this place, which was afterwards so called, by reason that happened there. *Breach*] That is to say, a great flood, or inundation, which overflowed all it meeteth with. *Baal-Perazim*] or the plaine of breaches. See Isaiah chapt. 28. verse 21.

V. 21. *Burnt them*] The Italian, *Put them away*] consuming them with fire, 1 Chronic. 22. 14.

V. 24. *The sound*] The signe of Gods comming with his Angels, who are his Armies.

CHAP. VI. Vers. 1.

Gathered together] The Italian addeth, *Againe*] After the first time, 2 Samuel ch. 5. v. 1.

V. 2. *Baal*] It was that City which in other places is called Kiriath-Iearim: 1 Samuel chapter 7. verse 1. 1 Chronicles chapter 13. vers. 5. which anciently was called Kiriath-Baal: Iosh. chapter 15. verse 60. That is to say, the City of Baal, and in detestation of the Idoll, the name was changed into Baala, Iosh. chapter 15. verse 9. and into Baal Iudah, that is to say, the plaines of Iudah; *By the name*] Of that great and venerable name: *That dwelleth*] See upon 1 Samuel, Chapter 4. verse 4.

V. 3. *They set*] This manner of transporting the Arke, though it was peradventure done for the greater state, as 1 Samuel Chapter 6. verse 7. was nevertheless beyond Gods command, who had appointed it should bee carried upon mens shoulders, Numbers, Chapter 4. verse 15. and Chapter 7. verse 9. And thereupon grew the occasion of the dismall chance.

V. 7. *The Anger*] For it was not lawfull for any one, but onely the high Priest, and his sonnes to touch the Arke, Numbers 4. 15. *Smote him*] With some suddaine and supernaturall death.

V. 8. *Had made a breach*] That is to say, had smitten Uzzah, with a violent death; *Perez Uzzah*] That is to say, the breach of Uzzah.

V. 10. *of Obed-Edom*] According to some, it is the same that is mentioned, 1 Chronicles Chapter 15. verses 18, 21, 24. who was a Levite, called the Gethite, Namely, of the city of Gath Rimmon, which was assigned to the Levites, Iosh. Chapter 21. verse 24. Others thinke, that hee was a proselite of Gath of the Philistims, as 1 Samuel chapter 15. verses 18. 19.

V. 14. *Danced*] In signe of holy mirth; *Ephod*] See upon 1 Samuel, Chapter 2. verse 18.

V. 17. *Tabernacle*] The Italian, *A Tent*] For Moses his Tabernacle was then in Gibeon, 1 Chronicles, Chapter 16. 39. And the Altar also, 1 Chronicles Chapter 21. verse 29. And David by Divine inspiration made another in the meane time, to have the Arke of GOD alwayes by him, that he might at any time enquire of the LORD, having already the building of the Temple in his minde.

V. 20. *To bleese*] After hee had sent home the people, with vowes and prayers to GOD for their prosperity, he came home to do the like, for his houshold and family; *Uncovered*] The gravity of the ancient manner of clothing left no part of the body to bee seene, or uncovered: Now peradventure David unadvisedly might not observe this decorum whilest hee danced, which Michal hatefully exaggerates through pride.

V. 21. *It was*] It is an honourable action to leape with a holy joy before the Lord, though in outward appearance it do not somuch favour of gravitie: And GOD notwithstanding this my humility, will make mee seeme never the lesse worthy, nor majestick before men.

V. 23. *Had no child*] This seemes to bee noted for a punishment of her pride.

CHAP.

CHAP. VII.

Said] Not by divine revellation, but of himselfe, being a holy and pious man, considering the designe of it selfe was praise worthy, and that God guided David by his holy spirit in all his enterprises.

V. 5. *Shalt thou build me*] Words of admiration, not of reprehension. The meaning is: Hast thou had such a light thought, as for to build a firme and and setled habitation, to the signes of my presence, which have hitherto been unsetled, and wandring? I have not as yet done this honour to any of the other tribes, out of which I have chosen Judges and a King. I doe like of thine intent: 3 *Kings*, Chapter 8 verse 18. But be thou content with those honours which thou hast received at my hands: the putting of this thy designe in execution is reserved for thy sonne.

V. 7. *Spake I a word*] God had often sayd in his Law, that hee would chuse himselfe a place, but he had not expressed where, nor what kind of place it should be: And therefore he lovingly admonisheth David to wait for this expression.

V. 11 *And as*] This is added to enroll Davids raigne, who had for ever suppressed the adverse nations, and setled Israel in a firme repose, and forme of government: whereas the Judges, had but onely delivered them from the tyranny of some one nation, and that but onely for a certaine time. *Make thee*] A Scripture phrase which signifieth giving continuance of posterity, and a durable being. See Exodus, chapter 1. verse 21. 1 Kings Chapter 2. verse 24.

V. 13 *For my name*] To mee my selfe, who have made my selfe knowne to my Church as it were by a proper name: that my name might bee called upon therein: and that the holy meanes of my revealing may therein bee used, and distributed. *For ever*] That is to say, continually, till the Messias, Genesis Chapter 49. verse 10. Who was to come from David, according to the flesh, and change the temporall and figurative Kingdome, into a spirituall, and everlasting one.

V. 14 *His father*] By adoption and grace to Solomon, and by eternall generation to Christ, Hebrewes chapter 1. vers. 5. *If he*] This is referred onely to Solomon, and his posterity, and not at all to Christ. *With the rod*] with rods accorded to humane weaknesse, through a benigne and louing correction: and not extreame according to the rigour of divine Justice, to utter destruction; see Job, chap. 28. ver. 6. Psalm. 39. 11. Isaiah 27. 7. 8. and 47. 3. Jeremiah 30. 11.

Vvrds before thee] Thou, and they, before thy successors seeing it, and enjoying it. Otherwise as it hath been during thy life.

V. 19 *And is this*] The continuation of the blessings upon thy posterity, is not as the successors unto Lands and honours, which by the Law of Nature and Nations doth passe from the fathers to their children, and so to their posterity, but this is thy singular and meere good will and deed.

V. 20 *What can*] I cannot sufficiently with words acknowledge thy favours, they surpasse my capacity: but thou knowest the motions of my heart, which the tongue cannot parallel. See Gen. 31. 20.

V. 21 *For thy words sake*] This admirable revelation of thy grace towards me and my posterity, is grounded upon nothing, but onely upon the designe which thou hast set downe out of thy owne meere free will.

V. 22 *Thou magnified*] The Italian; *Thou art exalted*] That is to say, thou oughtest to be praised and exalted, and indeed so thou art by mee, and by all the faithfull. *According*] As thy miracles and divine works doe testifie: the remembrance of which is come even to us and our times.

V. 23 *went to*] Did in a manner come downe from heaven to display and lay upon his glorious power upon earth, Exod. 3. 7. 8. *And their Gods*] To whom the idolaters attributed the glory of having overcome the true God, and having subdued the people, Exod. 12. 12.

V. 24 *Confirmed*] Thou hast gotten a perpetuall right unto them, and by thy benefits hast gained them unto thee, and thine obedience, and hast confirmed their being: that they may alwayes subsist to serve thee. *Israel*] That people which is according to the flesh, untill the comming of the Messias, but that which is according to the spirit, for ever.

V. 27 *Found in his heart*] The Italian, *found his heart*] That is to say, hee hath gathered together all his thoughts and affections, and recalled them from the errors of the world, to unite and imploy them all, in the making of this prayer unto thee.

V. 29 *Before thee*] Under thy protection,

CHAP. VIII. Vers. 2.

Metheg Ammah] This name is not any where elſe; in Hebrew it ſignifieth the bridle of the angle, or corner. It may be it was ſome ſtrong hold, in ſome ſtraight paſſage, by which one might take the City of Gath, 1 Chron. 18. 1. is ſet downe, that hee took Gath, and all the precincts of it.

V. 2 *Caſting them*] This it ſeems muſt be underſtood of the Priſoners which hee divided into three parts, whereof two he put to death, and ſaved the third.

V. 3 *Zobah*] A countrey of Syria. *As he went*] Namely Davíd himſelfe, to enlarge his bounds to the river Euphrates, according to the bounds ſet downe by the Lord. Geneſis, Chapter 15. verſe 18.

V. 4 *A thouſand*] 1 Chron. 18. 4. There is the number of ſeven thouſand, but here it ſeemeth are reckoned none but the chiefe. *Houghed*] To make them unſerviceable: being unwilling to make any ſtore of theſe inſtruments of pride, and carnall confidence: See Joſhua, Chapter 11. verſe 6.

V. 7 *The ſhields*] ſee 1 Kings chapter 10. verſe 16.

V. 9 *Hamath*] A city of Syria, which is thought to be Antioch it ſelfe.

V. 10 *To bleſſe him*] To congratulate with him.

V. 11. *Dedicate*] Namely, for the preparation of the building of the Temple, and other uſes for Gods ſervice. See 2 Chronic. chapter 29 verſe 2.

V. 13 *The valley*] Which was in Idumea, 2 Kings chapter 14. verſe 7. Pſalme 16. ver. 2. *Eighteen thouſand*] Which were Idumeans, 1 Chron. 18. 12.

V. 14 *Became*] Which laſted untill the dayes of Joram King of Judah: 2 Kings chapt. 8. 22. according to Iſaaks propheſie, Gen. 27. 40.

V. 16 *Recorder*] The Italian, *Chancellor*] or ſpeaker, as 2 Kings 18. 18.

V. 17 *The Prieſts*] Namely ſecondary Prieſts: as great ſubſtitutes, under Abiathar, high Prieſt: See upon Numb. 3. 32. Whereupon when Abiathar was thruſt out by Solomon: Zadock was put in his place. 1 Kings chapter 2. verſe 27. and 35.

V. 18 *Cherethites*] The common opinion is, that theſe were the Kings guard. The cauſe of the name is uncertaine. They might be ſome of thoſe that had followed David in his flight, 1 Sam. 22. 2. and ſtaid with him in Ziklag, a frontier, or part of the Cherethites countrey, who were Philiſtims. 1 Sam. 30. 14. It may be they were native Philiſtims, great and mighty men of ſtature; which is a proportion required in thoſe who are of the Princes guard: David having choſen them for the guard of his perſon, after they had joyned themſelves to the people of God by profeſſion of religion. And indeed Pelethite ſignifieth called out, or choſen. So there were of the Gittites of Gath in Davids ſervice, 2 Sam. chapter 15 verſe 18. and 19. *Rulers*] The Italian, hath it, *Princes*] That is to ſay chiefe barons, or Princes of the bloud.

CHAP. IX. Verſe 4.

Lodebar] By the ſecond of Samuel chapter 17. verſe 27. It appeares that it was a place beyond Jordan.

V. 8 *Dogge*] A perſon of no eſteem.

V. 10 *Thy Maſters ſonne*] Namely, Micha, the ſonne of Mephiboſheth, verſe the twelfth. For Mephiboſheth himſelfe had his dyet at court.

V. 11. *As for*] Others will have theſe to be Ziliah's words, in this ſence. Doe O King as thou thinkeſt fitting, and as thou pleaſeſt: though Mephiboſheth might have his dyet with me; that is to ſay, he ſhould by mee beeroyally entertained as a Kings ſonne.

V. 12. *were*] Mephiboſheth was maſter, and Ziba was but over-ſeer of the houſe.

CHAP. X. Vers. 2.

As his] The Scripture doth not ſet down when this was: It was peradventure when David fled, 1 Samuel chapter 22 verſe 3. and this Nahaz might be the ſame, as the firſt of Sam. chapter 11. verſe 1. who hating Saul that had overcome him, might doe David ſome good.

V. 3 *To overthrow it*] That is to ſay, to entice or corrupt the people, and ſo diſturb thy kingdome.

V. 4 *To their*] See concerning this kind of diſgracefull uſage, Iſaiah chapter 20. verſe 4. and 47. 2.

V. 5. *Jericho*] which at that time might be ſome open and ruinate place; for it was not built

built againe, untill a long time after, 1 Kings chapter the sixteenth, verse the foure and thirtieth.

V. 6 *Beth-Rehob*] This was a part of Syria, bordering upon the north of Israel, Numbers 13. 22. *Zoba*] Another countrey of Syria, 1 Samuel chapter fourteenth, verse the fourty seventh. *Maacah*] This was also part of Syria, joyning to the former, Deuteronomy chap. 3. verse 14 *Ishtob*] The Italian, *Tob*] See Judg. 11. 3.

V. 8. *Of the gate*] The Italian addeth, *Of the City*] Of Medeba, which was upon the frontiers of the Ammonites, 1 Chron. chap. 19. verse 7.

V. 16 *Hadar-Ezer*] Is the same as Hadad-Ezer, King of A Syria, 2 Sam. chapt. 8. verse 3. *The river*] Euphrates. *Helam*] A place mentioned no where else.

V. 18 *Seven hundred*] 1 Chronicles chapter 19 verse 18. Mention is made of seven thousand: but here are meant onely the chiefe, as 2 Samuel chapter 8. verse 4. *Horse-men*] 1 Chronicle chapter 19. verse 18. there is mention made of foot-men, neither can there any reason be given of this diversity.

CHAP. XI. VERS 1.

After the yeare] Or the new yeare, namely at the spring. *Rabbah*] The principall city of Ammon: Deuteronomy chapter 3. verse 11.

V. 2 *His Bed*] Upon which peradventure he rested at noone. *The roofe*] Made in the manner of a plaine Terrace, according to the fashion. *Washing*] purging her selfe from the legall uncleannesse of her monethly termes. verse 4. according to the Law: Leviticus chapt. 15. ver. 27, 28.

V. 3 *The Hittite*] See upon 1 Sam. chapt 26. verse 6.

V. 8 *Wash*] That is to say, refresh thy selfe according to the ancients custome. when they had beene some journey.

V. 11. *The Arke*] Whether it was carried into the camp, as it was wont to be upon occasion of some notable danger, or businesse, Numbers chapter 31. verse 6. 1 Samuel chapter 4 verse 4. and chapter 14. verse 18. or that he onely meaneth, it rested under the tent, which David had set up for it. 2 Samuel chapt. 6. verse 17.

V. 16 *Observed*] The Italian, *assayling*] Or having observed the City, and given heed to it.

V. 21 *Ierubbesheth*] See upon 2 Samuel ch. 2, verse 8.

V. 27 *The mourning*] In weeping, Fasting, and living private, and from company, the ordinary time appointed therefore being seven days, as Josephus writeth: see 1 Samuel chapter 31. verse 13.

CHAP. XII. VERS. 5.

Shall surely dye] The Italian, *hath deserved death*] By reason of the cruelty of the circumstances the penalty of restoring foure fold, which was appoynted by the Law, Exodus chap. 22. verse 1. Is not sufficient, and therefore besides what is due for his neighbours satisfaction, it is fitting he should pay a penalty to publike justice with his life.

V. 7 *The man*] Guilty of that misdeed: see the like example, the second of Samuel, chapter 14. verse 6. 1 Kings chapter 20. verse 35. 41.

V. 8 *wives*] The Italian hath it, *women*] This seemes should not bee understood of the women which were marryed to Saul, Davids father in law, nor yet of his concubines, because there would bee incest in it: Leviticus chapt 18 verse 15. But of women, and maides of Sauls court which he had not carnally knowne: see upon the second of Samuel chapter 3. verse 7. *Too little*] As second of Kings chapter 3. verse 18.

V. 9 *The commandement*] That is to say, the Law.

V. 10 *The sword*] This may bee referred to the violent death of Davids three sonnes, Ammon, Absolom, and Adoniah, and to divers warres and bloudy deaths of his successors.

V. 11 *Evill*] A cruell and tragicall evill; namely, the revolt, and conspiracy of thy sonne Absolom: the second of Samuel, chapter the fifteenth, verse the tenth. Who shall ravish, and defile thy concubines: the second of Samuel, chapter the sixteenth, verse the two and twentieth. *Take*] I will suffer by my just judgement, the divell to suggest this evill thought to Absolom, and suffer him to doe it without any opposition, punishing thy sinne by his sinne. *Before thine eyes*] In thy life time, and thou knowing of it. *In the sight*] publikely, and openly.

V. 12. *For thou*] Becauſe thou haſt beene more aſhamed of men then afraid of me, I will puniſh thee with publick ſhame:

V. 13. *Alſo hath*] ſeeing thou art ſo ready to confeſſe and ſo fincere in thy repentance, Prov. 28. 13. 1 John 9, 10. *Put away*] Taken it away from before his eyes, forgotten it, not to be induced to revenge for it, that is to ſay, he hath remitted and forgiven it. Now the Lord forgiveth David the ſevere cenſure of a Judge, joyned with the curſe of his perſon, and utter deſtruction by preſent and eternall death: Yet reſerveth unto himſelfe the fatherly puniſhment, for his correction and humiliation. See 2 Sam. 7. 14, 15.

V. 14. *Thou haſt*] that is to ſay, inſomuch that a King of Iſrael, choſen by, & beloved of God, hath committed ſuch cruell deeds, as are reproved even by pagans, and that through thy treachery, Gods enemies have had ſome advantage over his people: ſee Iſay 52. 5. Ezech. 36. 20. 23. Rom. 2. 24.

V. 15. *Strake*] With ſickneſſe, proceeding from Gods hand, not naturall infirmity.

V. 17. *The Elders*] His chiefe counſellors, and officers.

V. 18. *On the ſeventh*] Of the ſickneſſe or birth of the childe.

V. 24. *Called his name*] By Gods appointment, 1 Chro. 22. 9. *Solomon*] that is to ſay, Peaceable. A type of Chriſt triumphant, as David had beene of the ſame Chriſt militant.

V. 25. *Iedidiah*] Beloved of the Lord, a ſecond name of the ſame perſon, as it was the cuſtome of the Hebrewes, to have two names. *Of the Lord*] by reaſon of the love he bare to him.

V. 26. *The royall City*] It ſeemeth to be a part of the ſame City of Rabba, wherein ſtood the royall palace encompaſſed round with waters, both for ſafeguard and delight.

V. 28. *Be called*] The conquerours uſing often times to give names to conquered places.

V. 30. *Their Kings*] the Italian, *Malcam*] it is the ſame as Molock or Milcom, the Idoll of the Ammonites, upon whoſe ſtatue was ſet this crowne, of ſuch an unreaſonable weight, for the talent was of one hundred and five and twenty pounds, Exod. 38. 25. Others tranſlate it their Kings, namely, the Ammonites: and in this ſenſe, this crowne was not ſet upon their heads, but onely hanged or carried by other men over it. *Set on*] That is to ſay, hanged, or borne over it. Others underſtand it, that the gold thereof being melted, there was of a competent quantity thereof, a crowne made for David.

V. 31. *Under ſawes*] A kinde of moſt terrible torture. See Amos 1. 3. Heb. 11. 37.

CHAP. XIII. VERS. 1.

Siſter] By the father and mother which was Maacah, 2 Sam. 3. 3.

V. 2. *A virgin*] And therefore of her ſelfe more alien from any ſuch unchaſte thoughts, and kept the more ſtrictly.

V. 3. *Shimeah*] called alſo Shammah, 1 Samuel 16. 9.

V. 13. *Shall I cauſe*] How might I cleanſe my ſelfe of my ſhame? *Now therefore*] ſhe ſaith this only to get out of his hands, becauſe ſhe could by no meanes be his wife.

V. 16. *Greater*] In regard of my diſhonour, which will be ſo publickly proclaimed by this my ſending away, whereas otherwiſe the injury which thou haſt done mee might have beene concealed.

V. 19. *Put aſhes*] A ſigne of extreame ſorrow, Joſh. 7. 6. 1 Sam. 4. 12. Job 2. 12. *Laid her*] A geſture of women that were extreamely grieved, as Jer. 2. 37.

V. 20. *He is thy*] Therefore we muſt take care not to publiſh his diſgrace, which in ſome ſort is common to us all, and alſo he being our brother, we cannot ſo well revenge our ſelves upon him, as we might do upon ſome other body.

V. 23. *Baal Hazor*] In the plaine of Hazor, Joſh. 15. 22. 25. *Invited*] For upon ſuch occaſions they made great feaſts and banquets. See Gen. 38. 12. 1 Sam. 25. 36.

V. 37. *Talmai*] Which was his grandfather by the mothers ſide. 2 Sam. 3. 3.

CHAP. XIV. VERS. 2.

Tekoah] A City of Judah, 2 Chronicles, chap. 11. v. 6.

V. 7. *My coale*] The only remainder of our family, in which, as on a chimney-hearth, there is nothing left alive, but only one peece of brand, or a kindled coale.

V. 9. *The iniquity*] If there be any error in this thy pardoning, I pray God the puniſhment therefore may fall upon me, and mine; and not upon thee.

V. 11. *Remember*] Sweare unto me by him, to performe what thou promiſeſt and ſayeſt to me.

V. 13. *wherefore then*] ſince thou art pleaſed to doe my ſonne ſuch a favour, why doeſt thou not do the ſame to Abſalom, for the Lords peoples ſake; they ſetting their eyes upon him, as upon thy lawfull ſucceſſor by birth-right, being now thine eldeſt

deſt. See the like inſinuation, 2. Sam. 12.1. *Doth ſpeake*] Speaking as he now doeth to me. *His baniſhed*] namely, Abſolom.

V. 14. *We muſt needs*] death is unavoidable, to Kings as well as others: and therefore it is time for thee to aſſure thy people of a lawfull ſucceſſor: which by birth-right is Abſolom.

V. 15. *Have made me*] Becauſe I have feared, leſt the people diſcontented through Abſoloms abſence, ſhould runne headlong upon ſome dangerous reſolution; as to call him home againſt thy will, and make him King in thy life time: or ſome other way riſe up againſt thee.

V. 16. *Out of the inheritance*] That is to ſay, out from amongſt thy people.

V. 17. *The word*] that is to ſay, the anſwer which he ſhall give me concerning Abſoloms returne, ſhall be peaceable. To ſet my mind at reſt, and the whole kingdome in peace, ſtaying all popular inſurrections. *As an Angell*] He is inſpired by God to judge aright, in every thing as ſhall be propounded unto him. Whereby he may plainely perceive: that what I ſpeake unto him, is for the publike good.

V. 19. *Can I turne*] Cannot gaineſay, but that the buſineſſe is true as thou ſpeakeſt.

V. 20. *To fetch about*] for to make way, under this feigned accident of my ſonne, to deſire this pardon for Abſolom of thee.

V. 22. *Thanked*] the Italian, *Bleſſed*] That is to ſay, thanked him, and withall prayed to the Lord, to grant a happy iſſue to all theſe affaires.

V. 26 *Kings weight*] That is to ſay, of a juſt current, and ordinary weight: it is thought to be the ſame as elſe where is called the Sanctuary ſhekel. Exod. 30.13.

V. 29. *He would not*] Fearing leſt David thereby might ſuſpect, that there was ſome ſecret practiſe or conſpiracy betweene them.

V. 30. *Set it on fire*] Burne the barley that is there. Now that was done for to give him cauſe, to come and ſpeak with him.

V. 32. *Had been good*] My fathers wrath had not been ſo grievous to me being farre from him, as it is now I am ſo neere to him, neither would the infamy have been ſo notorious nor remarkable: which may now alienate the peoples hearts from me, who in mine abſence did deſire my returne.

CHAP. XV. VERS. 1.

Prepared him] Begun to get a train and houſehold like a Prince, and ſucceſſor to the kingdome, being the firſt borne ſince the death of Ammon. For Chileab, 2 Sam. 3.3. Was either dead or uncapable. *Men*] That is to ſay, footmen.

V. 2. *Of the gate*] Of the royall palace, or of the Court of juſtice.

V. 6. *Stole*] Did ſtealingly, and deceitfully withdraw the peoples dependency from David to himſelfe.

V. 7. *Forty*] It is uncertaine whence theſe yeers muſt begin to be reckoned: ſome take it from Davids firſt conſecration, 1 Sam. 16. 13. Some from the firſt eſtabliſhment of a kingdome under Saul. For theſe notable changes many times ſerve to alter the times, from which they begin their computations.

V. 8. *I will ſerve*] the Italian, *I will ſacrifice unto*] namely, ſacrifices of thankſgiving: the Hebrew word ſignifieth, I will ſerve, as Exod. 8.1.

V. 10. *As ſoone as*] When I ſhall ſend about every where to gather the people unto me, and if they aske the reaſon of it, you ſhall anſwer, as from your ſelves, that I have been accepted of for King, in my fathers ſtead.

11. *Were called*] To the ſacrifice of thankſgiving. As 1 Sam. 9. 13, & 16. 3. 5.

V. 12. *Gilob*] A City of Judah. Joſh. 15. 51.

V. 14. *And bring evill*] Leſt he overcome us ſuddenly, or leſt he deſtroy us without helpe, and upon our reſiſtance take occaſion to ſack the City.

V. 17. *Tarried*] To reſt a while, or to feed. *Farre of*] Alone, and out of the City, though not very farre off, as it appeareth by the ſubſequent narration.

V. 18. *Cherethites*] See upon 2 Sam. 8. 18. *Gittites*] It is uncertaine what people this was. Certaine it is that they were ſo called, from Gath, a City of the Philiſtims; and it is likely that they being converted to the true religion, David tooke them to be of his guard, for the cauſe ſpoken of 2 Sam. 8. 18. wherfore their head is called a ſtranger, verſ. 19. 1.

V. 19. *An exile*] the Italian, *And wilt quickly goe to thy place*] as if he would ſay, thou art old and weake, neere to thine end.

V. 20. *But yeſterday*] Newly, but a little while agoe. *Mercy*] may God uſe mercy continually towards thee.

V. 23. *Kidron*] The name of a valley, and a brooke on the Eaſt ſide of Jeruſalem, between the city and the Mount of Olives, Jer. 31. 40. Joh. 18. 1.

V. 24. *Zadok*] According to the commandement, Num. 4. 15. *Bearing*] According to the cuſtome in your greateſt and moſt dangerous commotions of the people. See Num. 31. 6. 1 Sam. 4. 3. and 14. 18. But here there was a more ſpeciall occaſion, to ſhew that the Church (as one ſhould ſay) and the ſignes of Gods preſence, could not be ſeparated from David.

David, who was the figure of Christ, the head of it. And for a token of a curse to Absalom, who could not have God on his side, in such an abominable usurpation. *Set downe*] The meaning is, Zadock the second Priest, 2 Sam. 8.17. Having the charge of carrying the Arke with his Levites staid with it, to keep the rereward of the people, imitating therein the example of Josh.3.17. whilest Abiathar the High Priest went in the front of the people up the Mount of Olives, and whilest the rest of the people made an end of comming out of the city.

V. 25. *His habitation*] Namely, Jerusalem, by him chosen for a firme residence, for the signes of his presence.

V. 27. *A Seer*] That is to say, a Prophet, 1 Sam. 9.9. either Zadock, being indeed a Prophet, or because sometimes he did put on the breastplate, to enquire of God, as he was Aarons successor, in the direct line of the first borne. Though Abiathar for some unknowne cause, did at that time time possesse that place: and either of the two wayes it was necessary for him to stay with the people, and instruct them concerning the will of God.

V. 30. *Covered*] His head wrapped up and his sight covered according to the manner of mourners, 2 Sam. 19. 4. Esther 6.12.

V. 31. *One told David*] the Italian, *And David said*] To prevent their affrightment, he would tell the people of it himselfe. Others have it, and it was told David, &c. whereupon he said, ô Lord, &c.

V. 31. *The Archite*] We reade no name like unto this, but only Josh. 16.2. *Earth*] See Josh.7.6. 1 Sam.4.12. 2 Sam 13.19.

V. 34. *Defeate*] Thou maiest cause Achitophels conncell to miscarry and be overthrowne.

CHAP. XVI. Vers. 1.

THe hill] namely, the mount of Olives.

V. 3. *He said*] A false calumniation, 2 Sam. 19.26. To which David notwithstanding, upon false suggestions gave too much heed.

V. 4. *I humbly beseech*] the Italian, *I do obeisance to thee*]-That is to say, I give thee humble thanks. *I may finde*] thy grace is sufficient for me. A courteous manner of thanksgiving.

V. 5. *Baburim*, a city of Benjamin, 2 Samuel 3. 16.

V. 8. *The Blood*] we reade not hitherto that David had spilt any blood of Sauls house, whereby some have thought, that which is said, 2 Sam.21.8. to gave been before these things happened. Or that Shimei imputed the death of Isbosheth, and Abner to David. *Thou art taken*] overtaken by, and retained in the just punishment of thy misdeed.

V. 10. *What have I*] I will have none of thy revenge; neither doe I care for thy service in this kinde. *Let him curse*] I doe perceive that this evill commeth upon me through Gods providence, who having taken away from me my majesty, and the love and reverence of my subjects; hath exposed me to this mans outrages, Job 30.11. And it is my duty to humble my selfe under the hand of the first author, and not take notice of this fellow, that is but the instrument. *Hath said unto him*] See 2 Kings 18.25. Lam.3.38.

V. 11. *Benjamite*] of which Tribe Saul was, from whom the Kingdome had beene taken away, to give it David.

V. 14. *There*] Namely, in Baburim, v. 5.

V. 15. *The men of*] the Italian hath it, *The chiefe of*] which might be the deputies of the communalties, for the chusing of a new King.

V. 19. *whom*] In serving thee that art his sonne and lawfull successor, I do nothing that is against my duty; seeing thou art his second selfe.

V. 21. *And all Israel*] In this manner thou shalt cut off all way of reconcilement, whereby those of thy side shall be bound to defend thee to the last, being out of all hope of pardon.

V. 22. *Vpon the top*] Made after the manner of a terrace, and exposed to the sight of all men.

CHAP. XVII. Vers. 3.

THe man] In the death of David, whom thou seekest after consisteth thy whole conquest; and the secure obtaining of the kingdome. *Shall be*] The Hebrew is, will make peace, that is to say, will be quiet and not stirre.

V. 8. *Is a man*] and therefore knoweth of what importance the preservation of a head is.

V. 9. *Some pit*] Of which see Judges 6.2.1 Sam. 13.6. *Of them*] namely, of those twelve thousand which Achitophel meanes to have a long with him.

V. 11. *From Dan*] see Judges 20.1.

V. 13. *All Israel*] With such a mighty army, it will be as easie for thee to take a City, as to draw a great weight downe a hill. A proverbiall kinde of speech, as Psal.83.14.

V. 14. *The good*] the Italian, *the better*] that is to say, the wiser and more profitable advice. *Evill*] namely, his ruine.

V. 17. En-

V. 27. *Ahimaaz*] A place neere to Jerusalem, Josuah, Chapter 15. verse 7. and chapter 18. verse 16. *Might not*] For if they had remained in the city, they could not so easily have come out to execute their commission, which was to carry messages: Or may be because they were suspected.

V. 28. *Fell both of them*] Seeing that they were discovered.

V. 30. *They bee gone over*] See concerning these lies in matter of narration, told oncly to hinder men from doing hurt, by hiding the truth from them, which thing is not condemned by the holy Ghost: Exodus Chapter 1. verse 19. Josuah chapter 2. verses 4,5. *The brooke of water*] namely over Jordan.

V. 24. *Mahanaim*] See Genesis chapter 32. verse 2.

V. 25. *Ithra*] 1 Chronicles chapter 2. verse 17. He is called Jether the Ismaelite; either because hee was a Proselite, or because hee had gotten this name for some unknowne reason: *An Ismaelite*] Not of the Tribe of Judah: *That went into*] The meaning seemeth to bee, that hee lay with her, without marrying of her: *Nahash*] The ancient Jewes have thought this to bee a second name of Jesse: Others with lesse likelyhood would make it a womans name, which might bee the wife of Jesse: *Zeruiah*] this may be referred to Abigal, or Abigail, 1 Chr. 2.16.

V. 28. *Basins*] Or all manner of houshold stuffe, and furniture.

CHAP. XVIII. VERS. 3.

Succour us] With refreshment, of victuall, men and armes. Or that thou mayest bee readie to relieve us in person, in case of need.

V. 6. *Of Ephraim*] This place being beyond Jordan, could not belong to the Tribe of Ephraim, which was on this side, but might be thus called for some unknowne reason, as by the accident which is set down, Judges Chapter 12 verses 4,5.

V. 8. *The battell*] After the army was discomfited, the chase was spread over all the Countrey: *The wood*] There dyed more of those which ranne away, and had lost themselves in the wood, and were slaine by the people of the countrey, then there dyed in the battell or in the flight, by the hands of the Souldiers.

V. 9. *Caught hold*] Either his great haire, 2 Samuel, chapter 14. verse 26. twisted and were wound about the bought, or his head got into some forked limbe of the tree.

V. 13. *Falshood*] Concealed misdeed, which I should imagine to hide with denials or lies: *Against mine*] For which offence I should bee questioned for my life: *Wouldest have*] Thou wouldest have kept thy selfe from mediating for me, or taking my defence upon thee, or sheltering me under thy authority.

V. 14. *The heart*] The Italian hath it, *In the breast*] the Hebrew is, the heart, but this word must bee taken here more largely, by reason that being thus wounded, hee was not yet dead, verse 15.

V. 17. *Laid*] See of this custome, Josuah, Chapter 7. verse 26. Lamentations, Chapter 3.v.53.

V. 18. *Had taken*] This seemeth to bee inserted, to shew that Absoloms ambition, in raising a piramides, columne or monument, was punished, in so much as dying in rebellion, hee was also disgracefully buried as a malefactor: *Kings dale*] Of which vale, see Genesis, Chapter 14. verse 17. *I have no*] Whereby you may gather his children spoken of, 2 Samuel Chapter 14. verse 27. Were dead.

V. 21. *Chushi*] The Italian, *An Ethiopian*] Which might bee some slave belonging to Davids house, verse 29. Others believe that the Hebrew word Cushi was his proper name.

V. 24. *Betweene the two*] For City gates use to bee double, with an entrie or space between them, for the better security or safeguard.

V. 29. *The Kings servant*] Namely the Ethiopian.

CHAP. XIX. VERS. 2.

The Victory] Hebrew, The deliverance or salvation.

V. 3. *By stealth*] Without joy, or pomp, or noise of triumph, quietly, without presenting themselves to the King.

V. 4. *Covered*] In token of extreame sorrow, 2 Sam. 16.30.

V. 5. *Shamed*] Shewing that the service which they have done thee, is not acceptable unto thee, and frustrated their expectation of the praises, and rewards which they thought to have had from thee.

V. 9. *were at strife*] The one laying the fault of this rebellion upon others, and all accusing themselves of their slownesse, in making amends for their fault.

V. 12. *My bone*] Of my race, and parentage of Judahs lineage.

V. 13. *Amasa*] Generall of Absaloms armie, 2 Samuel, Chapter 17. verse 25. *My bone*] The neerest kinsman I have, for hee was Davids sisters sonne, 1 Chronicle chapter 2. v. 17. *Bee to me*] that is so say, so long as I shall live.

V. 14. *He bowed*] Namely David, by the meanes of Amasa and the Priests.

V. 15. *To conduct*] To comfort him in his return and to accompany him.

V. 17. *Before the King*] To go meet him beyond Jordan. Or before the King was come over.

V. 18. *A ferie boat*] Prepared for the Kings passage, by the men of Judah.

V. 19. *Impute*] Let him not hold me guiltie therefore, but pardon my fault. *Take it*] For to remember it, and beare it in minde.

V. 20. *Of Joseph*] That is so say of the tenne Tribes, above which Ephraims tribe who was descended from Joseph, had always the preheminence.

V. 22. *what have I*] as 2 Sam. 16. v. 10. *Bee adversaries*] The Italian hath it. *Instead of Satban*] A proverbiall kinde of speech used amongst the Hebrewes, signifying as much as ye are importunate Sollicitors, and instigators of mee, to have mee to doe evill *I am*] As new created King, therefore there is no reason that this publike joy, should bee interrupted, by any rigorous punishment. And God having out of his mercy restored the Kingdome unto mee, bindeth mee likewise to use mercy towards them who had offended me.

V. 24. *The Sonne*] That is to say Grande-child Jonathans sonne, 2 Sam. 9. 3, 6. *Had neither*] In signe of true sorrow. *Dressed*] That is to say had not washed them, nor pared the nailes of his toes; things wherein your Easterlings were always very curious.

V. 25. *When hee was come*] For it is likely that after David was fled out of Jerusalem Mephibosheth went afterwards also, and that when hee came to see him after his returne, hee met him in the Citie.

V. 28. *what right*] Since my life, and all that I have is thy gift, I cannot gaine say thy will in any thing, nor complaine that thou hast done me any wrong.

V. 29. *why speakest*] It sheweth that David did not altogether beleeve Mephibosheths justifications, but for the memory of Jonathan hee granted him the one halfe of his goods, meaning peradventure to bee better informed: Or hee let Ziba enjoy the revenues, untill the yeare of Jubile, when every one returned to his owne possessions. Leviticus twenty fift verse 10. *I have said*] This is my last, and definitive sentence.

V. 30. *Yea let him*] I little care for my goods, though I were to loose them all, I am so joyfull to see thee re-established.

Verse 35. *Betweene good*] In meate and drinke, and other delights, and bodily pleasures.

Verse 37. *Chimham*] The Sonne of Barzillay, as it appeareth by the first booke of Kings 2. ver. 7.

V. 40. *Halfe*] Namely either those who had not rebelled at all, or those who were first come againe into his obedience.

Verse 42. *Neere kinne*] That is to say of the same tribe.

V. 43. *In the King*] That is to say in his Kingdome, being tenne Tribes, to the two of Benjamin and Judah. *More right*] Because he was indeed by us raised to bee King over Israel, 2 Samuel Chapter 5. verse 1. and yee of Judah were the first Authors of the last rebellion. *The words*] That is to say the men of Judah would not seeke to quench with good words the fire that was already kindled, but spake more taunting words then the others. See of the like jealousie, Judg. 8 1. and 12 1.

CHAP. XX. Ver. 1.

VVEE *have no*] By the speeches of the men of Judah, David belongeth not to us, let him then looke to his owne businesse and we will looke to ours, wee will have nothing to doe with him. See 1 Kings 12. 16.

V. 4. *Amasa*] To whom hee had made promise of the Generalls place, 2 Samuell Chapter 19. ver. 13.

V. 6. *Thy Lords*] Namely Joabs, who hath hitherto beene thy Generall.

V. 7. *Chorethites*] See upon 2 Sam. Chapter 8. ver. 18.

V. 8. *was girded*] In stead of carrying his sword hanging at his girdle, and his garment over it, according to the usuall fashion, hee had girded on his garment, and had put on his girdle over that, about his waste; that the sword hanging in that kinde might at a certaine motion or posture of his body, fall out of the scabbard, that thereby he might take an occasion to take it up in his hand, without giving Amasa any cause of suspition.

V. 9.

V. 9. *By hymselfe*] For he was his cousin, 1 Chro. chap. 2. v. 16, 17.

V. 10. *Filth rib*] See upon 2 Samuel, chap. 2. verse 23.

V. 11. *inallowed*] He did bear and stirre himselfe in the last pangs of death.

V. 14. *Abel*] It is likely to bee the same City which is called Abel Maim, 2 Chronicles, chap. 16. verse 4. in the Tribe of Nephtali: or that these two Cities Abel and Bermaca, were both comprehended under one name, 1 Kings 15. 20. & 2 Kings 15. 29. *All the*] According to some they were the inhabitants of Beeroth of Benjamin, Joshua, chapt. 18. verse 25. which might be the City of this Sheba. Others think it was the countrey neer to Abel.

V. 15. *A bank*] According to the old manner of besieging of Cities, casting up of high banks on the out side of the wals, and standing upon them, to fight with those that defended the wals. *The trench*] Which is now a dayes called a trench with a breast-worke. *Battered*] That is to say, digged the wall.

V. 18 *They were wont*] The law of warre according to Gods command, Deuteronomie, chapter 20. verse 10. Was to have besieged places summoned, before they were spoyled by assaults or besieging. And if thou hadst done so, the businesse had beene ended, and thou satisfied.

V. 19. *A mother*] A chiefe Citie of a Province. *The inheritance*] A Citie or commonalty of Gods people, which are his owne as his inheritance.

V. 21. *Mount Ephraim*] Though Sheba was a Benjamite; yet peradventure he dwelt in the countrey of Ephraim. Or his Citie was in the confines of these two Tribes.

V. 22. *Retired from*] The armie was disbanded there.

V. 23. *was over*] He retained his old place after Amasa his death. 2 Sam. 8. 16. which David had conferred upon Amasa.

V. 25. *Sheva*] it seems to be the same as Seraiah, 2 Sam. 8. 17.

V. 26. *The Iairite*] Of the countrey of Jair in Gilead, Numbers, chapter 32. verse 41. Judges chapter 10. verse 4. *Chiefe ruler*] of Jerusalem. See upon Ezek. 11. 1. Or the chiefe president of the councell. See 2 Samuel, chapter 8. verse 18. 1 Kings chap. 4. verse 2.

CHAP.

CHAP. XXI. VERS. 1.

IN the dayes of David] This storie, and likewise that of the 2 Samuel, chap 24. seeme to have happened before the things which are set downe before this. *Inquired*] Desired his answer by Urim. Numbers, chapter 27. verse 21. *It is*] It is very likely, that he did not onely set downe the cause, but the manner of making atonement for it also.

V. 2. *His zeale*] the Italian, *His jealousie*] scorning that those strangers should be incorporated into Gods people, and should enjoy the same freedomes and priviledges. And especially, because they were his countrey men, for Saul was a Gibeonite, though of the Israelitish nation. 1 Chronicles, chapter 8 v. 29, 30. *Sought to slay*] Taxing them with supposed faults, aggravating their true faults, extending the particular ones unto the generall, depriving them of all commoditie and favour: and raising great dissensions amongst them.

V. 3. *May blesse*] Pardon them the offence that hath beene done to you, and pray to God to forgive them the punishment due therefore. *The inheritance*] namely his people.

V. 4. *We will have*] We doe not desire any pecuniary satisfaction for their lives that Saul hath caused to be slaine amongst us; and much lesse the blood of them which were not guilty.

V. 6. *we will hang*] This kinde of execution was used, in cases of making atonement for some publick misdeed. *Unto the Lord*] To satisfie his justice, and to appease him. Numbers, chapter 25. verse 4. *Gibeah*] See 1 Samuel, chapter 10. verse 26. & 11. 4.

Ver. 8. *Rizpah*] Sauls Concubine, 2 Samuel Chapter 3. verse 7. who was yet living, verse 11. *Michal*] Since Michal had no Children, 2 Samuell 6. 23. and that not shee, but Merabher sister was married to Adriell, 1 Samuell Chapter 18. verse 19. the word bringing up, must bee taken for adopting, and keeping. See Genesis 16. 2. and 30. 3. and 50. 23.

Ver. 10. *Upon the rocke*] The Italian addeth *Staying there*] Namely at the place where they were hanged. Now here was some singular exception to the generall Law, which was to take downe, and bury those that were hanged up the same day, Deuteronomie Chapter 21. verse 23. *Dropped*] It is likely that this death, came by occasion of

ſome extreame droughts in the time of the Corne ripning. And therfore Rizpah would obſerve whither Gods wrath was appeaſed by this execution, and whether hee would be pleaſed to ſend the accuſtomed dewes, and raine.

V. 16. *The Gyant*] The Italian *Raphа*] That famous Philiſtin Gyant from whence the others are called Raphеites.

V. 17. *The light*] Thy perſon in whom conſiſts the conduct, counſell, joy and life of the people, a Scripture phraſe. See 1 Kings 15. 4. Pſalm. 132. 17.

V. 19. *Iaare*] By the 1 Chron. 20. 5. it appeares that his name was Jair, but by reaſon of this Gyants great ſpeare was added the word Oregim, that is to ſay of a Weavers beame. *Goliah*] 1 Chronicles Chapter 20. ver. 5. He is called Lahmi brother to Goliath, whom David ſlew, but it may be that after his brothers death, he tooke, and bore his name.

V. 21. *Defied*] Deſpiſed, and ſcornefully challenged them. As 1 Samuel Chapter 17. verſe 10. 25, 26. *Shimeah*] Called Shamma alſo, 1 Sam. 16. 9.

Ver. 22. *Of David*] To whom as King, and Generall in the warres were attributed all the actions of his ſervants and Souldiers.

CHAP. XXII. VERS. 1.

Of this Song] Which is the ſame as the 18. Pſalme.

V. 8. *The foundations*] As who ſhould ſay the pillars and poles. See Job Chapter 26 verſe 11. or plainely the high mountaines, which ſeeme to beare up the vault of Heaven, as it is ſet downe, Pſalme 18. 7.

CHAP. XXIII. VERS. 1.

The laſt] The laſt which he pronounced by the inſpiration of Gods Spirit, and ſet them downe in writing after his Pſalmes, and other workes. *The ſweet Pſalmiſt*] the Italian is, *The Compoſer of the ſweete ſongs of Iſrael*] Not only of the holy ſubject, but alſo of the tune and inventer of the very inſtruments they were ſung to. Amos chap. 6. v. 5.

V. 3. *That ruleth*] This is Gods command to all Kings; but eſpecially to the Kings of his people, which it ſhould ſeeme David doth here propound to Solomon his ſonne and ſucceſſor: to make him capable of the promiſes ſet downe hereafter.

V. 4. *The light*] which waxeth greater continually and higher.

V. 5. *Be not ſo*] The perſon and eternall kingdome of Chriſt, who is the head of Gods promiſes to my poſterity, is not altogether like the Sunne or the graſſe, becauſe it ſhall not be without interruption, change, or revolution; whereas the Sun ſometimes is darkned, and every day goeth downe, and riſeth againe; the graſſe after it is growne, withereth and dryeth up, then groweth out againe. See James 1. 17. *Make it not*] He will never ſuffer it to faile and to ſpring up againe. All which muſt be eſpecially referred to Chriſt and his ſpirituall kingdome; and not to the temporall ſucceſſors in Davids kingdome, in which there often happened wants of iſſue, and ruines of State.

V. 6. *Cannot be taken*] ſo he ſheweth, that God doth not puniſh the wicked with his owne fatherly hand, with regard, mercy, and diſtinction: but gives them over to the inſtruments of his wrath, and intangleth them in a common perdition.

V. 8. *Of the mighty men*] Of the moſt famous Captaines of his army: the ſeverall parts of whoſe ſervice are ſet downe, 1 Chronicles, chapter 27. verſe 2. *That ſate in the ſeat*] 1 Chronicles, chapter 11. verſe 11. Hee is called Jaſhobeam, the ſonne of Hachmoni; but it ſhould ſeeme that by reaſon of his great wiſdome and worth, he was by a certaine alluſion to his name, called, he that ſitteth in the ſeat, or is preſident, namely in the councell of warre amongſt the Captaines. *Chiefe*] The order and degrees of command in Davids army were theſe: Joab was the Generall, then there were ſix Colonels, which were divided into two bands, three of the one ſide, and three of the other, and of theſe ſix it ſhould ſeeme, this Jaſhobeam or Adino was the chiefe; and theſe ſix had the command over the thirty Captaines which are here under mentioned, which Aſahel immediately commanded, verſe 24. as Colonell generall of the foot. *He ſlew*] the Italian, *Diſcomfited*] By ſlaying three hundred of them, 1 Chronicles, chap. 11. verſe 11.

V. 9. *The men of Iſrael*] Davids army went away or fled, and forſook their Captaines in this occaſion. But after Eleazar had ſet upon, and diſcomfited the enemies, the people united themſelves together againe, and came to the battell, but onely to ſpoile and prey, v. 10.

V. 10. *Cleave unto*] By the contraction of his Sinewes, through the great paines he had taken.

V. 11. *Defended it*] Would not ſuffer the Philiſtims

bistims to mow it, for the incursions and skirmishes did happen for the most part, in, and by reason of harvest, Judg. 6. 4. 1 Sam. 23. 1.

V. 14. *A hold*] Which was the same cave which was mentioned before, fortified either by nature, or by Art. *The garrison*] For in these inrodes and incursions into the countrey of the Israelites, they took possession of some strong places, and set watches there to keep them, for places to refresh themselves in, to retreat into, or to molest the children of Israel out of them. 1 Samu. 14. 5. and 13. 3.

V. 15. *O that one*] Whether he was indeed extream thirsty: or that he intended thereby onely to encourage his men to set upon the place: but these three men understood the words as they sounded: which David did not approve of; and therefore refused to drinke of the water, to shew how sorrie hee was that hee had given occasion of such a rash enterprise, and he powred it out, as an offering of thanksgiving to God, for delivering them out of that danger.

V. 18. *Among three*] This was the second band or squadron of Colonells, consisting of these three, namely, Abishai, Benaiah, and Asahel.

V. 19 *He attained not*] In esteeme, Degree and Honour. *The first three*] Of the first squadron.

V. 20 *Kabzeel*] A City of Judah, Josuah Chapter 15. verse 21. *Two Lion-like men*] The Italian, *Two Ariels of Moab*] They were some Giants, or men of great valour, of one name, and kindred, and peradventure brothers. This name signifieth, Gods Lions; and it might be given them to set forth their valour and bravery. *In time*] At which time your wild beasts are most fierce for want of food.

V. 21 *A goodly man*] Either in greatnesse or strength of body, or valour, or power and authority. *With a staffe*] as David did 1 Samuel, 17. 40, 43.

V. 23 *His Guard*] 2 Samuel Chapter 8. vers. 18. and Chapter 20. verse 23. which guard he had continually by him to doe his commands; especially in matters of execution of Justice.

V. 24 *Asabel*] Hee was of the second squadron of Colonels; but he commanded these thirty ensuing Captaines, as their particular Commander.

V. 39 *Thirty and seven*] reckoning Joab, and and the six afore-named Colonels.

CHAP. XXIV. VERSES 1.

Againe] Besides the scourge of Famine, 2 Sam. chapter 21. 1. *Moved*] By his supreame and most just will, he suffered the devill to tempt him with this ambition and curiosity, whereby he made a rash triall of Gods promise, which was to multiply his people infinitely. 1 Chronicles chapter 27. verse 23, 24. And abandoned David so far as to give consent to it. See 1 Chronicles chap. 21. verse 1. *Goe number*] Wherein may be noted, these three faults: First, in the cause, and motion, which was ambition or curiosity. Secondly, in the undertaking to doe such a thing without Gods expresse commaund, which in such a case ought alwayes to be expected, Exodus chap. 38. verse 25. Numbers chapter 1. verse 3. This third seemeth to bee poynted at, 1 Chronicles chapter 27. verse 23, 24. And it may be, from thence ariseth the diversity of numbers between this history, and the history of 1 Chronicles, Chapter 21. 5. Where all those that are able to carry armes, even under the age of twenty are musstered: and here verse the ninth. Onely they that were twenty yeares of age, and upwards.

V. 2 *Joab with him*] For always one part of the men of war, were with David, 1 Chronic. 27. 1.

V. 4 *From the presence*] Being there by turnes to doe their service.

V. 5 *In the midst*] See Deuteronomy, chapt. 2. verse 36. And it is called Ar, Numbers chapt. 21. verse 15. *The River*] called Arnon; others of the valley.

V. 6 *The land Tahtim*] The Italian hath it, *The lower countrey*] which might be some part of the countrey Eastward, opposite to the other which was mountainous. *Hadshi*] This name is not else where, and it signifieth new, and therefore might be some countrey newly conquered. See 1 Chron. chapter 5. verse 10. *Dan-jaan*] It is the City of Laish, at other times called plainly Dan. Jos. 19. 47.

V. 7 *To all the cities*] In which those people remained mixed with the Israelites. Judg. chap. 1. ver. 31, 32.

V. 10 *Smote him*] By a remorse conceived in him by the holy Ghost. See 1 Samuel chapter 24. verse 5. *Take away.* See 2 Samuel, chapter 12. verse 13.

V. 13 *Seven yeares*] Because that 1 Chronic. chapter 21. verse 12. There are but three yeares

spoken of; it is thought that David committed this fault, the yeare after the three years famine, 2 Sam. 21. 1. was stayed. Whereupon if hee had made choyce of this scourge, with three other successive Yeares of famine, the number of seven would have been compleat.

V. 14. *Into the hand*] That is to say, his hand immediately: for when men are imployed in these punishments, they mixe their owne passions, and oftentimes exceed the measure, not of the secret providence, but of Gods manifested intention, which aimes at correction, and not at destruction. See Isa. chapter 47. verse 6. Zac. chapter 1. verse 15.

V. 15. *Time appointed*] That is to say, of three dayes, verse 13. Others take the Hebrew word for the ordinary houre of the evening sacrifice of the same day; and so they believe, that God shortened the terme of three dayes, out of his superabundant mercy.

V. 16. *Repented him*] See upon Genesis chapter 6. verse 6. *Araunah*] who is also called Aranian, verse the eighteenth: and Ornan in the Chronicles. *The Jebusite*] That is to say, a Proselite of that nation.

V. 17. *when he saw*] Because hee appeared unto him in a visible forme, 2 Chronicles Chapter 21. ver. 16.

V. 18. *Rose*] This was the same place that Abraham had led his sonne to for to offer him; and where the Temple was built afterwards, 2 Chron. 3. 1. which place was consecrated by this Altar, upon which was made the first offry, for a publike atonement.

V. 22. *Here be Oxen*] See 1 Kings Chapter 19. verse 21.

V. 23. *As a King*] The Italian, *King Araunah*] It is likely that he had been a King, or of the bloud royall, while the Jebusites were in possession of Jerusalem; and afterwards being converted to the true religion, he remained in Jerusalem, in some degree of honour. *Accept thee*] Namely in this sacrifice which thou art going to offer for the deliverance from this scourge.

V. 24. *Bought*] The threshing floore for five hundred shekels of gold. 1 Chronicles; chapter 21. verse 25. and the oxen and instruments for fifty shekels of silver: others doe reconcile this place with that of the Chronicles in this manner: that in this place by silver ought to bee understood, not the mettall in kind, but the value of fifty shekels of Gold; and that in the Chronicles the six hundred shekels were of silver, but disburst and layd out in fifty shekels of gold, which according to the proportion of the common value of twelve shekels of silver for one golden one, comes to the foresaid six hundred shekels.

THE

THE FIRST BOOK OF THE KINGS.

The ARGUMENT.

THe holy Ghoſt continuing the ſacred Hiſtory, ſetteth down in this Book, made by one or more Prophets; how that by Gods expreſſe order, and Davids appointment, whilſt he was yet living, Salomon was choſen and conſecrated King over Gods People; notwithſtanding the elderſhip of his brother Adonijah, and the power of his faction; and conſequently how after Davids death, hee began his reign by executing his Fathers laſt commands: And how God appeared to him in a dreame, and according to his holy and well guided requeſt did endow him, with divine and incomparable wiſdome to govern his people wiſely and happily: to know and underſtand the ſecrets of nature, and to conceive and utter ſentences and notable ſayings for the Churches inſtruction: By which he got the voluntary love, reſpect and obedience of his people, the good will and eſteeme of Kings and Princes farre and neare; peace, and inviolable ſecureneſſe in his ſtate: and eſtabliſhed an excellent order in his houſe, and all his affaires. But above all things hee was moved to undertake, and had meanes gloriouſly to accompliſh the ſtructure of the Temple of God, the ſeat of the manifeſtation of his grace, truth, vertue, and ſpirit: and a place peculiarly, and alone conſecrated to yeeld unto him holy and acceptable ſervice, by him required and commanded. So that Salomons reigne accompliſhed with a politick and religious happineſſe, repreſented the triumphant Church in heaven, as Davids reign had been a figure of the Church Militant upon earth: And all by vertue of Gods promiſes made to David by meanes of his perſeverance in pietie, which God had required for them by neceſſary conditions. To which Salomon was alſo lively exhorted, and confirmed in by the Lord, by a ſecond appearing to him: But according to the manner of all temporall things; and by the meanes of mens ordinarie corruption, who can never for any continuance of time guide and rule themſelves in a happy eſtate, the heigth whereunto Salomons reigne was come, began quickly to decline through his own fault, who ſhould have beene the man that ſhould have made it firme, to leave it ſo eſtabliſhed, and perpetuall to his poſterity. For having entangled himſelfe in the love of an exorbitant number of women which were heathens and idolatrous; in his old age he grew ſlack, ſuffering their Idolatries, and the open exerciſe of their abominations neare unto Ieruſalem, as one might ſay under the very eyes of God. Whereupon even in his life time the threat of the rending of his kingdom was denounced unto him; which happened ſoone after his death, by the meanes of Roboboam his ſonnes pride, and evill governed underſtanding; who having alienated his peoples love from him, did drive them to chuſe Ieroboam King over the ten Tribes, under the name of Iſrael: the other two of Iudah and Benjamin only, remaining under the obedience of the houſe of David: which never had any more permiſſion nor power from God to bring thoſe other Tribes unto their former obedience. This revolt or diviſion of ſtate was followed and ſeconded by a heavie and mortall ſciſme in Religion, Ieroboam forbidding his ſubjects to frequent the Temple at Ieruſalem, and ſetting them up two Calves to the likeneſſe of the old one in the Wilderneſſe, for to have them worſhip the Lord in thoſe ſimilitudes, and yeeld him in them all manner of worſhip due unto him: and did alſo at his pleaſure alter the Ceremonies and Servants: Which things quickly drew the wrath of God upon his houſe, which was wholly rooted out: Neither did his Succeſſors of other Familie at any way amend themſelves, but grew ſtill worſe and worſe, even to the publike bringing up of the Gentiles Idolatries, accompanied with all manner of wickednesſes, as well in their private converſations and lives, as in

their publike government. As for Solomons posterity it varied much, for sometimes there were very wicked Kings, and sometimes again the Lord did raise pious and religious ones, who re-established religion, and reformed the manners of private living, and of publike government: God still employing towards both kingdoms excellent Prophets, using sundry punishments and visitations, to bring back the people from their errors and strayings: which through his mercie was never without fruit and amendment in Iudah, where the holy seed and the Church of God was preserved: But in the ten Tribes it served to no other end, but onely to gather together some remnants of Gods elect, and to reprove the peoples unbrideled malice, to assure them of their approaching condemnation, and to justifie Gods judgments after his long patience.

CHAP. I. VERS. I.

W*As old*] because hee was almost seventy years of age, 2 Sam. 5.4.

V.3. *A Shunamite*] of Shunem a Citie of Issacar, Ios. 19.18.

V.5. *I will be King*] because that after the death of Ammon and Absalom, hewas the eldest, but God the Soveraign Lord of the people, had long before named Salomon to bee Davids Successor, 1 Chron. 22.9. [*he prepared*] as Absalom had done, 2 Sam. 15.1.

V.6. *Very goodly*] and therefore beloved of the people, and peradventure of David himself. [*his mother*] by birth-right he was next to Absalom, though by another mother, 2 Sam. 3.4. and therefore David took no notice of Adonijahs desire, reserving the relating of his own will which was agreeing with the will of God, in the behalfe of Salomon, untill the ending of his dayes; because hee would avoid troubles.

V.9. *En-rogel*] some place neere Ierusalem to the Eastward, see Ios. 15.7. and 18.16. 2 Sam. 17.17.

V.12. *Save*] for it was cleare by Salomons being excluded from this feast, that Adonijah had a great jealousie of him, which jealousie was grounded upon the notice hee had of Gods Oracle concerning the succession, ordained to be Salomons.

V.21. *With his Fathers*] see Gen. 47.30. [*offenders*] as having desired the Kingdom, and secretly sought for thy good will, against his right of first-borne.

V.23. *Hee was come*] Bathsheba being gone out at that instant, as it appeareth by vers. 28.

V.31. *Let my Lord*] might it have pleased God, would this change had never been, but that thou mightest have lived and raigned perpetually, Dan. 2.4.

V.33. *The servants*] the household servants, gardens and officers belonging to me your King; shall even from this time belong to Salomon: [*mine own*] a token of communicating, or transferring of the Royall dignitie, Gen. 41.43. Est. 6.8. [*to Gihon*] it was a hill neere Ierusalem on the West side, opposite to Rogel where Adonijah had gathered his Associates together, and was chosen out by David for this act of consecration to shew the contrarietie of these two Parties, and to avoid any encounter, which might have bred a tumult, or skirmish, see upon 1 Chron. 29.22. the reiterated, and solemne confirmation of this consecration, which was here but summarily done.

V.36. *Say so too*] let the Lord be pleased to ratifie by his Soveraign will, and decree, that which thou hast now made known to us, for to be thy will.

V.39. *A horne*] see upon 1 Sam. 10.1. [*out of the Tabernacle*] not Moses his Tabernacle, which was yet in Gibeon 1 Chron. 16.39. and 21.29. but that which David had set up for the Arke, 2 Sam. 6.17.

V.47. *Toblesse*] to congratulate with him for this his happy succession, and to testifie their joy therfore, by vowes, and wishes: and to give him thanks for having nominated a successor; freeing them by that meanes of all care, and the Kingdome of divisions, and revolts: [*bowed himself*] hath confirmed all this, by an expresse thanksgiving to God, as Gen. 47.31.

V.50. *Caught hold*] either going to Gibeon, where Moses his Altar was at that time, 1 Chron 21.29. or to Davids Altar which he had set up in Araunahs threshing floore, 2 Sam. 24.25. Now though there were no law for the freedome of malefactors in that place; yet custome had brought up this refuge, to avoid any present violence, and also for a signe of craving mercie in Gods name, who by the sacrifices made there, layed open his mercie to sinners, see Exod. 21.14. 1 Kings 2.28.

CHAP. II. VERS. II.

I *Go*] as Ios. 23.14. [*a man*] wisely, valiantly, like a man of ripe and full age; making good by thy vertues, thy want of years, thou being yet but young 1 Chron. 22.5.

V.4 *There shall not*] there shall never want some of thine issue, which was verified in Christ, Ier. 33.17.

V.5. *Put the blood*] putting his bloody sword up into his scabbard, and wearing it so at his girdle; and his shoes also all bloody, in a bold and publick way, as it were bragging of his murthers.

V.6. *In peace*] by a naturall and peaceable kind of death.

V.7.

V. 7. *So they came*] using such kindnesse towards me, as I desire should be used towards them.

V. 9. *Hold him not*] examine, and look well into his actions, for his malice will yeeld thee occasion enough, to adde that old fault of his, to other new ones, which he will questionlesse commit, so that thou maist punish him for both together.

V. 13. *Peaceably*] with a friendly intent, or for some good, as 1 *Sam.* 16. 4. speaking thus because she knew *Adonijah* had reason to be angry with her for having procured the Kingdome for *Solomon* her Son.

V. 15. *Was mine*] by order of birth-right, being I was the elder brother.

V. 6. *And now*] being frustrate of those great pretences, obtaine me for my comfort this small request of *Solomon*, and I will rest satisfied therewith.

V. 19. *On his right*] as the most honourable place, next to the regall throne; see upon *Psal.* 110. 1.

V. 22. *Aske for him*] *Solomon* by divine inspiration perceived whereto *Adonijahs* request tended; namely, to trouble him, and contend with him for the Kingdom; and for to gaine the great ones good wills, with whom *Abisha* was very gracious: and besides it was the successors right for to have the deceased Kings concubines, 2 *Sam.* 3. 7. and 12. 8. and 16. 21. [*For he is*] doe not you perceive that by this meanes he meaneth again to revive his pretences by reason of his eldership, even against Gods expresse command. [*For Abiathar the Priest*] for all those of his party, who will strengthen him, and egge him on to the destruction of me and all mine.

V. 24. *Hath made me*] hath given me a firme and lasting state, which shall passe to my posterity, by a lawfull succession. 2 *Sam.* 7. 26.

V. 26. *Anathoth*] a city belonging to the Priests, *Iosh.* 21. 18. [*Thou bare'st*] thou wer't High Priest, and didst alwayes adhere to my Father, even in his greatest dangers, when it was needfull to transport Gods Arke, as 2 *Sam.* 15. 24. at which time the High Priest was of necessity to be present, as a President, and Superintendent, *Num.* 4. 15, 19, 27.

V. 28. *The Tabernacle*] it is likely that it was *Moses* his Tabernacle that was in *Gibeon* with the Altar, 1 *Chron.* 16. 39. and 21, 29. [*Caught hold*] see upon 1 *Kings* 1. 50.

V. 31. *Blood*] the guilt of his murthers, with which I should be burthened, if I did not punish him for it.

V. 34. *In the wildernesse*] a place for pasturage and feeding of cattell, and was part of that countrey which belonged to the tribe of *Iudah*.

V. 35. *Put in the roome*] putting in execution, by his soveraigne power, Gods order concerning the succession of the first borne, to the Priest-hood. (*Zadok* being descended from *Eleazar Aarons* first borne, 1 *Chron.* 6. 50. and 24. 3.) and his expresse declaration made afterwards. 1 *Sam.* 2. 31.

V. 37. *Thy blood*] thou shalt beare the punishment of thy capitall offence, and shalt be the causer of thine own death.

V. 43. *Of the Lord*] made in his name, he being the maintainer of it, the said oath having all its efficacy, and vertue from him, and by his ordinance.

V. 45. *Before the Lord*] being wholly consecrated to his service: Or through Gods perpetuall care, and providence.

V. 46. *Was established*] after all the heads of factions, and dissentions, were cut off.

CHAP. III. VERS. I.

AND *took*] seeing *Solomon* was not blamed for entring into this kindred, and that hee yet remained in the perfect state of wisdome, and piety, we ought to beleeve, that it was done upon condition that the woman should turne to the true service, and worship of God, which seemes to be confirmed in the verse following, contrary to that which he did afterwards, 1 *Kings* 11. 4, 5, 7.

V. 2. *Only*] this verse ought to bee joyned to the next in this sence; In all but this, namely of having a constant and setled place for sacrifices, according to Gods commandement, *Deut.* 12. 5. *Solomon* in his beginning was a most religious observer of Gods true service. [*in high places*] upon certain little hills, and rising places, through a perverse imitation of the ancient Patriarkes. And although *Moses* his Altar were in those dayes in *Gibeon*, the people assumed liberty to sacrifice elsewhere, straining that to an extraordinary abuse which had been tolerated onely in some extraordinary cases, and to some certain persons; See *Exod.* 20. 24. *Deut.* 27. 6. [*The name of*] namely unto God, who did manifest himselfe in the sacred signes of his presence, *Deut.* 12. 5.

V. 4. *The King*] in the middest of this variety of Altars, which was tolerated for a time, *Solomon* notwithstanding, bare a singular devotion to *Moses* his Altar.

V. 7. *To goe out*] I know neither how to govern my selfe nor my people: having not yet sufficient wisdome or experience, through want of yeares.

V. 9. *To judge*] that is to say, to govern by doing them justice.

V. 12. *Any*] King, or Prince equall unto thee in the art or quality of well-governing.

V. 15. *And behold*] by the lively feeling of Gods spirit, and through the light and impression which remained in him, he knew it was a divine dreame, as *Gen.* 41. 7.

V. 16. *Harlots*] common harlots being forbidden, *Deut.* 23. 17. we ought to beleeve, either that the law was not strictly observed, or that they were some particular mens bond-women, that were not married: or that they were sojourners, according to the other signification

nification of the Hebrew word, as *Ioshua* 2. 1.

V. 26. *Yerned*] or waxed warme.

V. 28. *Of God*] or divine, infused into him through Gods spirit.

CHAP. IV. VERS. II.

VVHich he had] the Italian, *of his Court*, or which belonged unto him.

V. 3. *Recorder*] see upon 2. *Sam.* 8. 6.

V. 4. *Abiathar*] if it be the same as is spoken of, 1 *Kings* 2. 26. it must be understood, that though he was degraded by *Solomon*, yet he kept the name, and next degree under *Zadok*.

V. 5. *The officers*] of which verse 7. [*Principall*] that is to say, his favorite, or private friend, and the second person in government.

V. 9. *Maaz*] this name of city or countrey, is not mentioned in any other place, but by the rest which are here added, they belonging to the tribe of *Dan*, it is very likely that this was also of the same tribe.

V. 10. *In Arubeth*] this place is not mentioned any where else, but by the aforesaid reason it should be in the countrey belonging to the tribe of *Iudah*.

V. 11. *Dor*] see *Iosh.* 17. 11.

V. 12. *Taanach*] see *Iosh.* 17. 11. [*Zartanah*] this is not the same as *Iohsua* 3. 16. and 1 *Kings* 7. 46. [*Abel-Mehola*] see *Iudges* 7. 22. [*Iokneam*] it seemeth to bee the same *Iokneam*, as is mentioned *Ioshua* 19. 11. and 21. 34. which was in the confines of *Zabulon*.

V. 14. *Mahanaim*] *Ioshua* 13. 16.

V. 21. *The River*] namely *Euphrates* according to Gods promise, *Gen.* 15. 18.

V. 22. *Measures*] the *Italian* hath the Hebrew word *Cors*, which was the name of a large measure which contained ten *Ephas*.

V. 23. *Fallow Deer*] the signification of the Hebrew word is very uncertaine; but most Interpreters hold that it was a kind of wild goat.

V. 24. *Tiphsah*] this was some city of *Syria* neare to *Euphrates*.

V. 26. *Forty thousand*] 2 *Chron.* 9. 25. there is mention made but onely of foure thousand stalles, therefore we must imagine that in each stall there were ten severall distinct places, to place a horse in each one.

V. 30. *The East*] namely *Arabians* or *Caldeans*, who as well as the *Egyptians*, *Acts* 7. 22. were very skilfull in liberall arts, and naturall sciences.

V. 31. *Ethan*] there were *Israelites* of the tribe of *Iudah*, descended from *Zerah*, and therefore *Ethan* was called the *Ezrahite*, see 1 *Chron.* 2. 6. *Psal.* 88. 1. and 89. 1.

V. 32. *Proverbs*] part whereof are set downe in the book of *Proverbs* and *Ecclesiastes*.

V. 33. *The hyssop*] it is so called ordinarily, by reason of the similitude of the Hebrew name, yet others hold it to be rather wall-Rue.

CHAP. V. VERS. III.

VNto the name] which should beare the name of the Lord, and should be peculiarly consecrated to his service and presence, 1 *Kings* 3. 2.

V. 9. *Food*] for *Tire* and *Sidon* wanted food, and made provision thereof in the land of the *Israelites*, *Exo.* 3. 7. *Ezech.* 27. 17. *Acts* 12. 20. [*For my household*] or for my Court, this was the price of the timber, besides other quantities of corne, which *Solomon* gave the workmen for their labours, 2 *Chron.* 2. 9.

V. 11. *Measures*] see 1 *Kings* 4. 22. [*pure oile*] the Italian, *virgin oile*, see upon *Exodus*, 27. 20. [*yeare by yeare*] which by all likely-hood lasted no longer then while the Temple was building, and those workmen, and materials were employed.

V. 14. *Over the levie*] to make the levie, and to see them follow their work.

V. 15. *That bare*] these were strangers, as also the three thousand of the verse following, 2 *Chron.* 2. 2.

V. 16. *Three hundred*] in the selfe-same place of the *Chronicles*, there are six hundred: but certainly three hundred were over and above to make the number compleat at any time; upon any chance.

V. 17. *Costly*] the Italian *fine*, namely by reason of the hardnesse and beauty of them, as your marbles, porphiries and the like are.

V. 18. *Stone-squarers*] the Italian hath it, *the Giblites*, which were a people of *Tire* who were great architects, builders, and carvers, *Psal.* 83. 8. *Ezech.* 27. 8.

CHAP. VI. VERS. I.

AFter the] for among the children of *Israel* they numbred the yeeres since the said comming out, *Exod.* 40. 17. *Numb.* 1. 1. [*Zif*] which was the *April* moone: being the second moon of the holy year, *Exod.* 12. 2.

V. 2. *The house*] namely the body: or as it is called the Basilisk of the Temple, about which were the porticoes, see *Ezech.* 41. 1. &c.

V. 3. *The Temple*] so was peculiarly called the fore-part of this building, at the comming in of it, which was likewise called the holy place, severed by the curtain, and by a wall, from the inward part called the most holy place or the Oracle: So called because that out of that place God did give answers to the people.

V. 4. *Windowes*] see upon *Ezech.* 40. 61. and 41. 16.

V. 5. *Chambers*] see concerning the structure, and use of these chambers upon *Ezech.* 41. 6.

V. 8. *The doore*] by *Ezech.* 41. 7. 11. it appeares, that there was another such doore on the right side: as reason also requireth: [*the middle*] serving for wall between

between chamber and chamber. *Ezek.* 41. 9. [*right side*] that is the south side, the Scripture setting the fore part towards the East.

V. 20. *In the fore part*] the most holy place was twenty cubites every way: [*covered*] he made the Altar of incenses with cedar boords, and covered it with plates of gold.

V. 21. *Pure gold*] namely plates of gold, fastened to the boords with nailes that had great heads of gold, see 2 Chro. 3. 9. [*chaines*] the Italian hath it, *Locks*, by which are meant, all things which belong to the shutting of a door, which were ordinarily made of iron.

V. 22. *By the oracle*] namely in the holy place, right over against the door of the most holy place: And this was the Altar of incenses, v. 20.

V. 23. *Cherubins*] they were two great humane winged statues carved the towhole proportion, under whose wings the Arke was to stand: and they differed from those two which were upon the cover of the Arke Exod. 25. 18. and also from them which were carved upon the walls in halfe proportion. v. 29.

V. 27. *The inner*] namely the Sanctuarie, which was at the further end of the Temple, which was towards the west.

V. 29. *within*] that is to say, as well in the inward part called the Oracle, as in the outward called the Temple.

V. 31. *The lintell*] that is to say, the breadth of the front of the lintell and side posts, were the fifth part of the breadth of the said door; Which being of six cubits, Ezech. 41. 8. the two side posts put together, were one cubit, and the fifth part of one, in breadth, and the lintell with its parts, namely the architrave, freeze, and cornice, so much more. Others will have the sence to be, that this door had five angles, four in the square, and the fifth in the middle of the front above.

V. 33. *A fourth part*] of the breadth of the door, or square, without any front. *Ezek.* 41. 21.

V. 36. *Inner court*] namely the Priests court, where the Altar stood; which court did encompasse the body of the Temple; and under the name of it ought also to be understood the other courts belonging to the people described *Ezek.* 41. 14. and the rest, which were all of like building and measure as the priests court was; [*three rowes*] whereof the lowermost, was of porticoes made with pilasters, and arches; and the other two of a wall garnished on the out side with rowes of pilastres, see upon *Ezek.* 40. 14. and 42. 6. [*hewed*] namely polished marble: [*a row*] the sense seemeth to be that, whereas the first forementioned row was seiled with arched stone, which served for a pavement or floore to the second row; the second was seiled with Cedar beames, which was the floore of the third row.

V. 37. *The fourth*] of King Solomons reigne, v. 1.

V. 38. *Bul*] which is the October moone.

CHAP. VII. VERS. 1.

HIs owne house] namely his royall pallace, which (as it is thought) had three bodies of buildings, severed one from the other by great Courts; the one was for the King, the other for the Queene; and the third was for publike feasts, games, pastimes, orchards, gardens, and groves: and in it was also the magazine of armes, which were of most value, 2. Chro. 9. 16. and is called the house of Lebanon, whether it were by reason of the groves planted about it, or by reason of the great number of cedar columnes which it consisted of. Now this building was contrived after this manner. In the middle there was a great vacant space from the very ground to the roofe; in manner of a great loggia covered with a vault of timber work, and about that loggia there were three stories of galleries or porticoes one over the other, each one borne up by two rowes of columnes on each side, which make the foure rowes of columnes or pillars spoken of vers. 2. and they were contrived in this sort, that the first row joyned to the wall, and bore up the beames which rested upon the other row of columnes, which were of the same levell.

V. 3. *Covered*] the roofe was made of Cedar wood: [*the beames*] of the said Galleries or porticoes: [*fourty five*] this is the totall number of all the columnes of one side of the building, in the three stories one above the other, there being fifteen to each story.

V. 4. *Three rowes*] every story had its windowes, which were directly opposite against them which were on the other side of the building, or directly above them, on the same side.

V. 5. *The doores*] the openings of the doores and the windowes were all square and not arched, and so were the posts and pilasters, not with halfe columnes as they are now adayes: [*and light*] the doors through which they came into these porticoes, were directly one against the other in the opposite sides, and one above the other in the same sides.

V. 6. *A porch*] it was a building in the front of the house which served for a porch and loggia: [*of pillars*] the Italian, *to those pillars*, namely, to that house so built upon pillars: [*fifty*] which was whole breadth of the said house: [*before them*] this portico was a covered place of one story high, built with pillars, upon which lay Cedar beames, which made the seiling, over which the roofe was laid, and it served for people to meet in; and this story had the same dimensions as the first story of the house it selfe.

V. 7. *A porch*] it seemeth that this porch was before the Kings Palace, correspondent in its dimensions to the others which were in the house of Lebanon; these two houses, together with the Queens house, being all environed with one wall, with porticoes.

V. 8. *Had another*] before they came from that porch to the dwelling house there was a great Court, which had porches or galleries round about like unto that same; or else, see 2 *Kings* 20. 4.

V. 9. *Costly stones*] see 1 *Kings* 5. 17. [*according to the measures*] all the courses of stones that were in these buildings, were of one bigneſſe, as well the rough stones below, as the fine and costly stones above. [*From the foundation*] meaning from the bottome of the wall which lyeth levell with the ground. [*unto the coping*] this is the first girt of the cornices, under which these fat ricks were all of rough stone; and above that of polished stone: [*on the out side*] not only that outside of these buildings which fronted towards the publick way or place, but that also which looked into the great Court, which was between the *King*, or *Queens* Palace, and the house of *Lebanon*, which stood in the middle.

V. 10. *Foundation*] that which lay within, and underground.

V. 11. *Above*] from above the ground to the aforesaid girt. [*cedars*] for the roofe.

V. 12. *The great Court*] those great forementioned Courts were encompassed with porticoes three stories high, whereof the first below, was made with arches, the other were with a wall divided on the outside with pilasters, and the second story had its roofe made of cedar, as the porticoes of the Temple Courts, see 1 *Kings* 6. 3, 36.

V. 14. *Of the tribe*] 2 *Chron.* 2. 14. it is said that this *Hirams* mother was of the tribe of *Dan*, which may be reconciled to this place by this meanes: Namely, that she was a *Danite*, but was married to a *Nephthalite*, of which marriage was born this *Hiram*, who was brought up in *Tire* by one *Hiram*, who taught him his art, and adopted him for his sonne, 2 *Chron.* 4. 16.

V. 15. *A line*] the foot of each columne, above the *Basis*, which is the thickest place of it, was six cubits in circumference, whereby the diameter came to be of two cubits.

V. 16. *Five cubits*] 2 *Kings* 25. 17. there is mention made but only of three cubits, which sheweth that this word capitoll must be diverſly understood, either for the upper part of the columne which is properly called capitoll, which had but two cubits in heigth, or for the architrave and freeze which are called the trabeations, and were of three cubits more; or for all those parts together, which would be all of five cubits.

V. 17. *Chapiters*] the cornice above the trabeation was enriched with its gutter made with long squares grated with foure square loſſanges called *rombi*, the two diagonall being cut by seven transverſall lines here called wreathes, because of their shape, and for this reason the whole square is called Nets.

V. 18. *Two rowes*] which did hang downwards from the cornice, one of them was at one of the heads of the gutter inwards towards the body or trunk of the columne, the other was outward in equall distance, between the Modiglions. [*to cover*] to make as it were a crown or wreath with those figures about the capitolls with their architraves and freezes.

V. 19. *The Chapiters*] being the upper part of each columne, adorned with leaves, flowers, vine-works, and volutes, &c. [*In the Porch*] which stood in the front of the Basilisk of the Temple, 1 *Kings* 6. 3. in which portico the said columnes were set, verse 21. [*Lilly work*] the edges of the leafes being turned outwards, which are called volutes. [*Foure cubits*] the sense seemeth to be, that at the foure corners of the square *abaco*, there was a great leafe which came out of the capitoll: and that each one of those leafes, was a cubit high: namely, halfe the heigth of the whole capitoll, which is the ordinary proportion of the Corinthian order.

V. 20. *Chapiters*] the Italian hath it, *crownes*, these were the cornices, which were above the freeze: [*the belly*] it seemeth he meanes the space under the gutter where the cornice jetted out: [*two hundred*] there were upon each aſpect of the columne, foure of these checquer or net-works, with foure and twenty pomegranates upon each one, which make the number of ninty six, *Ier.* 52. 23. and with the great pomegranates which were between checquer and checquer, being foure upon every aſpect, makes up the hundred of 2 *Chron.* 3. 16. *Ier.* 52. 23. and the two aſpects with the same number, make the two hundred which are here named, and these two hundred on each columne, make the foure hundred in the two columns, 2 *Chron.* 4. 13. [*upon the other*] this is the cornice, which is as a crown to the whole trabeation, as the capitoll is to the columne, and therefore is called the first crowne.

V. 21. *In the porch*] whereof, see 1 *Kings* 6. 3. [*Iachin Boaz*] the first name signifieth, *he shall establish*; the other, *in it is strength*; which are mysticall names, signifying the firme safeguard, which the grace, presence, and power of God, yeeld unto his Church, figured here by the Temple.

V. 22. *The work*] namely the capitoll, so called properly.

V. 23. *Sea*] it was a brazen vessell, of very great capacity; like unto that which *Moses* made, *Exod.* 30. 18. which was to hold the water wherewith the Priests washed their feet and hands, 2 *Chron.* 4. 6. drawing (as it is likely) the water out of cocks. [*from the one*] that is to say, in diameter. [*height was five*] which sheweth that it was of a halfe spherical figure. [*a line*] as verse 15. meaning that it was perfectly round, the compasse being of three diameters.

V. 24. *Knopps*] the Italian, *raised figures*, according to some they were *Colochinte*, but by 2 *Chron.* 4. 3. it appeareth that instead of *Ovoli* or *Knops* there were Oxe heads; [*sea*] and consequently in the whole compasse

compasse which was of thirty Cubites, there were three hundred of these figures: [*two rowes*] the one beneath the other at some competent distance.

V. 26. *Flowers*] daintily turned and wreathed up like the lilly leaves: [*two thousand,*] 2 Chro. 4. 5. it is said that it held three thousand: and therefore some hold that there were two sorts of this measure, whereof the biggest was as much as an ordinary bath and a halfe. Others hold that under this Sea, there was a laver which held a thousand bathes, which laver received the water that fell from the great Sea above it, and that in this lower one, the Priests did use to wash their feet.

V. 27. *Bases*] they were certaine square and hollow bodies, which bore up the lavers in which the sacrifices were washed, 2 Chron. 4. 6. and it seemes that they were cast in one piece divided into two plates above and below, and foure little Pilasters at the foure corners, between which were the foure side plates, in manner of timbrils divided by certain borders compassed about with lists.

V. 29. *Upon the*] upon the uppermost plate, which lay upon the side plates, where those borders of lists were, there was the forme of the foot of a vessell, hollow at the top to receive the convex of the laver, and that foot was cast together with the upper plate.

V. 30. *Plates*] those above, below, and on the sides [*undersetters*] it seemeth they were some bending props which went up from the pilasters in the corners, to beare up the belly of the laver, as the foresaid foot bore up the bottom: [*at the side*] joyning unto it, for these additions or freezes went round about all the side-plates.

V. 31 *The mouth*] this was the hollownesse of the foot: into which the bottome of the laver was set. [*within the*] in the middle of the uppermost plate, which was encompassed with a crown or cornice: [*a cubit*] namely of diameter in the bottom of this foot: [*upon the mouth*] this foot was all beautified with sculpture, divided into little squares.

V. 32. *Under the borders*] into which the side plates were set [*were joyned*] were cast together with the rest.

V. 33. *In the top*] namely above the plate, and within the square of it, there was a certain round hollow place, which was made it should seeme to receive the water which came out at the cocks: [*on the top*] this uppermost plate was divided into squares, encompassed with certain borders, with figures, as well as the side plates.

V. 36. *Proportion*] the Italian, *the empty place*, that is to say, fitting the figures according to the bignesse of the empty places wherein they were to be set: [*additions*] see verse 29.

V. 38. *Lavers*] great round vessels not very deep, but broad, to wash the flesh of the sacrifices, 2 Chro. 4. 6. [*foure cubits*] in diameter.

V. 39. *Of the house*] namely, of the Priests Court in the Temple *Eastward*, on that side of the Court which stood towards the South-East.

V. 40. *Hiram*] the Italian *Hirom*, called also Hiram and Huram.

V. 41. *Bowles*] your capitolls are so called, because of their originall, and resemblance; being made at first to the resemblance of bowles or pots, full of flowers or boughs: [*and the two*] whereof see verse 17. 18.

V. 42. *For the two*] namely, for the gutters of the two columnes.

V. 46. *Succoth*] places beyond Iordan, Ios. 3. 16. Iudg. 8. 5,

V. 48. *Vnto the house*] for the use and service of the inside of the Temple: [*the Altar*] of incenses which was made of Cedar planks, 1 Kin. 6. 20. and covered with plates of gold, as also the Tables, in imitation of the like made by Moses, see Exod. 25. 23. 24. & 30. 1. 3. [*the table*] the Italian hath it, *the tables*, to the number of ten, as also ten Candlesticks, 2 Chron. 4. 7. 8. in stead of one that was in Moses his Tabernacle, in token of the great encrease of divine graces under Christ, who was figured by Salomon, in respect of what it had under Moses.

V. 49. *The flowers*] of the Candlestick, see Exod. 25. 31. 37. 38.

V. 50. *The snuffers*] the Hebrew word is of a very uncertaine signification: [*the hinges*] which the doores opened and turned upon inwardly, as also the hooks which were fixed in the wall on both sides, see upon 1 Kings 6. 21.

CHAP. VIII. VERS. I.

OF *the Fathers*] see Exod. 6. 19. Num. 1. 2. [*Out of the City*] where the Arke had been set for a while upon Mount-Sion, 2 Sam. 6. 11. and from thence it was by Salomon brought to mount Moriah where the Temple was built, 2 Chron. 3. 1.

V. 2. *All the men*] besides the meeting of the chief, there was also the concourse of all the people by reason of the Feast of the Tabernacles, according to the Law, Exod. 23. 17. and 34. 23. [*Ethanim*] which was the Moon of September in which that Feast fell, Lev. 23. 34. which is here understood. v. 65.

V. 3. *Took up*] see upon Num. 4. 15.

V. 4. *And the Tabernacle*] Moses his Tabernacle, which first was in Gibeon, 2 Chron. 1. 3. 4. And it is not here set down, whether it was taken in pieces or no, or where it was set up.

V. 5. *With him*] imitating David, 2 Sam. 6. 13.

V. 6. *Into the Oracle*] namely, into the Sanctuary called the Oracle, Exod. 25. 18. 1 King. 6. 5. [*of the Cherubins*] of those two great ones, which Salomon had made, 1 Kings. 6. 23. 24.

V. 8. *Drew out*] to shew that the Arke should be

no

no more removed, as it had been heretofore, but that the Lord did purpose to make his firme residence in the Temple, and from thence spread his power every way for the safetie of his people. [*the ends*] the Italian hath it *the heads*, the staves being thus drawn out, lay upon the ground in the fore-part of the Sanctuary, so that going in through the holy place, into the most holy, one might see the foure ends or heads of them: [*and they were not*] from that day the Arke was not removed from this its place.

V. 9. *Nothing*] see upon Heb. 9. 4.

V. 10. *The cloud*] the Italian *a cloud*, a sign of Gods glorious presence, like unto that of the wildernesse, and of the Tabernacle, see Exod. 40. 34.

V. 11. *Could not stand*] see upon Exod. 40, 35.

V. 12. *The Lord*] I doe take this thick cloud for a certain sign that God will be here present in grace and power; because he hath alwayes used this sign, as in the Desart Exod. 13. 21. when he gave the Law, Exo. 20. 21. Deut. 4. 11. & 5. 22. when the Tabernacle was set up, Exod. 40. 35. Num. 9. 15. and when he did particularly appear upon the Arke, Lev. 16. 2. see Psal. 18. 12. & 97. 2.

V. 16. *My name*] the sacred signs of my presence, I my selfe made manifest and known in this place, as it were, by mine own proper name. My Majesty and glory in effects of grace and power.

V. 21. *The covenant*] the tables of the Law, upon which Gods covenant was made, see Exo. 34. 28.

V. 22. *Stood*] the Italian, *presented himselfe*, kneeled upon a scaffold or pillar which he had caused to be set up in the peoples court, 2 Chron. 6. 13. looking through the doore of the said Court streight towards the Altar of burnt offerings, which was in the Priests Court: [*spread forth*] an ancient gesture in praying, with stretched out armes, and hands spread forth turned up toward heaven.

V. 27. *But will*] words of admiration: [*of heavens*] the highest and supreamest heaven, see Deut. 10. 14.

V. 28. *Yet*] though thou beest infinite in thine own nature, and beest not contained within any place: I pray thee shew thy selfe present in grace and power within this Temple, in giving eare to mine and the peoples prayers which shall bee presented unto thee, and let us feele the effects thereof.

V. 29. *Towards*] the Italian addeth *turning towards*, for either neere or farre off the people when they prayed, did alwayes turn their faces towards the place of the Sanctuarie, see Dan. 6. 10.

V. 31. *Upon him*] in open and publike judgement, Exod 22. [*come*] hence it appears that solemn oathes were taken in the Temple before the Altar, see Num. 5. 19.

V. 33. *Confesse*] the Italian, *giveth glory*, by a sincere confession of their sinnes with an acknowledgment, and adoration of thy justice, and beleef in thy mercy, see *Ios.* 7. 19.

V. 36. *teach them*] as well the knowledge, as the practice, through thy corrections.

V. 37. *Plague*] all diseases, and sicknesses which proceed immediately from superior causes, or from God; are so called in scripture.

V. 38. *The plague*] namely the sense of sin, whereby they shall have wounded their conscience and whereby through thy punishments they shall be induced to seek remedy at thy hands, through thy grace.

V. 39. *According to*] not according to his former sinnes, but according to his present repentance or impenitency.

V. 41. *Thy names sake*] to worship, and serve thee; Or because he hath obtained the knowledge of thee.

V. 43. *Is called*] that the name which it beareth, of thy Temple, is not vaine, but accompanied with reall and admirable effects.

V. 44. *Thou hast*] this is said to shew a lawfull warre, undertaken by Gods command, or according to common right, whereby it must be undertaken by a necessary justice, and a just necessity.

V. 47. *Bethink themselves*] *Heb.* bring back the thing to their heart, that is to say, think seriously upon the true causes, and remedies of their evills; [*committed wickednesse*] or we have been wicked, and guilty.

V. 49. *Maintaine their cause*] against the unjust invasion and oppression of their enemies, whom thou hast made use of to afflict thy people: though they did nothing regard thee, *Isay* 10. 5, 6. and 47. 6. *Zac.* 1. 15.

51. *Thine inheritance*] thine own peculiar people, *Deut.* 5. 20.

V. 59. *Be nigh*] have thou them still in remembrance.

V. 63. *Dedicated*] by solemn actions of prayers, sacrifices and devotions, began to settle it unto its proper sacred use, see upon Num. 7. 10.

V. 64. *The King*] because the Altar could not serve for such a great number of sacrifices, hee employed the whole Priests Court to that use, being divinely inspired so to doe.

V. 65. *Held a feast*] for seven dayes together, the dedication was celebrated, and for the other seven dayes following was the feast of the Tabernacles, as may be gathered by 2 *Chro.* 7. 9. [*the entring*] being the confines of the length of *Palestine*, *Numb.* 34. 5. 8.

V. 66. *The eighth day*] on the end of the last day, of the feast of the Tabernacles, see 2 *Chron.* 7. 9. *Exod.* 23. 15. [*for David*] his house, and his successor.

CHAP. IX. VERS. III.

I *Have hallowed*] I have ratified the dedication which thou hast made of it, that it may be the place where the signes of my presence, and the manifestation

nifestation of my glory on earth may remaine; and that have I done within my selfe, and made it manifest unto men that I have done it, by the tokens of the cloud, and the fire descended from heaven, 2 Chron. 7. 1. [*for ever*] without any interruption untill the comming of the Messias. So that you doe but keep the following conditions: [*mine eyes*] the effects of my grace and providence, shall there bee found and felt, Deut. 11. 12.

V. 7. *Cast out*] I will withdraw my love from it, and give over the protection of it, and expose it to destruction, as a foule, and polluted thing.

V. 8. *Shall hisse*] in scorn and horror.

V. 11. *Gave Hiram*] for those Cities were as yet inhabited by pagans, Iudg. 1. 31. 32. Wherefore Galilee was called of the Gentiles, Isa. 9. 1.

V. 12. *Pleased him not*] and therefore he restored them to Salomon, who did people them with Israelites.

V. 13. *Cabul*] a name of uncertaine signification; according to some, it signifieth a durty or a sandy ground. Others say, that according to the Phenician language, it signifieth a displeasing thing, see Iosh. 19. 27.

V. 14. *Sent*] according to others [*he did send*] that is to say, yearly, as in way of tribute, which is not very likely: [*talents*] see Exod. 38. 25.

V. 15. *The reason*] the Italian *the manner*, described, vers. 20. [*the levie*] of which see 1 King. 5. 13. [*Millo*] this was a great terrace, born up with exceeding strong walls, set upon a deep precipice or valley, which divided mount Sion from mount Moriah, over against the Temple to the Southward, see 1 King. 11. 27. 2 Chron. 32. 5.

V. 16. *Gone up*] Gezer was a City within the Territory of Ephraim in which the Cananites had remained since the ancient times, and were not driven out, Iosh. 16. 10. Iudg. 1. 29. And it is likely, that either by reason of the difficulty of the enterprise, or through some connivance of the children of Israel, who had so long cohabited amongst these infidels, Solomon suffered Pharaoh to assault it, provided that the City being once taken, should bee delivered into his hands, in lew of a dowry, or over dowry with his wife.

V. 18. *Tadmor*] some have believed that it is the city which in ancient times was called Palmira, scituate in the confines of the Countrey toward Syria, which was a small Countrey very fruitfull, but encompassed round about with desart and sandy places: and that it is the same as is called Tamar. Ezec. 47. 19.

V. 19. *Of store*] for armes, and victualls, as Exo. 1. 11. [*for his Charrets*] see 1 King. 4. 26.

V. 21. *Were not able*] see Iosh. 15. 63. and 17. 12. [*a tribute of bond service*] this in the Italian is in vers. 20. besides the tribute of their goods; and Solomon herein seemeth to imitate that which was done to the Gibeonites, Iosh. 9. 23. and that these Cananites also were converted to the Lord; for otherwise it was not lawfull to make any covenant with them. Deut. 7. 2. Whereupon those nation were called the servants of Solomon, Ezr. 2. 55. 58. Neh. 11. 3.

V. 23. *Five hundred*] 2 Chro. 8. 10. this number is but two hundred and fifty, but it is very likely that they did their service by turnes, halfe of them at a time, and that the fifty which are here over and above, were as decurions or commanders of ten over the rest. Now these Commissaries were Israelites; the other inferior ones, which were more in number, 1 King. 5. 16. were Strangers.

V. 25. *Three times*] namely at the solemn feasts; for he offered his daily sacrifices, besides, 2 Chron. 8. 13. [*offer*] by the hands of the Priests: [*before the Lord*] namely in the holy place, over against the Arke, the great curtaine, and another partition being between.

V. 28. *Ophir*] an Eastern conntrey of the Indies, Gen. 10. 29. whence came the purest and finest gold, Gen. 2. 11. 12. [*foure hundred and twenty*] 2 Chron. 8. 18. there are set down foure hundred and fifty; whereupon some have thought that they are severall voyages which are mentioned; for Solomon sent thither every three years, 1 King. 10. 22.

CHAP. X. VERS. I.

Of Sheba] of a part of Ethiopia, Gen. 10. 7. [*the name*] which fame he had gotten through Gods benefits, by meanes of his grace: [*to prove him*] an ancient triall of wits used among wise men, to finde out an ingenious explication of dark and intricate questions, see Iudg. 14. 12.

V. 5. *His assent*] the Italian hath it, *the burnt offering*, others have it, the assent by which he went up into the house of the Lord; because that between the royall Palace and the Temple, there was a very stately bridge built over that hollow place mentioned upon 1 King. 9. 15. and in this sence must be understood that which is spoken, 2 Chron. 9. 4.

V. 11. *Of Hiram*] that is to say, which was built after the Tirian manner, and with the Timber sent by Hiram, and was manned by his Marriners, 2 Chron. 8. 18. besides Solomons navie mentioned, vers. 22. [*Almug trees*] a kinde of precious wood, like Ebony, or some such like wood, whereof there was great store in the Indies: though by 2 Chr. 2. 8. it appears that there grew of the same, or the like in Libanus, if so be that Algummim, and Almuggim be all one name.

V. 13. *Gave her*] of his own free will, without any asking.

V. 15. *Of all*] by way of tributes, or presents, for victuall, or for the obtaining of traffick.

V. 17. *Three pound*] the Italian hath it, *three Mines*, the Mine being threescore Shekels, Ezec. 45. 12. which makes two pound and a half at twelve ounces in the pound.

V. 19. *The top*] the top of it with its neech was made in a semicircular forme.

V. 22. *A Navie*] his owne Ships for the Ocean Sea, besides them which the King of Tire had lent him: [*Peacocks*] the Italian hath it *Parrats* or Peacocks.

V. 26. *Gathered*] contrary to the Law, Deut. 17. 16.

V. 27. *Sycomore-trees*] wilde figge-trees, which are very common in those Countreys, called in these dayes Egyptian figgs, or Pharaohs figgs.

V. 28. *Horses*] Egypt abounding in horses and fine linnen, Prov. 7. 16. Isa. 31. 1. 3. Ezec. 27. 7. [*brought out*] by covenant and agreement made with the King of Egypt. [*Merchants*] Solomon had all the profit of it, whereby hee made a great gaine.

CHAP. XI. VERS. I.

I *Loved*] contrary to the Law, Deut. 17. 17.

V. 3. *Princesses*] solemnly espoused, who participated of their husbands state and dignity, whereas the concubines were in an inferiour degree.

V. 5. *Milcom*] it is the same Idol which elsewhere is called *Molec*, and *Molcam*.

V. 6. *After the*] see upon *Num.* 14. 24. The meaning is, that though *Solomon* did not personally himselfe commit Idolatry, yet hee grew slack, and connived at the bringing of it in, to please his women, carnall love drowning his zeale to God. Others translate it, hee did not persevere in following after the, &c.

V. 7. *Build*] that is to say, hee suffered to be built: [*the hill*] the mount of Olives, on the East.

V. 11. *Said*] caused to bee said by some Prophet: [*as this*] thou hast kept hidden within thine heart, this evill seed of impiety: [*rend*] I will suffer a great division to be made therein, and the greatest part to withdraw it selfe from thine obedience: A manner of speech taken from that the Kingdome is like unto a glorious mantle upon the Kings shoulders, as 1. Sam. 15. 28. see v. 31. and 1. *Kings* 12. 16.

V. 13. *Jerusalems*] for my Churches sake, which I will preserve in the pure observance of my service; performed only in *Jerusalem*.

V. 14. *To bury*] these circumstances are not specified in the story.

V. 16. *Every male*] it is very likely that this ought to be understood but only of one or some Cities of *Idumea*, which being besieged, refused the reasonable conditions of peace; whereupon they perished with the edge of the sword, according to the Law *Deut.* 20. 13. Or every male, namely they which were taken in the heat of the fight. 1. *Chron.* 18. 12.

V. 18. *Of Midian*] whether *Midian* was comprehended within *Idumea*, which was a very generall name of those Countries, or whether *Hadad* being gone out of *Idumea*, did rest himselfe some time in *Midian*.

V. 21. *Let mee depart*] it is likely that while *Solomon* persevered in well doing, all *Hadad*, attempts were vaine. But after *Solomon* was corrupted, hee got his Kingdome of *Idumea* againe, which remained to his posterity, which held it in fee of *Iudah*, which subjection was also shaken off. 2. *Kings* 8. 20. according to the prophecy *Gen.* 27. 40.

V. 24. *Vnto him*] others have it, *against him*, namely against *Hadad-Ezer*.

V. 25. *All the dayes*] after *Solomon* did begin to goe astray.

V. 26 *Servant*] it is likely that *Ieroboam* was one of those *Cananites* which remained in the land, whom *Solomon* employed about his work 1. *King.* 9. 20. and were called *Solomons* servants. Ezr. 2. 55.

V. 27. *The cause*] particularly set down v. 39. [*repaired*] the Italian *closed*, with a wall, upon which was made that great place, or terrace called *Millo*.

V. 28. *Made him*] see 1. *Kings* 5. 16. [*of the house*] of the tribe of *Manasses*, and of *Ephraim*, especially of this last, which by its preheminence oftentimes bare the fathers name, which was common to both.

V. 29. *Clad*] some refer this to the Prophet, some to *Ieroboam*.

V. 32. *One tribe*] namely that of *Iudah*, in which alwayes remained joyned a great of the tribe of *Benjamin*, and *Simeon*: which were intermixed with that of *Iudah*.

V. 36. *A light*] some of his posterity; in whom the light of the Kingdome may remaine alive, and who may possesse the state of it, see 1. *King.* 15. 4. 2 *Kings* 8. 19. *Psal.* 132. 17. [*my name*] the seat of my Majesty, and the signes of my presence.

V. 37. *Reigne*] as a soveraign, absolute, and undependant King.

V. 38. *Build thee*] I will give thee a firme and durable state, and give thee continued issue to possesse it. [*Israel*] the ten tribes, called *Israel* from that time, to make a difference between it and *Iudah*.

V. 39. *But not*] for Christ descended from David.

David, according to the flesh, was to restore the ruines of Davids temporall Kingdome; changing it into a spirituall and everlasting Kingdome.

V. 40. *Therefore*] the knowledge and notice of this prophecy being come to his eare by some meanes which is not specified.

V. 42. *In the book*] which as well as divers others is lost: the Scripture notwithstanding remaining still perfect, as also the beliefe and instruction of the Church.

CHAP. XII. VERS. I.

Shechem] to hold the generall assembly of the Kingdome in that place: made choice of for that purpose, because it was in the middest of the countrey: and in the most powerfull tribe of *Ephraim*, within whose countrey the people were the more encouraged and emboldned to demand to be eased and redressed in some grievances: [*to make him*] to receive and install him as lawfull successor. An opportunity upon which the people did use to desire favours, new privilidges, or a confirmation of the old; and a redresse of grievances and oppressions.

V. 4. *The grievous service*] *Solomon* made the *Canaanites* only servants, 1. *King.* 9. 20. 22. but peradventure their requests were seconded by all the children of *Israel*, who might also bee wronged therein, being that service, which before was common to all the people, was now reduced to be the Kings only.

V. 7. *Wilt serve them*] wilt incline to please them.

V. 10. *My little finger*] I have as much, and more absolute power over your persons and goods, than ever my father had, and can force you according to my will. And since I see the rashnesse of your demands, I will use you with extreame rigor.

V. 20. *But the tribe*] see upon 1. *Kings* 11. 32.

V. 25. *Shechem*] restored it from the desolation which had happened to it *Iudg.* 9. 45. [*Pennel*] which had also been destroyed *Iudg.* 8. 17.

V. 28. *Two calves*] questionlesse in imitation of that which was made in the wilderneſse, and to the same end, to worship the true God in those visible signes appointed according to their own wills, see *Exod.* 32. 4.

V. 29. *Bethel*] these two places were in the two uttermost bounds of the ten tribes countrey according to the length of it.

V. 32 *Vnto the feast*] namely the feast of the tabernacles.

V. 33. *Hee had devised*] for God had appointed the seventh moneth *Levit.* 23 34. *Numb.* 29. 12. [*the children*] like unto that feast which God had appointed them.

CHAP. XIII. VERS. I.

By the word] the Italian *with the word*, having a propheticall revelation to propound openly: others have it, *by the word*, that is to say, by Gods command.

V. 2. *In the word*] that what I have propheciedis the true word of God. Or whereof the Lord hath spoken, that is to say, which hee hath commanded mee to propound unto you.

V. 4. *From the*] that is to say, using some charme, or doing some other act upon the altar, hee withdrew his hand to make some signe that the prophet should bee laid hold on.

V. 11. *An old prophet*] who had oftentimes propheticall visions and revelations; but in this act hee was a liar v. 8. though with some good and kind intent, to give the other prophet some refreshing.

V. 12. *had seen*] that is to say did know, and had taken notice of it.

V. 17. *By the word*] namely by divine revelation.

V. 20. *Came unto*] by some internall inspiration, or prophetick extacy: whereby hee was forced to condemne himselfe for deceipt, as well as the other prophet for disobedience.

V. 28. *Had not*] for a more expresse proofe, that all was done by Gods singular providence, for the execution of his judgement.

V. 32. *The houses*] or the temples. [*Samaria*] so called here by anticipation 1. *Kings* 16. 24.

V. 33. *Whosoever would*] or hee consecrated whom hee pleased.

V. 34. *This thing*] the Italian *in this*, in this manner hee brought in an example of impiety; which being followed by his successors, was the cause of their totall ruine.

CHAP. XIV. VERS. III

Take with thee] see upon 1. *Sam.* 7. 9.

V. 5. *The Lord said*] by propheticall revelation.

V. 14. *But what?*] this prophecy is not of things that shall happen after a long time, but shall bee fulfilled within a very short time.

V. 14. *The river*] namely *Euphrates*: [*groves*] a kind of idolatry, *Exo.* 34. 13. *Deut.* 16. 21. under which are comprehended all other idolatries.

V. 17. *Tirza*] a City of the royall residence of the King of the ten tribes, before *Samaria* was built, and dedicated to that use, 1. *Kings* 16. 24. *Cant.* 6. 4.

V. 19. *Of the Chronicles*] it seemeth that they

were Annals, or publick Records, out of which were compoſed the books of *Chronicles*; inſerted among the holy books.

V. 21. *To put*] ſee upon 1. *Kings* 11. 36.

V. 24. *Sodomites*] males, who did abandon their bodies to ſuffer abominable luſt: ſee 1. *Kings* 15. 12. and 22. 46. 2. *Kings* 23. 7. wickedneſſe which often was joyned with idolatries and pagan ſuperſtitions.

V. 28. *The guard chamber*] ſee 2. *Kings* 11. 6. 19.

V. 31. *Abijam*] who is the ſame as *Abijah* 2. *Chron.* 12. 16.

CHAP. XV VERS. II.

Maachah] it is the ſame as *Micajah*, the daughter of *Vriel* 2. *Chron.* 13. 2.

V. 4. *Give him*] ſuffered not his name to be quite extinguiſhed, nor his Kingdome to faile.

V. 10. *His mothers*] that is to ſay, his grandmothers v. 2.

V. 14. *High places*] the people could not bee brought to offer ſacrifices in that place which was only conſecrated to Gods ſervice, though they performed the ſame in all pureneſſe, as well for the object, which was the true God, as for the meanes, according to his ordinances. Now this was either through the peoples obſtinacy, or through the Kings negligence, who did not make uſe of his Soveraign power to force them to it, or through ſome difficulty ni the performance.

V. 17. *Built*] that is to ſay, fortified it. [*might not ſuffer*] to hinder his ſubjects from having any correſpondency with thoſe of *Iudah*: eſpecially in matters of religion: ſee 1. *Kings* 12, 27.

V. 20. *Smote*] that is to ſay, took theſe cities by force; and uſed all manner of hoſtility in them. [*All Cinneroth*] which is all the countrey adjoyning to the ſea of *Chinneroth*, *Ioſ.* 12. 3.

V. 23. *Diſeaſed*] this is noted, not only to ſhew that his happineſſe was interrupted and diſturbed, but alſo to ſhew that upon this occaſion, hee did in his diſeaſe vary from his wonted piety, 2. *Chron.* 16. 12.

V. 27. *To the Philiſtines*] being by them taken from the tribe of *Dan*, to which tribe it did belong, *Ioſ.* 19. 44.

CHAP. XVI. VERS. VII.

And becauſe] the very death of *Nadab*, was imputed as a ſinne to *Baaſa*, for following of his ſinnes; that which hee had done could not bee termed an act of juſtice, or zeale; but plaine murther, for covetouſneſſe of reigning. ſee *Hoſ.* 1. 4.

V. 13. *Their vanities*] the Italian hath it, *idols*, the Hebr. *vanities*, a common epithet for falſe gods, which have nither reality of eſſence, nor power, and whoſe deity conſiſteth in nothing but in the idolaters vaine opinion. Deut. 32. 21. 1. Sam. 12. 21. 1. Cor. 8. 4.

V. 23. *Thirty and one*] ſince it is ſaid V. 15. that *Zimri* began to reigne in the ſeven and twentieth yeare of *Aſa*, and that hee reigned but ſeven dayes, wee muſt conclude that *Omri* who immediately ſucceeded him, reigned from the ſame ſeven and twentieth yeare; but the Kingdome having been divided into two parts *Omri* began to reigne peaceably alone in the one and thirtieth yeare, after hee had overthrown *Tibni* his competitor, [*twelve*] in all, with the foure yeares which hee reigned before the death of *Tibni*.

V. 24. *Talents*] the talent weighed one hundred and five and twenty pounds at twelve ounces in the pound, ſee upon *Exod.* 38. 25.

V. 31. *Baal*] a common name to all the *Sidonian* idols. Now this idolatry was farre worſer than that of the calves, becauſe that in this they profeſſed the worſhiping of the true God, though it was in a vitious manner: but in the other they meerely worſhipped the creature or idoll.

CHAP. XVII. VERS. I.

Tiſhbite] hee was ſo called from the place of his birth, which is not mentioned in Scripture. [*inhabitants*] the Italian hath *it, of the new inhabitants*, deſcribed, 1. *Cron.* 5. 22. Others tranſlate it, ſtrangers which dwelt in *Gilead*: by which they meane certaine *Iſraelites*, which went to *Gilead* to dwell, for ſome unknown cauſe: [*but according*] hee doth not meane that it depended on his will; but that Gods determined ſcourge ſhould not ceaſe untill *Elias* had taken away the occaſion of Gods wrath. 1 *Kings* 18. 41. and that afterwards, hee might with a good faith deſire God to releive his people.

V. 3. *That is*] which by direct line runs into *Iordan*.

V. 9. *I have commanded*] I have within my ſelfe decreed it ſo, and will inſpire the womans heart that ſhee ſhall performe it.

V. 12. *Acake*] poore folkes bread, made in haſte and ill baked and dreſſed. The meaning is, I doe want bread: [*and dy*] that being eaten, we have nothing left us to live on, and muſt wholly referre our ſelves to Gods will.

V. 15. *Many dayes*] the Italian hath it *a whole yeare*, or for many dayes.

V. 18. *What have I*] wherein have I offended thee? or wherefore thou being a godly man, and one of Gods Prophets, art thou come into my

houſe

house who am a poore sinfull woman, to the end that knowing my sinnes thou mayst draw Gods judgements upon mee? or why doest thou grieve me with thy presence, which reproveth me for not having amended my selfe, through thy words and conversation? see *Luke* 5.8.

V. 20. *Hast thou*] words of wonder, as wondering that God should comprehend this woman within the common calamity: seeing one would imagine, the presence of his Prophet, the dispenser of his graces and mercies, should be a safegard unto her.

V. 21. *Stretched himselfe*] as well to expresse the servencie of his prayer, as the desire hee had to make him, even partaker of his owne life: see 2. *King.* 4.34.

CHAP. XVIII. VERS. I.

The third yeare] after that *Elias* had hid himselfe from *Ahab*. 1. *King.* 17.3. for that drought lasted three yeares and six moneths. *Luk.* 4.25. *Iam.* 5.17.

V. 10. *The Kingdome*] other Kingdomes and nations.

V. 12. *Carry thee*] by a swift and supernaturall motion, which did often befall the Prophets. *Eze.*3. 12.14. *Acts.* 8.39. [*feare*] and therefore deserve to have thee save mee from this danger.

V. 17. *That troubleth*] being the cause of this drought, and other evills, by meanes of thine imprecations: because thou wilt not submit thy selfe to the common order, in matter of religion, and of Gods worship.

V.19 *All Israel*] the generall congregation of the deputies of all the communalties of the people: [*the groves*] these were the ministers of some false oracle, or of the idolatry practised in *Ahabs* grove 1. *Kin.* 16.33. which notwithstanding did not come, being peradventure forbidden by *Iezabel*.

V. 21. *Between two*] or between two thoughts: whether you shall serve God, or *Baal*. Standing in suspence which of them is the true God? for it is likely that if you were throughly perswaded which is the true God, you would serve him only. Hee speaketh thus, because that in the calves they presumed they served the true God, see upon *Exod.* 32.4. 2. *Kings* 10.16.31. [*answered him not*] either through confusion and compunction of the spirit, or through perplexity, not knowing as yet what his intent was; or for feare of *Ahab*.

V. 22. *I only*] publick defender and maintainer of Gods pure service: for the other prophets had hidden themselves.

V.24. *Let him be God*] let him be acknowledged and worshipped, for the only true God.

V.26. *Leapt*] Idolaters actions in their Sacrifices, imitating the motions of holy joy and zeale used in true service of God, 2 *Sam.*6.14. Psal.26.6. Or else by these motions they would make shew of being possessed by a Divine Spirit, and ravished into prophetticall extasies, see vers.29.

V. 28. *Cut themselves*] see upon Lev. 19.28.

V.29. *Prophesied*] faigned as though they had been ravished in minde, by distracted gestures, see 1 *Sam.* 18.10. [*Of the offering*] the daily offering at even. *Exo.*29.39. An observation which peradventure was observed by these Idolaters, [*that regarded*] or gave any heed.

V. 30. *Repaired*] it is likely that upon the top of Mount Carmel, there had been an Altar erected to the true God, according to the common custome of high places, and that it had been overthrown by the Idolaters.

V. 31. *Twelve*] in token that all Israel, in it twelve tribes, was to be united in the worship of the true God.

V.32. *He built*] for the use of that time, being an extraordinary time and use, which was permitted, especially to Prophets, and other persons who were inspired by God, see Exod.20.24.

V.33. *Powre it out*] to take away all suspition, of any hidden fire, or to make the miracle so much the more worthy, manifest, and unreproveable.

V.36. *At thy word*] by thine expresse commandment.

V.37. *Thou hast*] give them now the Spirit of repentance, as thou hast heretofore forsaken them, and let them goe astray, Isa. 63.17. Others, and doe thou turne there hearts back, namely from Idolatry.

V. 38. *Fell*] an ordinary signe of God approbation, in matters which concerne his service, Lev.9.24. Iudg. 6.21. 2 Chron 7.1. [*of the Lord*] created by him miraculously

V. 40. *Slew them*] by speciall revelation of Gods will, touching the Prophets personall execution of this businesse; for howsoever those Prophets did justly deserve death, Deut. 13.5. and 18.20. see 2 King. 10.25.

V.41. *Get thee up*] the scourge of drought is ceased, the principall cause being taken away which had provoked Gods wrath, wherefore rejoyce: [*there is*] me thinks I heare it, the thing is as certaine as if it were present.

V.42. *Down upon the earth*] an action of most humble and fervent prayer, by meanes of which God had determined to grant the benefit.

V.43. *Towards the Sea*] whence great vapors arise, which breed clouds and raine.

V.46. *The hand*] he was filled with, and driven by a supernaturall strength and agility to over-runne the speedinesse of *Ahabs* waggon.

CHAP. XIX. VERS. III.

For his life] or according to the motion of his soul, that is to say, according as Gods Spirit did move and drive him.

V. 4. *I am no better*] that I should live longer then they. It may bee that having had some revelation of his taking up into heaven, and being now weary of living, he did desire God to take him unto him according to the ordinary custome and manner of men, without any further delay.

V. 7. *The journey*] into which the Spirit driveth thee. Now he is commanded to eat for to fulfill natures order, of which God is the author; and to this small quantitie of food, there is a miraculous increase of vertue given, to shew Gods omnipotencie above all order, when it pleaseth him.

V. 8. *In the strength*] not naturall, but by miracle infused into, and added unto this food.

V. 9. *What dost thou*] a loving reproofe of *Elias* overmuch feare, which had caused him to forsake his vocation.

V. 11. *Passed by*] he caused the signes of his glorious apparition to passe before him, among which the violent and terriable ones were but only preparatives and fore-runners, to dispose the Prophets spirit to a deep reverence; but the revelation and word of God, were specially joyned to the milde and quiet signe, to signifie unto us, that Gods saving revelation of himselfe is in the Gospel onely, which soundeth grace and comfort; and not in his terrible Law, see *Exod.* 19. 16. *Heb.* 12. 19. 24.

V. 13. *Wrapped*] through feare, and a trembling respect, and also because he was not able to endure the splendor of Gods majesty.

V. 15. *Annoint*] the story doth not say that *Elias* annointed either *Hazael* or *Iehu*, but that the Kingdome was promised to *Hazael* by *Elisha*, 2 *King.* 8. 13. & that *Iehu* was annointed by one of *Elishas* disciples 2 *King.* 9. 1. Whereby it is credible, that the meaning of this Commandement is, that *Elias* should give order that these things might bee done at their appointed times: Vnlesse that *Elias* did performe these unctions, and that they were afterwards reiterated at the time of their accomplishment.

V. 17. *That him that*] this is not spoken according to the order of times, for *Iehu* was before *Hazael*, see 2 *King* 9. 2 4. and 10. 6. and 13. 3 but plainly to intimate that either of them should doe this execution, [*Elisha*] though indeed *Elisha* used none but spirituall weapons of prayers, threatnings, curses, which did all most certainly and infallibly come to passe, see *Hos.* 6. 5.

V. 18. *Every mouth*] an act of adoration, either pious, *Psal.* 2. 12. or idolatrous, *Hos.* 13. 2.

V. 19. *And cast*] for a signe of his being called to be a Prophet, and successor in his office, whose ordinary badge was a certaine kinde of mantle, 2 *King.* 1. 8. *Zach.* 13. 4. And it is likly, that hee did therewithall annoint him, and declare Gods will unto him.

V. 20. *Kisse*] that is to say, let me take my leave of them, see *Luke* 9. 61. [*what have I*] take notice that what I have done to thee, is a sacred token from God, which bindeth thee to follow this vocation.

V. 21. *And took*] in sign that hee gave over all his fore employments, and did take his leave of his friends.

CHAP. XX. VERS. IIII.

I Am thine] I acknowledge my selfe to be thy vassall, and am ready to doe thee hommage.

V. 5. *Although*] I doe not meane as thou sayest; I will be master and possessor of all thou hast.

V. 6. *Yet I will*] the Italian, *Or else to morrow*, or, but to morrow.

V. 7. *Seeketh mischief*] he will stand to no reasonable agreement, but will utterly destroy us: [*denied him not*] I durst not deny him any thing before I had heard your advices: Wherefore if you advise me, I am ready to suffer any thing, for the publike safety: Or else you must prepare to defend your selves stoutly.

V. 10. *If the dust*] words of proud boasting: The meaning is, I will come into *Samaria* with so many men, that when I have brought it all to dust, they shall not every man have their hands full.

V. 11. *Let not him*] a proverb according to the common phrase thus, We ought not to sing, nor boast of a triumph, before such time as wee have got the victory.

V. 12. *Set your selves*] or make ready your Engines to batter it.

V. 14. *Who shall Order*] who shall set upon the Camp after it is disordered by the young men.

V. 20. *His man*] whomsoever hee met, or encountred with.

V. 22. *What thou dost*] not onely to provide thy selfe with humane meanes, but also chiefly to obtaine the help of God, and his gracious assistance, through repentance, prayer, faith, &c.

V. 24. *Take the Kings away*] who are no souldiers, and did cause disorder thorough their disobedience.

V. 30. *A wall fell*] by some earthquake or other miraculous cause: [*an inner chamber*] the Italian, *from chamber to chamber*, he got into some closet, study, or inner chamber.

V. 32. *He is*] Kings through good will, and by reason of their equality in degree, use to call one another brothers. Now this clemency in *Ahab* was nought, being contrary to the will of God, vers. 42.

whether

whether that will were declared to him by the Prophet, or whether it was to bee understood by the miraculous victory, granted by the Lord against a fierce and cruell invader.

V. 34. *Streets*] the Italian, *Piazzaes* or *Places*, they might bee some Courts or Privi-ledged places in *Damascus*, where the *Israelites* had their Iudges and Magistrates depending upon the King of *Israel*, without any dependency upon the King of *Syria*. Or some Markets out of which the King of Israel had the tolls and other dues.

V. 35. *Of the Sons*] there were certaine Schooles or Colledges of Prophets, where Schollars were taught, and did exercise themselves in holy Studies, to prepare themselves for Prophetick Revelations, and those Schooles were governed by certaine principall Prophets, called fathers 1. *Sam.* 10. 12. and 19. 20. 2 *Kings* 2. 12. [*in the word*] declaring unto him that such was the will of God, whereof the other was also inwardly certified. Now by this example God shewed *Ahab* his error, and the punishment which should follow it.

V. 38. *With ashes*] the Italian, *with a swathe*, or a capp, or with dust.

V. 40. *So shall*] that is to say, I adjudge and condemne the to doe, one or the other. For if the other were thy equal, thou confessest that of thine own free will thou madest such a covenant with him. And if hee was thy Master, Captain, or superior, thou wert bound unto it by duty. So *Ahab* condemnes himselfe as *David* did 2. *Sam.* 12. 5. for the Lord had put *Benhadad* into his hands to make him sure, for his peoples safety, and hee having freed him for his own particular profit, deserved to be punished for it.

V. 42. *Thy life*] according to the Law of the accursed thing *Deut.* 7. 26. *Ios.* 7. 12.

CHAP. XXI. VERS. III.

The Lord forbid] for God had forbidden the alienating of possessions: see *Levit.* 25. 23. *Ezec.* 46. 18.

V. 7. *Doest thou*] thou art not worthy to be King, being of such a dejected mind, to be grieved at this refusall, making no use of the absolute power which is in thine hands.

V. 9. *Proclaime*] as if some grievous sin had been committed for which it was necessary to appease the wrath of God.

V. 15. *Take possession*] not by any way of forfeiture, which was not used amongst Gods people; but by a tyranniall usurpation: for though *Naboths* children had been dead 2 *Kings* 9. 26. yet had hee no right unto it as unto a voyd inheritance, for it was to goe to the next of kinne.

V. 18. *Which is*] or who will be, namely when thou comest to him, hee returning from *Iezrel*, where he now is taking possession of that vineyard.

V. 20. *Thou hast*] thou hast given thy selfe over to all manner of wickednesse, as a bondman who selling himselfe, submits himselfe to doe whatsoever his master willeth: see 2. *Kings* 17. 17. *Rom* 7. 14.

V. 23. *The wall*] the Italian *the ditch*, such a one as wee now call a ditch with a false bray.

V. 25. *None like*] amongst the Kings of *Israel*.

V. 27. *Hee rent*] signes of griefe, through remorse of conscience, and for feare of punishment, it not being the love of God which caused that griefe in him; having no firme resolution to convert himselfe; having no recourse to faith, nor to his mercy, as *Iohn* 3. 6.

V. 29. *The evill*] of the destruction of his house. So God to shew the effects of true repentance, which is to obtaine eternall pardon for sinne, granteth this false and dissembled repentance, some delay of temporall punishments.

CHAP. XXII. VER. I.

Three yeares] after the agreement was made 1. *Kings* 20. 34.

V. 2. *Came down*] having entred into alliance with him: 2. *Kings* 8. 18.

V. 3. *Is ours*] as well because it is within the bounds of the Land which the Lord did give his people; as also by covenants and agreements, 1. *Kings* 20. 34.

V. 5. *Enquire*] namely by some Prophet.

V. 6 *The Prophets*] it is uncertain whether they were corrupt and flattering prophets, going under the name of Prophets of the true God: or whether they were those foure hundred prophets of the grove 1 *Kings* 18. 19. which were not destroyed by *Elias*, who might bee use the name of the true God, to please *Iehoshapat*, who notwithstanding knew them to bee false ones, or to cover their idolatry; as if the true God did revealo himselfe to them, although they served the Idol.

V. 7. *Besides*] besides these false ones; or left, after the exterminating of so many 1. *Kings* 18. 4. and 19. 10.

V. 9. *An officer*] the Italian, *an Eunuch*, or courtier, or chamberlain.

V. 11. *Hornes*] according to the custome of prophets, who did use such signes, to make a stronger impression in mens minds: see *Isa.* 20. 2. *Ier.* 27. 2. [*with these*] with the strength and power that God shall give thee, which is figured by these hornes.

V. 14. *Will I speak*] I will answer all questions as shall bee demanded of mee, according to the revelations I have had from God,

V. 15.

V. 15. *Goe*] these words were spoken with some signe of scoffing and dissimulation, which *Ahab* perceived very well.

V. 17. *I saw*] in a prophetick vision.

V. 19. *Therefore*] seeing thou takest that which is foretold thee in evill part, as though I did invent it of mine own imagination, through hatred or malice, I will now open the vision to thee at large.

V. 21. *A spirit*] namely an evill one, father of lies, was brought in, in this vision, as *Iob* 1. 6. though hee be banished out of heaven, where God dwelleth in glory with his Angles, and blessed spirits.

V. 22. *Thou shalt*] I will suffer it, and not hinder thee, whereby thou shalt not misse, but shalt surely perswade: see *Iob* 12. 16. *Ezec.* 14. 9. 2. *Thess.* 2. 11.

V. 23. *Hath put*] hee hath given the divell power to work in the hearts, and tongues of thy Prophets that they may deceive thee.

V. 28. *If thou*] according to the proofe of true or false prophecies, set down *Deut.* 18. 22. [*Hearken*] I call you all to witnesse this my prediction.

V. 32. *Cryed out*] namely upon God, to helpe him at his need, 2. *Chron.* 18. 31. but in such a manner as the *Syrians* knew that it was not *Ahab*.

V. 34. *At a venture*] Heb. in his simplicity; looking no more after *Ahab*, than after any else. Others, with all his strength.

V. 35. *Stayed up*] to keep together or bring together, against the people.

V. 39. *Ivory*] the walls being overlaid with such stuffe. *Amos* 3. 15.

V. 42. *Twenty and five*] by 2. *Kings* 3. 1. it appeareth that the eighteenth yeare of *Iehoshaphat Joram* King of *Israel* began to reigne. And by 2. *Kings* 1. 17. that the eighteenth yeare of *Iehoshaphat*, was the second yeare of his sonne *Ioram*. And by 2. *Kings* 8. 16. that this *Ioram* sonne of *Iehoshaphat* did not begin to reigne, but in the fifth yeare of the other *Ioram* King of *Israel*: whence wee must conclude that in these five and twenty yeares of the reigne of *Iehoshaphat* is comprehended all the time from his succession to the Kingdome, even to his death: whereof he reigned sixteen yeares alone, then hee joyned his sonne *Ioram* with him for seven yeares space: and at last put the whole government into his hands, disburthening himselfe of it, two yeares before his death.

V. 43. *The high places*] as 1. *Kin.* 15. 14.

V. 44. *Made peace*] which was noted for a grievous sin in *Iehoshaphat* 2. *Chron.* 19. 2.

V. 47. *A deputy*] put in by the King of *Iudah*, after that *Edom* was subdued by *David*, 2. *Sam.* 8. 14. Afterwards it had a King, but hee was feodatory: see upon 1 *Kings* 11. 21. And at last it shaked the yoak quite off, 2 *Kings* 8. 20. according to the prophecy. *Gen.* 27. 40.

V. 48. *Shipps*] fitting to saile in the great Ocean sea: see 1. *Kings* 10. 22.

V. 49. *Then said*] after the first preparation was broken, *Ahazia* treated with *Iehoshaphat* concerning the renewing of it, but hee would not consent to it; God having already reproved him for keeping company with him at the first, 2 *Chron.* 20. 37.

THE SECOND BOOK OF THE *KINGS*.

The ARGUMENT.

THe sacred History continueth in this Book the narration of things which happened to the people of God, divided into two Kingdomes of Israel *and* Iudah, *untill the desolation of the first by the* Assyrians; *and captivity of the other by the* Caldeans. *Carefully pointing out the true causes of these horrible disasters, for the instruction of the Church in all ages. And as for the Kingdome of the ten tribes, or of* Israel, *the History sets down how that the corruption of Gods service being first brought in by* Ieroboam, *and not amended by his successors; but rather obstinately retained and encreased by the addition of many idolatries, and pagan abominations; was at last followed and punished, with grievous turmoiles of State, frequent murthers of Kings, treasons, changes of Royall lines, warres, and other accidents which befell sometimes by Gods expresse command, and sometimes through the ambitious and perfidious motions of mens minds. The Prophets never prevailing so farre as to bring them to a sincere conversion, and an entire and setled reformation, though they still endeavoured to bring back the people to their ancient duty, by reprehensions, exhortations and threatnings, Whereupon after long patience,*

God caused the Assyrians *with their power, to over-runne the ten tribes. For the* Assyrians *being possessed of the greatest Empire in the world, and having Conquered* Syria, *they overflowed the land of* Israel, *and after they had over-runne it, spoiled, and unpeopled it, at divers onsets, they at last conquered and subdued it wholly, rased the Kingdome, overthrew the state thereof, and transported the people into totall captivity: and the land was againe inhabited by a new kinde of heathen people of severall nations, who framed to themselves, after they were there seated, a new kinde of bastard and corrupt divine service, in stead of that pure service which was wont to be in* Jerusalem: *whence grew that implacable hatred and hostility which was alwayes after that time between the* Iewes, *and that mixture of nations which took, and bare the name of* Samaritans. *As for the Kingdome of* Iudah, *the History declareth, that though the Church, and Gods true service, and consequently his Word, Sacraments, Grace, Presence, and Spirit, were therein preserved; yet as well through the peoples enraged inclination to idolatry, as by the infection of the ten tribes, there were such vices engrafted into it, both against the first and second table of Gods Law, that they could never be rooted out, neither by the Prophets ministry, nor by Gods punishments, nor by the authority and zeal of many excellent Kings, who excelled in piety and vertue, and whom God raised from time to time to repaire the breaches, and to stay the imminent ruine: Whose holy endeavours and works were almost alwayes overthrown, by their successors boundlesse impiety. So that the Lord at last, after hee had miraculously saved the people of* Iudah *out of the* Assyrians *hands, delivered them into the* Caldeans *hands, who afflicted, weakned, subdued and wasted them severall times: and at last took, sacked, and burnt the City of* Jerusalem, *and the Temple of God; extinguished the Royall Line, and carried away the small remnant captive to* Babylon. *After all which, through the excesse of the* Iewes *malice, and Gods rigorous vengance, a small remnant which remained in the countrey was carried into* Ægypt, *in a state not lesse lamentable but farre more accursed than theirs who were in* Babylon: *the most terrible Eclipse, and interruption that the ancient Church ever had. Which notwithstanding,* Davids *progenie, and the holy seed among the people was preserved, the one to bring forth Christ according to the flesh, at the appointed time, and the other to people the Church, and to bee gathered, and ingrafted in his everlasting spirituall Kingdome, by the power of Gods promises.*

CHAP. I.

V. 2. *Baalzebub*] see upon *Matth.* 10. 25.

V. 7. *What manner*] namely what was his stature, habite, and shape.

V. 8. *Hairie*] either by reason of his own hair, or by reason of his Prophetick mantle which he wore that was of haire, *Zac.* 13. 4. *Mat.* 3. 4.

V. 10. *If I be*] seeing that after so many proofes of my being a Prophet, and notwithstanding my faithfulnesse, you will yeeld me no faith nor obedience; but by a prophane scorne, you call me man of God: I beseech that great Lord whom I serve, that he may confirme, and make good my ministery by thine examplary punishment; A motion of the Spirit of God in zeale of a just punishment, see Luke 9. 54.

V. 13. *Let my life*] take compassion on mee, and spare my life.

V. 17. *Ieboram*] brother of *Ahaziah*, and sonne of *Ahab*, 2 *King.* 3. 1.

CHAP. II.

V. 2. *Tarry here*] this is spoken by *Elias* to make *Elisha* so much the more desirous of going along with him, that he might be a witnesse of his taking up into heaven, which the Church was to bee certified of in all ages, for divers ends.

V. 3 *The Sonnes*] see upon 1 *King.* 20. 35. *Knowest thou*] this was by Gods spirit revealed to some of those Prophets, and peradventure to the whole Colledge.

V. 9. *Be upon me*] seing thou hast consecrated mee to be thy successor, and conductor of the Prophets,

mediate towards God for me, that he may grant me gifts and the conduct of his spirit, which thou hast had in great eminence (as *Num.* 11. 25.) even twice as much as any ordinary Prophet; to the end that I may be capable of that degree of superiority, having a larger portion of gifts then ordinary.

V. 10. *A hard*] a rare and singular thing, which is not ordinarily promised; nor can be obtained but by very fervent, and instant prayer, see 1 *Pet.* 4. 18. [*if thou see me*] I give thee this for a signe, to shew thee whether thy desire and my prayer have been heard. The sense is, if God permits thee to see me goe up into heaven, he will also grant thee that gift which thou desirest. To raise *Elisha* his attention so much the more, to mark this great miracle with all its circumstances so much the better.

V. 11. *A Charet*] or the likeness of a charet, [*went up*] was ravished up into heaven, and in an instant transformed out of all qualities and conditions belonging to this mortall and earthly life, and clothed with eternall and spirituall, without passing by the way of death, as *Enoch*, *Gen.* 5. 24. Both examples being as it were a prelude of Christs glorious ascension into heaven, see 1 *Cor.* 15 51. 1 *Thes.* 4. 17. [*by a whirlewind*] wrapped up in a fold of clouds and darknesse, which did presently take him out of sight.

V. 12. *The Charet*] as thou hast been the Lords faithfull warrier, for the safety of his Church, so now art thou carried into his Kingdom of glory; as it were upon a tryumphall Charet: [*rent them*] to shew that he was grieved, and much moved.

V. 14. *where is*] I shall see now whether God hath heard me concerning the gift of that portion of spirit which I desired of him, in trying to doe the same miracle as *Elias* did; words of invocation, and faith, rather then of doubt and diffidence.

V. 15. *They said*] may bee by revelation; or by some splendor, majesty, or divine manner of moving which they perceived in him: [*the spirit*] God hath by a firme and lasting grace, conferred the same gifts of his Spirit upon him, as *Elijah* had, as *Num.* 11. 25.

V. 16. *Less peradventure*] for it is likely that *Elijah* had often been ravished so, and divinely transported, and afterwards found againe, see 1 *Kings* 18. 12.

V. 17. *Till he was*] being overcome with their importunity, he could not gain-say them: [*send*] to assure them that *Elijah* was no more upon earth, and by this meanes bring his owne ministery into so much the more esteeme.

V. 19. *The ground barren*] the Italian hath it, *the land is inhabited*, by reason of frequent sicknesses, abortive births, sudden deaths, &c. Others say, that hereby is meant the barrennesse of the plants, and their corruption.

V. 20. *A new*] for feare of some legall uncleanesse, and also for reverence of Gods power, which shewed it selfe in this miracle.

V. 21. *And cast*] not because there was any naturall power in the salt, to work any such effect; especially, there being but such a little quantity of it: but onely by the will of God, who makes use of any thing he pleaseth for a signe or token of his power; to shew by the weakenesse of the signe, though it have some relation to that effect, that the vertue proceedeth immediately from him, see *Exo.* 15. 25. 2 *King.* 4. 41. and 6. 6.

V. 23. *Mocked him*] not onely through a childish kinde of wanton boldnesse in regard of his person; but through a kinde of prophane impietie towards his ministery; they being bred up in Idolatry, which *Elisha's* prophetick spirit did very well perceive, and therefore hee caused them to taste the punishment thereof.

V. 25. *He went*] being driven out of one place into another, by the motion of the propheticall spirit which was now most evident, and to be acknowledged for a Prophet, and to visit the Colledges of the Prophets.

CHAP. III. VERS. III.

V. *Nto the sins*] to the Idolatrie of the Calves, and all things depending thereon, which are set down 1 *Kings* 12. 28. 31. 32.

V. 4. *Rendred*] after that the land of *Moab* was conquered by *David*, 2 *Sam.* 8. 2. the Kings thereof had been tributary; and after the separation of the ten Tribes, it seemeth that *Moab* remained to *Israel*, and *Edom* to *Iudah*: [*Lambs*] see upon *Isa.* 16. 1.

V. 9. *The King of Edom*] it is likely that it is the same who is called Governor or Vice-Roy by the King of *Iudah*, 1 *Kings* 22. 47. and he might be one of *Hadads* posterity, 1 *Kings* 11. 21. who amongst his own people might be called King, though by the Kings of *Iudah*, his Soveraign Lords, hee was only made a Governour, untill such time as hee rebelled, 2 *King.* 8. 20.

V. 11. *Which powred*] who was his houshold servant.

V. 12. *The word*] hee is Gods ordinary Prophet, and God revealeth his secrets to him.

V. 13. *Of thy Mother*] see 1 *Kings* 18. 19. [*No*] in this extreme streight, which I see proceedeth from the true God, should I turne to an Idoll, to seek for remedy or help at his hands.

V. 15. *A Minstrell*] according to the custome of the Prophets, which was to elevate, and purge the spirits and organs of the body by sounds and tunes of Musick, to prepare the soule to take and receive prophoticall inspirations by some holy subject, lively im-

printed

printed and vivified in the minde by songs or musicall instruments, see 1 *Sam.* 10.5. [*the hand*] he was taken by a motion of the holy Ghost, both to receive the divine revelation and to declare it with actions, motions, and other prophetick wayes, *Ezec.* 1.8. and 3.4.22. and 8.1.

V.16. *Make*] to receive the water which shall fall by miracle. Thus God for the most part first prepareth the vessells which are to receive his grace, which is never limited nor hindered but onely by mans incapacity.

V.19. *And yee shall*] a command joyned with a promise of certaine execution.

V.20. *Offering*] namely the daily morning offering, see *Exo.* 29.39.

V.22. *Red*] they seemed thus red by reason of the Sunne beames, which met with the vapors that did arise out of the earth, which the *Moabites* could not imagine because those waters were come thither unknown to them.

V.25. *Only*] they left that principall city nothing but the wals and the buildings, having destroyed all the Countrey about: Or, there remained not a stone upon a stone in any other city but onely that, all the rest were ruined: [*Kirha-raseth*] whereof see *Isa.* 16.11. [*went about it*] to hinder any one from comming upon the wall, whiles it was battered with engines, or digged down with mattocks.

V.26. *To break thorow*] to save himselfe by a strong issuing out.

V.27. *Offered him*] according to the abominable superstition of many Heathen people, who were wont to sacrifice their dearest children in extreame dangers and desperate cases: [*there was*] the other two confederate Kings moved at this cruelty, detested the King of *Israels* obstinate spleen, which had caused such an exorbitant thing to be done.

CHAP. IV. VERS. I.

TO be bondmen] according to the permission of the Law, *Lev.* 25.39.

V.3. *Borrow not*] see upon 2 *Kings* 3.16.

V.7. *Pay*] to shew that God will have right to be observed, as well by poore as by rich men.

V.8. *Shunem*] a citie of *Issachar*, *Iosh.* 19.18. [*A great woman*] the Italian, *a mighty* or *great*, which may also bee referred to her quality and degree.

V.10. *On the wall*] private, that he may be there privately without any disturbance.

V.13. *I dwell*] my husband and I live privately, and are at peace with all men, we have no businesse at court, nor meddle we with great ones.

V.14. *Verily*] the Italian addeth, *I know not, but she hath, &c.* I do not see that she hath need of any thing, but only that having no children, and her husband being old, shee is like shortly to bee alone.

V.16. *Doe not lie*] doe not feed mee with vaine hopes.

V.23. *New Moone*] these dayes were holy by Gods Law, wherefore godly people of the ten Tribes, where Gods service was overthrown, did use upon those dayes to go to the Prophets Colledges to doe their devotions there, and receive comfort by the hearing of Gods word.

V.26. *It is well*] to cut off her speech with *Gehazi*, hastening to speak with *Elisha* himselfe.

V.27. *Caught him*] casting her selfe at his feet to entreat him, shee held them fast to shew the instance of her request, and that her onely refuge and hope was in the Prophet.

V.28. *Did I*] seeing that through Gods meere grace, this childe was given me, why was this benefit so soone taken away from me? if I had been vitiously moved to desire him, it were likely that God would therefore have punished me: Or, why hast thou by this gift given mee cause of joy to afflict mee the more grievously by such a sudden losse?

V.29. *If thou meet*] that is to say, goe quickly without staying any where, see *Luke* 10.4. [*lay*] God did often work miracles by some of his servants externall things, as by *Moses* rod, *Exod.* 7.9.19. by *Elijahs* mantle, 2 *King.* 2.14. by the Apostles garments, *Acts* 19.12. not by any perpetuall and necessary joyning of his power thereunto, but only during his pleasure, which failing, those things were to no effect, as in this place.

V.31. *But there was*] namely in the childe, [*is not awaked*] he is not come to life again, according to the Scriptures ordinary stile.

V.34. *Lay upon*] as *Elijah* 1 *King.* 17.21. see there the reason of these actions.

V.35. *Returned*] being still drawn again by instance, perseverance, and patience in faith, in his prayers to God, [*necked*] or gaped.

V.38. *Were sitting*] he suffered not the Colledge to be dissolved because of the famine, he kept it together, and continued the holy exercises therein.

V.39. *A wild vine*] by this name is meant the plant of *Coloquintida*, whose fruit is called a wilde gourd.

V.40. *Death*] both by reason of the bitternesse, as by reason of the cruell paines which this kinde of fruit causeth in mens bodies.

V.41. *There was no harme*] this happened not by reason of any naturall propertie of the meale, but by Gods power onely, who in his miraculous works makes use of any thing, though it have no way any such property, see *Exod.* 15.25. 2 *King.* 2.20. and 5.10. *Ioh.* 9.6.

V.42. *From Baal-Shalisha*] or from the plaine of *Shalisha*

Shalisha, see 1. *Sam.* 9. 4. [*of the first fruites*] which according to the law, ought to have been presented to the Priests, *Num.* 18. 12. but there being no true nor lawfull Priests among the ten tribes, 1 *King.* 12. 31. godly persons did present those things to the Prophets, who supplied a great part of their charge and office: [*twenty*] it is likely that the loaves were very small, or else it would have been no miracle.

V. 43. *And shall leave*] as *Matth.* 14. 20. and 15. 37.

CHAP. V. VERS. I.

Great man] in dignity, wealth, power, and favour.

V. 3. *In Samaria*] not that his ordinary abode and dwelling were there, but because hee was often there. Vnlesse that by the head city, the whole Kingdome be meant.

V. 7. *Heerent*] detesting such an impious opinion, as that hee shou'd have the power of God: and for feare least under this so impertinent a demand, there shou'd bee some plot, or traine hidden.

V. 10. *Wash*] see upon 2 *Kings* 4. 41.

V. 16. *Hee refused*] prophets did use to accept of some small presents, which came from an honest kinde of liberality, or of things necessary for sustenance: See upon 1 *Sam* 9. 7. but here there were great reasons to dissuade him from it: as not to let the pagan conceive that he was avaritious; to not seeme to sell the gift of God, *Mat.* 10. 8 *Acts* 8. 18. and to not make himselfe beholding to any great worldly man, &c.

V. 17. *Of earth*] of this countrey earth, which countrey is consecrated to the Lord, that I may offer sacrifices thereon: and keepe it, as a pawne of my communion with his people. A demand which had a shew of good zeale, but it was without knowledge: for the holinesse of the service was not annexed to the materiall earth, but to the observing of Gods command, which was for worship by sacrifice in that place only.

V. 18. *I bow*] though it bee without any intent of idolatrizing, but only for a ceremony of honour, to the King my Lords presence and devotion. So hee acknowledgeth that he did sin in that, through the remorse, or doubt hee hath of it. [*Rimmon*] an Idol of the *Syrians*.

V. 19. *Goe in peace*] the Prophet doth not approve of this dissimulation, or division of the heart and the act of the body; but it seemes that the Lord having given him no commission, nor revealed unto him that hee should instruct him any further in the true religion, or incorporate him into the body of his people; hee only takes his leave of him, without otherwise answering his question: As saying, content thy selfe with the benifit which thou hast already received: [*a litt'e way*] the Italian, *a mi'e*, or a *stadium*, see upon *Gen.* 35. 16.

V. 24. *Tower*] the Italian, *the rock*, it might bee some Fort standing upon the high-way, or peradventure the place it selfe where *Elisha* dwelt.

V. 26. *Mine heart*] hath not God revealed the act unto mee in spirit, as well as if I had been there bodily present? [*is it a time*] was this a proper occasion to shew thine avarice, taking a present to enrich thy selfe? couldest thou not perceive by my refusing of it, that the thing was unlawfull? Or at this time wherein true Prophets ought to glorify God, and justifie their function, by vertue, which is contrary to false prophets vices, wouldest thou staine my house, and mine office? Or in these times of the Churches desolation, wouldest thou think upon thy private dishonest gaines?

V. 27. *White*] see *Exod.* 4. 6. *Num.* 12. 10.

CHAP. VI. VERS. I.

The place] our Schoole or Colledge.

V. 2. *May dwell*] others, where wee may sit; that is to say, keep our Colledge, and doe our exercises.

V. 6. *Cast it*] see upon 2 *Kings* 2. 21.

V. 8. *My camp*] I will there lie in wait.

V. 10. *Sent*] to know the truth of it.

V. 11. *Which of us*] or who is it that holds with *Israel*, or taketh their part.

V. 13. *Dothan*] a City neare to *Shechem*, *Gen.* 37. 17.

V. 15. *The servant*] if it be still *Gehazi*; as may be gathered by 2 *Kings* 8. 4. 5. wee must beleeve that his leprosie 2 *Kings* 5. 27. was not of that kinde as that it should hinder his conversation with other men; the whitenesse being generall over all the body, *Levit* 13. 13.

V. 17. *Open*] make him see, and know, by some corporall and apparant vision, the true and reall, though invisible protection of thy holy Angels, see *Psalm* 34. 8.

V. 17. *Came down*] that is to say, assaulted the City, or came into it.

V. 19. *This is not*] see of the converting of a narrative truth, without offence of conscience, for the good, even of them who are perswaded to this falsehood, upon *Exod.* 1. 19.

20. *Open*] free them from this blindnesse, which indeed did not quite take away their sight, but did only hinder them from plainly seeing that which was before their eyes.

V. 22. *Those whom*] how much lesse then oughtest thou to slay them who are fain into thine hands, by

by Gods meere miracle, who by mee forbids thee to hurt them.

V. 23. *No more*] to robbe or make inrodes only; for they did come againe with whole armies.

V. 25. *A cab*] it was a measure of dry things, containing (as it is thought) so much corne, as a man could eat in a day: [*doves dung*] by meanes of which there is alwayes some small corne found, out of which one may gather some nourishment, or salt in extream want. Others understand the Hebrew word for the maw; where there might bee peradventure found some corne not digested.

V. 27. *If the Lord*] the Italian hath it, *let not the Lord save thee*, words of anger, as if hee should say, the Lord confound thee thou wicked woman, how wouldest thou have mee to helpe thee with bread or wine, which I have not?

V. 30. *Upon the wall*] where there was much people to guard, and defend the City: [*sack-cloth*] which might bee seene, after hee had rent his garment. Now hee were it in signe of griefe; and in a superstitious way of humblenesse, yet without any true repentance, as first *Kings* 21.27.

V. 31. *If the head*] hee imputed all these evills to *Elisha*, as having cursed the people, and threatned them with these mischances; or for refusing to pray for them, or to work some miracle for their deliverance, imagining it was in his power to doe it when hee would.

V. 32. *The Elders*] some godly magistrates of the City, who were comforting and encouraging one another with the Prophet; being come to him, to desire and intreat Gods assistance by meanes of his prayers: [*this sonne of*] namely *Ioram*, the sonne of *Ahab*, who had murthered *Naboth*, and so many Prophets, [*shut the doore*] to keep out *Ioram*, who is comming to see mee put to death in his presence: [*hold him*] namely *Ioram*, who commeth after the messenger.

V. 33. *Hee said*] as from the King, meaning to keepe the Prophet in talke, until the King came, whichwas presently after, as it appeares by 2 *Kings* 7.2. [*this evill*] all thy talk tends to having us put our trust in the Lord, and to returne to him by prayer, but all is in vaine, for the Lord will have us overthrown; words of a prophane desperate man.

CHAP. VII. VERS. I.

Said] to the Elders, in the presence of the messenger, to the end that hee might tell the King of it, who was not yet come in.

V. 2. *On whose hand*] according to the custome of great men, 2 *Kings* 5.18. [*windowes*] as it were to powre out a plenty of provision, see *Gen.* 7.11.

V. 3. *Of the gate*] namely of *Samaria*, by reason that by the Law *Levit.* 13. 46. lepers were excluded from the common consort of men.

V. 7. *For their life*] the Italian, *whither every one would*, or to save their lives.

V. 9. *Hold our peace*] and doe not goe to make relation of it in the city, to deliver it out of those streights where into it is brought: [*will come upon us*] the Italian hath it, *wee shall finde punishment*, the Hebr. *our iniquity will finde us out*, that is to say, wee shall bee blamed, for concealing a thing which so much concerneth the city, so overpressed with hunger.

V. 13. *Are as all*] there is no great losse, nor hazzard in adventuring them, for they are almost starved, and little better than they which are dead already.

CHAP. VIII. VERS. I.

Seven years] an ordinary time prefixed in Scripture for great famines, see *Gen.* 41. 27. 2 *Sam.* 24. 13.

V. 3. *For her house*] which others had taken possession of in her absence.

V. 8. *A present*] after the manner of the heathens, to purchase the southsayers favours, and others, who were the divells ministers, see 2 *Kings* 5. 5. and not according to the pure simplicity of the faithfull 1 *Sam* 9.7.

V. 10 *Recover*] thou shalt not die of this sicknesse; but when thou art recovered thereof, thou shalt loose thy life by another meanes, v. 15.

V. 11. *Until hee was*] or for a long time.

V. 13. *A dogge*] an abject, and vile person: [*hath shewed mee*] by vision, and prophetick revelation, according to that which had been revealed to *Elijah* 1 *Kings* 19.15.

V. 16. *Being*] see 1 *Kings* 22. 41.

V. 18. *The daughter*] namely *Athaliah* v. 26.

V. 20. *Edom*] here *Isaacks* prophecy was fulfilled, *Gen.* 27. 40. see of *Edoms* estate, upon 2 *Kings* 3. 9.

V. 22 *Libnah*] a city of *Iudah*, *Ios.* 21.13.

V. 24. *Ahaziah*] called also *Azariah* 2 *Chron.* 22. 6. and *Ioahaz* 2 *Chron.* 21. 17. and 25. 23.

V. 26. *Daughter*] that is to say, grandchilde, being daughter to *Ahab*, v. 18. the sonne of *Omri*

V. 29. *Ramath*] which is the same as *Ramoth*.

CHAP. IX. VERS. I.

Of oyle] see upon 1 *Sam.* 10.1.

V. 2. *His brethren*] his fellow officers in warre.

V. 3. *Powre it*] see upon 1 *Kings* 19. 16.

V. 4. *The young man*] the Italian, *the Prophets servant*, his familiar, and ordinary servant.

V. 10. *In the portion*] the Italian, *the field*, namely in some place about the city.

V. 11. *The servants*] to the other captaines and officers: [*this mad fellow*] a word of scorne, by reason of the Prophets strange actions, when they were in any extasie, or rapture of spirit, see *Ier.* 29. 16. [*and his*] you know these Prophets ordinary talke, is nothing but reproofes, warnings, and threatnings. Or *Iehu* to conceale the businesse, condescends to their saying, as if hee said, his speeches savour of madnesse: and are not worthy to be taken heed of.

V. 12. *It is false*] wee see that hee hath said somewhat else to thee.

V. 13. *Took*] a ceremonie of honour, which they used to their new Kings, as *Mat.* 21. 7. [*on the top*] where there was peradventure some scaffold, to make Proclamations upon.

V. 14. *Had kept*] it is likely that *Ramoth* had been taken away from the *Syrians*; though the History make no mention of it: whereupon the King of *Israel* stayed there to defend it from a new assault. Othe s translate it, after he had been at the siedge of *Ramoth*, &c.

V. 15. *Your minds*] that I should be proclaimed King.

V. 25. *This burthen*] the Prophets ordinary phrase to signifie a prophecy, especially of threatnings and curses.

V. 26. *Surely I have seene*] a forme and kinde of an oath.

V. 27. *They did so*] the Italian, *they smote him*, that is to say, wounded him mortally.

V. 30. *Painted*] to shew her selfe to *Iehu* in majesty, and royall brightnesse.

V. 31. *Had Zimri*] &c. the Italian hath it, *O Zimri thy masters murtherer*, as much as to say, O *Iehu* thou that art another *Zimri*, that hast conspired against, and murthered thy master, see 1 *Kings* 16. 18.

V. 32. *Looked out*] making some signe, whereby hee might know they were ready to doe him any service.

CHAP. X. VERS. I.

SOnnes] within which number were also comprehended the grand-children, namely *Iehoram's* children: [*Iezreel*] who it is likely were sent from their own city to *Samaria*, to govern those royall youths v. 6. [*that brought up*] the Italian, *nourishers*, namely they that had the most speciall charge of their persons and bringing up.

V. 3. *The best*] the Italian, *him that you shall like best*, namely the best and ablest.

V. 9. *Yee bee*] an ironicall kinde of speech, the meaning whereof is; Think not ye are lesse guilty in this action than I; for if there have been any hurt in the slaying of *Iehoram*, you are sharers therein that have slaine his children: as for my part, my action is warranted by God himselfe: doe you think the excusing of yours, by the acknowledging of Gods justice: which were it not, you and I both should be guilty.

V. 12. *Shearing*] a place where they sheared sheep.

V. 13. *The brethren*] that is to say, his neerest kinsmen, 2 *Chron.* 22. 8.

V. 15. *Of Rechab*] of the *Kenites*, which issued from *Moses* his father in law, 1 *Chron.* 2. 55. *Ier.* 35. 6. A nation alwayes famed, for its piety and holy life.

V. 20. *Proclaime*] the Italian, *sanctifie*, that is to say, prepare your selves, and all those of your sect, and all that is required thereunto, according to your ceremonies and observations, for to celebrate this feast.

V. 25. *To the city*] it might be some neighboring place dedicated particularly to *Baals* worship. Others translate it, in all the cities where there was any temple dedicated to *Baal*.

V. 27. *The image*] some chiefe one, which also peradventure was more idolatrously worshipped than the rest.

V. 30. *Lord said*] by some Prophet.

V. 32. *To cut*] suffering the *Syrians* to come in amongst them to trouble them, and also to take their countrey, [*Hazael*] according to *Elisha* his prophecy, 2 *Kings* 8. 12.

V. 33. *By the river*] see *Deut.* 3. 12.

CHAP. XI. VERS. I.

THe mother] see 2 *Kings* 8. 26.

V. 2. *Iehosheba*] called also *Iehoshabeath*, which was wife to *Iehoiada* the high Priest, 2 *Chron.* 22. 11. [*in the*] the Italian, *in one of the*, even in one of them which were in the great porticoes which encompassed the Temple: where there were bed-chambers for the Priests which served in their weekly turnes, *Ezec.* 40. 45. 46.

V. 4. *Rulers over hundreds*] they were Levites, valiant men; heads of hundreds in their own tribe, according to the order *Exod.* 18. 25. which were to come to *Jerusalem* with their hundreds extraordinarily, and armed, to be of the Kings guard, v. 11. now by their meanes hee beforehand did win the Levites which were to come into service, 2 *Chron.* 23. 2.

V. 5. *That enter*] for even from *Davids* time, the Priests and Levites, divided into certaine rellefes,

1 *Chron.*

1 *Chron.* 24. entred upon the actuall service of the tabernacle for a week by turnes 1 *Chron.* 9. 25. [*shall even he*] besides their holy function, they shall also be in armes about the Temple where *Ioash* their lawfull King is hidden, to make a guard for his person.

V. 6. *Shall be*] those which goe off from their weekly service, shall bee divided into two squadrons, and the one halfe shall stand in armes at one of these gates, and the other, at the other: [*the gate of*] hereby must bee meant the south gate of the Temple, called the gate of *Sur*, that is of the places about it: for comming from the Kings house to it, they made a great compasse about to the left hand: [*behind the*] the Kings ordinary guard lay by the Kings pallace, in a house which had a gate, through which one came to the bridge which was over the great hallow or valley and went to the Temple: and at the end of this bridge there was another gate, which to them that came from the Kings pallace, was behind the guards lodging; and was also called the gate of the foundation 2 *Chron.* 23. 5. because it stood upon the broad wall, which was fortified with great counter-forts, and did beare up the whole fabrick of the Temple. [*of the house*] the Italian, *of the body of the Temple*, the Hebrew word signifieth a building thrust out, and it should seeme hereby is meant the Basilick or body of the Church, properly called the Temple, separated from the Porticoes, by voide spaces round about; see the same word in the same signification, *Ezech.* 41. 12. 13.

V. 7. *Of the House*] namely at the two foresaid gates, from whence might come the greatest danger from the Kings Pallace, where *Athaliah* lay with her Guard.

V. 8. *And yee*] the third part of you which come upon your weekly duty, after you have done watching, yee shall also accompany the King when hee commeth forth. [*hee that commeth*] any of *Athaliahs* people that shall strive to break the ranks of the guard, or to come into the Temple which is environed with ranges of pilasters.

V. 10. *King Davids*] it is likely that they were some enemies consecrated by *David*, and hanged up in the Temple for a remembrance, and in signe of thanksgiving like *Goliahs* sword, 1 *Sam.* 21. 9. and the *Syrians* shields, 2 *Sam.* 8. 7. 11.

V. 11. *The guard*] namely those Levites which stood here for the Kings guard. [*by the*] in the Priests Court, over against which was the Chamber where the King was hidden.

V. 14. *By a Pillar*] on a place which was like a scaffold, or tribunall of brasse, square, made by *Solomon* in the middest of the peoples Court, 2 *Chron.* 6. 13. upon which the Kings did present themselves before the Lord in certaine solemne actions, 2 *Kings* 23. 3. 2 *Chron.* 34. 31.

V. 15. *Of the host*] namely of those bands of armed Levites, [*the ranges*] as verse. 8. [*that followeth her*] to hold on her side, to helpe or assist her.

V. 16. *Came into*] some hold it to bee the City gate called the horse gate, *Neh.* 3. 28. *Ier.* 31. 40. But it is likelier that it was the great horse and cart way which led to the Kings Pallace, opposite or contrary to the little foot way: [*There*] in that great high way.

V. 17. *Made a*] hee made meanes to have the King and people to renew their covenant with the Lord, promising him obedience and faithfull service as 2 *Kings* 23. 3. and also for the people to sweare to bee faithfull to their King.

V. 18. *Appointed*] or did set the watches.

CHAP. XII. VERS. II.

ALL *his dayes wherein*] for after *Iehoiada's* dayes he went astray, 2 *Chron.* 24. 22.

V. 3. *Sacrificed*] to the true God, but not in the place chosen and consecrated by him.

V. 4. *The money of*] this was the first kinde of consecrated money, namely the halfe sickel which every Iew that was twenty yeares of age paid yearely, after he was set downe and mustered in the Register book of every commonalty, which money was destined for the work of the Sanctuary, *Exod.* 30. 12. and afterwards for the work of the Temple: [*that every man*] the second kinde of consecrated money, which was for the work of the Temple; namely, for such ments vowes as might bee reckoned for money, *Lev.* 27. 2. [*All the money*] the third kinde of consecrated money, which was of voluntary offerings; to which every Priest was in every place to exhort them that he knew, 2 *Chron.* 24. 5. in imitation of *Moses* his gathering of the like, *Exod.* 35. 5.

V. 5. *Shall be found*] which time, or age, or any other accident hath caused, and especially by reason of the spoile which *Athaliah* made, 2 *Chro.* 24. 7.

V. 6. *Had not*] in the Chronicles it is said, that they did not sollicite the work, and it is likely that the confusions which had been before did hinder them from converting the two first kinds of those moneys to that use; whereupon *Ioas* restrained himself only to the last, namely voluntary offerings, verse 7.

V. 7. *But deliver it*] the Italian, *leave it*] I will take a care to have it gathered by some other body: Others translate it, restore it.

V. 9. *Besides the*] within the Priests Court: [*that kept*] the Keepers of the holy stuffe and vessells: the charge of which things was also committed to the doore keeper of the Temple, 1 *Chron.* 9. 28, 29.

V. 11. *Of*

V. 11. *Of the House*] namely over this work.

V. 13. *How be it*] such was their carefull haste in repairing of the Temple, that untill that was done, no part of this money was to be bestowed upon any utensiles belonging thereunto, though there were great want of them, many of them having been taken away by *Athaliah*, 2 *Chron.* 24.7. but after the fabrick was finished, all these things were againe provided, 2 *Chron.* 24. 14. [*Snuffers*] see 1 *King.* 7.50.

V. 17. *Set his face*] after that *Ioash* began to goe astray.

V. 20. *Millo*] it seemeth to be that great terrace, whereof see 1 *King.* 9.15.24. [*Silla*] might be some great high way paved with great broad stones, according to the sound of the Hebrew word.

V. 21. *Iozachar*] called *Zabad* also, 2 *Chron.* 24.26. [*Shimeath*] a womans name, 2 *Chro.* 24.26. [*Shomer*] called also *Shimith* in the aforesaid place: [*with his*] though not in their Sepulchers, 2 *Chron.* 24. 25.

CHAP. XIII. VERS. I-II.

ALL *their dayes*] whiles *Ioash* reigned.

V. 5. *A Saviour*] namely *Iehoash* the son of *Iehoahaz*, vers. 25. and *Ieroboam* his sonne, 2 *King.* 14.25.

V. 6. *The Grove*] planted by *Ahab*, 1 *King.* 16.33.

V. 7. *Leave*] namely of his whole Army.

V. 14 *Wept*] seeing him mortally sick.

V. 17. *Eastward*] where *Syria* was: [*the Lords*] that is to say, a signe given by the Lord, of the victory which hee would grant thee over the *Syrians*: [*Aphek*] a city beyond *Iordan*, in the countrey of the *Amorites*, *Ios.* 13.4.

V. 19. *Was wrath*] at the future slacknesse of *Ioash*, in the performance of Gods vengances and freeing of his people, which the spirit of God had revealed to his Prophets by this signe; namely that hee should let *Ioash* smite upon the ground; and that hee should overcome the *Syrians* so often as hee should smite times. Now God foreseeing *Ioash* his negligence, caused the signe to be agreeable to it.

V. 20. *Comming in*] after the fruites of the earth were gathered in, they came to rob it.

V. 21. *Cast*] a figure of that life which all the faithfull doe obtain by drawing neere unto Christ, and to his death.

CHAP. XIV. VERS. VII.

SELAH] a strong hold upon the frontiers of *Edom.*

V. 8. *Let us look*] let us fight with one another. Now the cause of this challenge seemeth to be the same as is set down 2 *Chron.* 25. 13.

V. 9. *The thistle*] a parable, or comparison, as *Iudg.* 9. 8. by which *Ioash* scoffeth at the King of *Iudahs* temeritie, being a petty king in regard of him; so that hee scorned to have him to bee his kinsman, though hee was no enemy to him.

V. 10. *Meddle*] or why shouldest thou provoke any one to evill.

V. 13. *From the gate*] these two gates were on the North side of *Ierusalem*, drawing towards the West, *Neh.* 12. 39. *Ier.* 31. 38.

V. 21. *Azariah*] called also *Vzziah* 2 *King.* 15. 30.

V. 22. *Hee built*] he repaired or fortified it: [*Elath*] the same city that is mentioned *Deut.* 2.8. 1 *Kings* 9. 26. which was upon the Redsea, see 2 *Kin.* 16. 6. [*the King*] namely *Amasia* his father.

V. 25. *Hamath*] the northerne bound of the countrey, set down by God himselfe, *Num.* 34. 8. [*the Sea*] this is the lake of *Sodom*, or *Asphaltis*, *Deut.* 3. 17. which was the southerne bound of the ten tribes: [*Ionah*] the same, whose book is inserted amongst the small Prophets, *Ion.* 1. 1.

V. 27. *Said not*] as hee did afterwards in the dayes of this *Ieroboam*.

V. 28. *Which belonged*] being conquered by *David* and *Solomon*, who reigned in *Iudah*, 2 *Sam.* 8. 6. 2 *Chron.* 8. 3. and were paradventure by them added to their tribe, and *Bezon* afterward caused them to rebell, 1 *Kings* 11.24.

CHAP. XV. VERS. I.

Twenty seventh] seeing that *Amaziah* reigned nine and twenty yeares, 2 *Kings* 14. 2. and that *Ieroboam* the sonne of *Ioash*, began to reigne the fifteenth yeare of *Amaziah*, 2 *Kings* 14. 23. it followeth that this seven and twentieth yeare is about the eleventh yeare after the death of *Amaziah*, so wee must conclude that there was an interregnum or vacancie of the Royall Seat in *Iudah* for the space of eleven yeares or there abouts; occasioned peradventure by *Azariahs* tender age, or by the powerfullnesse of his fathers murtherers, who kept the government in their hands.

V. 5. *Over the house*] had the governing of all things, as generall Lieftenant and officer under the King.

V. 13. *Vzziah*] who is the same as *Azariah*.

V. 16. *Tiphsa*] it cannot be that which is mentioned 1 *Kings* 4. 24. because this was in the middle of the countrey, and that was upon the frontiers of *Syria*.

V. 30. *The twentieth*] seeing that v. 33. it is said that hee reigned only sixteen yeares, and that 2 *Kings* 16. 1. it is said that *Ahaz* the sonne of *Iotham* began to reigne in the seventeenth yeare of *Pekah*; wee must conclude that *Iotham* lived twenty yeares

yeares after hee came to bee King: but that foure yeares before hee died, hee resigned the Kingdome to his sonne *Ahaz*.

V. 35. *The higher gate*] it appeares by 2 *Chron.* 23. 20. that it was the same which was called the gate of *Sur*, 2 *Kings* 11. 6. and high, by reason of some singular eminency above the rest: as that through the which the King came into the Temple 2 *Kings* 16. 18. or else to bee understood as *Ezek.* 9. 2.

V. 37. *In those*] namely about the end of *Ioram* reigne, about the beginning of *Ahaz* reigne.

CHAP. XVI. VERS. VI.

Elath] which had been taken by *Azariah*, 2 *Kings* 14. 22. [*from Elath*] the Italian, *Eloth*, it was the territory or countrey of *Eloth*: [*the Syrians*] the Italian, *the Edomites*, in whose countrey the said city stood, *Deut.* 2. 8. others by reason of the similitude of the letters, reade the *Syrians*: who had made themselves absolute Lords thereof, though the inhabitants were *Edomites*.

V. 7. *I am*] I yeeld my selfe and my Kingdome, to be thy vassall and subject: I submit my selfe unto thee: for thee to bee Lord, and protector of mee.

V. 9. *And carried*] according to the prophecy of *Amos*, *Amos* 1. 5. [*Kir*] a name of a city or countrey of *Assyria*, or *Media*.

V. 11. *Against King Ahaz*] hee built it in haste, while the King was absent, expecting his returne to dedicate it.

V. 14. *The brazen Altar*] built by *Solomon*, 2 *Chron.* 4. 1.

V. 15. *The great Altar*] namely *Ahaz* his altar, which peradventure was bigger than the altar which *Solomon* built: [*shall be*] when I please, I shall make use of *Solomons* altar also: or that shall bee for mee to enquire of the Lord. This, hee saith, feigning as though hee would keep the true Altar peculiarly for his own use in urgent occasions, for the greater honour of it: employing the new one for common uses.

V. 18. *The covert*] which is not mentioned elsewhere, therefore it is uncertain what forme it was of, for what use it was, and where it stood. It is thought that it was some lodge to rest in, made with columnes, over which cloathes might bee stretched out, for the Priests refreshment upon holy dayes; which dayes they were very much to plead with great number of sacrifices and devotions. Now all this was done, by *Ahaz*, to take away all commodities which belonged to the service of God: [*kings entry*] the King came into the Temple two wayes, ordinarily through the South gate, called of *Sur*, or the higher gate, 2 *Kings* 15. 35. and on the Sabbath, and holy dayes at the Eastern gate, 1 *Chron.* 9. 18. *Ezech.* 46. 1. 2. Now it is uncertaine which of these two gates is meant in this place: [*without*] namely of the first compasse of the Temple, comming from without: [*for the King*] hee made all this spoyle, to obtaine this idolatrous Kings favour: to shew himselfe alien from Gods true service.

V. 20. *With his fathers*] yet not in their sepulchers, 2 *Chron.* 28. 27.

CHAP. XVII. VERS. I.

Nine yeares] since the beginning of *Hoshea* reigne happened in the last year of *Ioram* reigne, 2 *Kings* 15. 30. 32. and that the ninth of *Hoshea* falleth just with the sixth of *Hezekiah* 2 *Kin.* 18. 1. 10. these nine yeares must not bee understood of his whole reigne; seeing that there is all *Ahaz* his time between, which was sixteen yeares, 2 *Kin.* 16. 2. and also six yeares of King *Hezekiah* whether there were any vacancy in the King-come, as 2 *Kin.* 15. 1. or whether hee was not properly King, untill hee was established by the King of *Assyria* his protection; as beginning a new numeration of the yeares of his reigne, according to the custome, see upon, *Ezech.* 1. 1.

V. 4. *To So*] to have reliefe from him against the *Assirians*, those monarchies having been emulators one of another for a long time, see 2 *Kings* 18. 21. *Ier.* 37. 5.

V. 9. *Secretly*] this may be referred to private idolatries and impieties, *Ezech.* 18. 12. besides the publick and authorized ones. Or to the pretences of good intentions, wherewith they coloured their publick superstitions: [*from the towers*] set in severall places for the safeguard of the country, against the enemies incursions; or for the safeguard of the cattell, and of the fruites of the earth; the meaning is, that they did it in all places from the biggest to the least.

V. 15. *Vanitie*] a frequent name for idols, *Deut.* 32. 21. 1 *Cor.* 8. 4. [*Became vaine*] besotted in idolatry, and as it were transformed into the likenesse of the heathen, see *Psal.* 115. 8.

V. 18. *Out of his*] from the place where God was present upon earth in grace and vertue: which was his Church, over which Gods eye yet watcheth in a speciall manner.

V. 24. *The King*] first *Salmanezer*, and then *Esarhaddon*, *Ezr.* 4. 2.

V. 25. *Feared not*] they yeelded no religious worship to the true God, neither did they in any manner of way acknowledge him.

V. 26. *Of the Land*] the foolish conceit of idolaters, that each countrey and nation should have its own proper deity, what it had pleased them to choose.

V. 17. *Let them go*] let there another new plan-

cation be sent thither in the place and stead of them which were devoured by the Lions: which perhaps happened in the dayes of *Esar-haddon*, *Ezr.* 4.2.

V. 28. *One of the*] not one of them which were of the tribe of *Levi*, but one of them which the Kings of *Israel* had made of their own minde, 1 *Kings* 12. 31. [*how they should*] the outward ceremonies of the law, by which the people yeelded unto the Lord some kinde of worship, though false and corrupt; yet it did keepe alive some memory of him, and some reverence of his name.

V. 34. *Neither doe they*] their religion is but a mixture of the true and false.

CHAP. XVIII. VERS. II.

Twenty and five] seeing *Ahaz* began to reigne at the age of twenty yeats, and reigned sixteen yeats, 2 *Kings*, 16.2. he must beget *Ezechiah* at eleven yeares of age, which must not seeme strange, considering the singular blessing that nation had for generation. So *Reboam* was begotten by *Solomon* about the same age, 1 *Kings* 14. 21.

V. 4. *Did burne*] by an arbitrary superstition, as unto a signe of Gods grace, yet being not commanded by him to doe it, which command ought to be the rule and scope of all true divine service That having been kept but only for a memoriall: [*Nehushtan*] a peece of brasse, to shew that it was to be valued no more then so much of such stuffe, there remaining none of the ancient vertue in it, and to annihilate by this name of scorne the false honour which was yeelded to it.

V. 5. *Like him*] in perfectly purging the service of God from all Idolatry and superstition.

V. 7. *He rebelled*] in a just zeale for Gods government, he being the only soveraign Lord of his people, and in detestation of his Fathers wicked covenant.

V. 8. *From the tower*] the Italian, *towers*, taking and sacking all their towers, as well the strong as the weak ones, 2 *King.* 17.9.

V. 14. *To Lachish*] a city of *Juda* to besiedge which *Sennacherib* did stay: [*I have offended*] in having rebelled against thee.

V. 16. *Had overlaid*] restoring them into their former state, 2 *Chron.* 29. 3. in which *Solomon* had made them, namely, covered with golden plates, 1 *Kin.* 6. 32. which *Ahaz* had taken away, beside all other dammages which he had done to the Church.

V. 17. *Sent*] breaking the covenants, when he had received the money, for he would now have King *Hezekiah* to yeeld himselfe wholly to him, and to deliver *Ierusalem* into his hands: [*Rabsaris*] this name as well as *Rabshakeh*, are names of offices: The first signifieth chiefe of the Eunuchs, the other chiefe of the Cupbearers, see upon *Ier.* 39.3.

V. 20. *I have counsell*] that one needeth nothing, neither for counsell nor strength, which are the two necessary meanes to make warre with, but only to pray to God: Or, that these humane meanes are of themselves vaine and unprofitable.

V. 21. *Will goe into*] he is not onely unprofitable, but also very harmfull.

V. 22. *Whose high places*] whose service thou hast lessened and put down according to the sence of Idolaters, that doe think pietie consists in the endlesse multiplication of their superstitions.

V. 25. *The Lord said*] a foolish imagination of *Sennacherib* or *Rabshakeh* for to affright the people, which imagination they had conceived either by reason of their pretended offence towards God, vers. 22. or by reason of the prosperous successe they had in conquering the rest of the Countrey.

V. 27. *They may eat*] as much as to say, that hee would keep them shut up, and make them endure all the extreamest wants of a siedge.

V. 31. *Make an agreement*] Heb. *a blessing*, that is to say, a friendly agreement.

CHAP. XIX. VERS. II.

The Elders] the Italian, *the eldest*, namely the heads and governors.

V. 3. *Of trouble*] into which the people of God being fallen, the enemies doe take an occasion from thence to blaspheme and despight God: [*the children*] a proverbiall kinde of speech, to signifie an extreme danger; as when a woman strength faileth her even upon the point of being delivered.

V. 4. *Will heare*] a phrase taken from men, meaning he may have considered of it, and be wrath in his minde for it.

V. 7. *I will send*] I will send a panick terror in his minde, concerning the comming of the King of *Ethiopia*, and a true and reall terror by the mortality and death of his Camp, that he shall determine to be gone.

V. 9. *He heard say*] see an example like this, 1 *Sam.* 23. 27.

V. 16. *Sent him*] the Italian, *sent this*, namely the subject of this letter which I hold in my hand.

V. 21. *The Virgin*] the Prophets use to call their cities & states so, which are and ought to be to their Princes in stead of chaste daughters, to be inviolably kept under their lawfull Lords, who ought also to keep themselves pure, in the integrity of their faith and obedience towards them.

V. 23. *With the multitude*] a figurative description of *Sennacheribs* vaine-glory, who presumed that hee could easily subdue all *Iudea*, which was likened to *Libanus* for heigth and magnificence:

And

And to Mount Carmel for pleasantnesse, and fruitfulnesse, see *Isa.*14.8.

V. 24. *Strange waters*] newly found out, which heretofore were not know: or of strange countreys, [*dried up*] my armies are so great that they can drie up rivers, drinking but once every man, and yet I alwayes am abundantly provided of water from other places: it seemeth he mocketh *Hezekiah* for the care he took in stopping of the fountaines about *Ierusalem*, 2 *Chron.* 32.3. [*Of besieged places*] namely of strong holds.

V. 25. *Hast thou not*] hee turneth his speech to *Sennacherib* in the name of God, shewing him that all which he had done in *India*, was done by his decree for to chastise his people; so that he, who was but onely the instrument, had nothing to vaunt himself against of God, who could hinder him and overthrow all his undertakings, *Isa.*10.5.7.13.15. [*formed it*] appointed and decreed it to be so together with all the circumstances, *Isa* 22.11. *Ier.*33.2.

V. 27. *Thy abode*] figurative termes taken from huntsmen, the meaning is, I know all thy counsells designes, and undertakings, and I govern them all through my providence, see *Psal.*139.2.3.

V. 28. *In thy nose*] as they doe to bufaloes and other fierce beasts.

V. 29. *This year*] many think that was the sixth year, next before the year of rest, *Levit.* 25.5. which year it was not lawfull to sow nor reap, but to feed only upon what the earth did voluntarily bring forth: Now the miracle was, that in the sixth year which was to furnish victuall for the two yeares following, *Levit.* 25.21. they could not till the land, by reason of the Assyrians comming, whereby the sixth, seventh, and eighth year, there was nothing eaten but what grew of it selfe.

V. 30. *Take root*] prosper and multiply every way: A phrase taken from trees *Iob* 29.19.

V. 31. *Shall go forth*] after this siege the Country shall be re-inhabited and peopled by them that shall have escaped in *Ierusalem*: [*the zeale*] God shall work all this to maintaine his glory, and his Church against the *Assyrians* fiercenesse and blasphemies.

V. 32. *Cast a banke*] or Terrace, see 2 *Sam.* 20.15.

V. 37. *Of Armenia*] the Italian, *Ararat*, which is in the great *Armenia*, *Gen.*8.4.

CHAP. XX. VERS. I.

THou *shalt die*] the Italian, *thou art dead*; this was no absolute and irrevocable decree, but a threatning of a thing which would surely happen, if God did not through his omnipotencie help it, which was done to try and humble *Ezechiah*.

V. 2. *He turned*] to pray privately with a greater devotion and fervour without any disturbance.

V. 3. *Wept*] not so much for the losse of his life, as because hee should leave none to succeed him, for *Manasseh* was borne three yeares after *Ezekiah* recovered.

V. 4. *The middle Court*] of the royall Pallace, it seemeth he meanes that of 1 *Kings* 7.8.

V. 6. *For mine own sake*] moved thereunto by mine own good-will, to verifie my promises made to *David*, to maintaine my glory, and to reward *Davids* fidelity.

V. 7. *A lump*] figges indeed have a naturall propertie to ripen and mollifie, but God did adde thereunto by miracle, a supernaturall kinde of vertue to hasten and strengthen the operation as in many other miracles: [*the boile*] it is very likely that it was a plague sore.

V. 8. *what shall bee the signe*] the request of a signe being made in humility, through a meere desire of confirming his faith, which was opposed by many contrary likelihoods, is not condemned in Scripture, see *Iudge* 6. 17.37.39. *Isa.*7.11.

V. 9. *The shadow*] shall the shaddow of the point of the diall goe forward ten of those degrees, which noted the spaces, not of whole houres (for then the day must have been at least twenty houres long) but of halfe houres, or quarters, or peradventure lesse.

V. 10. *A light thing*] not but that the miracle would have been equall both wayes; but because it is naturall for the day to goe forwards, the miracle would not have appeared, but onely by this singularity of having it done in an instant: Whereas in the retrogradation, both the substance of the thing and the manner was miraculous.

V. 11. *The shadow*] together with the body of the Sunne which went backward also, *Isa* 38.8. see *Ios.*10.14.

V. 12. *For he had*] in outward shew to congratulate with him, because he had recovered his health; but indeed it was for to be truly informed of that terrible miracle, of the lengthening of the day, 2 *Chron.* 32.31.

V. 13. *Hearkened*] he was a little tickled with carnall delight by this magnificent visit, *Isa.*39 2. and pricked up with pride, 2 *Chron.* 32.25. 31. [*house of his Armour*] the Italian, *the house of his vessells*, or his houshold stuffe, or his armory.

V. 18. *Eunuches*] or Courtiers.

V. 19. *Good is*] just by reason of the manifold sins which we have committed, I doe with all humility and worship submit my selfe thereunto.

V. 20. *A poole*] this was a great poole of water brought by conduits under ground, which were digged out of the rock from the fountains of *Gihon*, when *Sennacherib* besieged the Citie, 2 *Chron.*32.30. And the said poole was in the Citie of *David*,

and seemeth to be the same as is mentioned, *Neh.* 2.14. & 3.15. *Isa.* 22.9.11.

CHAP. XXI. VERS. V.

IN the two] as well in the Priests, as in the peoples court.

V. *Familiar spirits*] the Italian, *a spirit of Phithon*, he ordained that there should alwayes be some body possessed with such a kinde of spirit, as should give answers in stead of an Oracle.

V. 13. *I stretch*] I will lay every thing levell there, as I have done in *Samaria*, and by the house of *Ahab*, see *Isa.* 34.11. *Lam.* 2.8.

V. 16. *His sinne*] of Idolatry, which particularly is called the sinne which displeaseth the Lord

CHAP. XXII. VERS. VIII.

THe book] this was the originall which was kept within the Temple, *Deut.* 31.24. which amongst the confusions of *Manasseh* and *Ammon*, might bee hidden or mis-laid.

V. *The words*] the curses and threatnings pronounced against those sins which had reigned and did yet reigne amongst the people: [*the rent*] through the excessive griefe of his minde, being exceedingly troubled in spirit.

V. 13. *Enquire*] if there be any meanes, or if it bee not too late to appease his wrath, what good or mercy we may hope for, and what evill or rigour wee ought to feare.

V. 14. *Of the wardrobe*] the Italian, *of the garments*, of the priestly garments: [*in the colledge*] the Italian, *in the second precinct*, these were the suburbs of *Ierusalem* called *Beccera*, which was encompassed with wals and gates severall from the City it selfe, and therefore the gate of this enclosure was called second, *Zeph.* 1.10. and the middle gate, *Ier* 39.3.

V. 18. *Hast heard*] which were read in the book of the Law, v. 10.

V. 20. *In Peace*] before the last desolation of the country; and thou shalt die in my favour, to come into everlasting rest. So that *Iosiahs* death, though violent, 2 *Kings* 23.29. was not accursed of God.

CHAP. XXIII. VERS. II.

THe Prophets] see upon *Ier.* 26.7. *The read*] caused it to be read by some Priest.

V. 3. *By a Pillar*] the Italian, *upon a Pillar*, whereof see 2 *Kin.* 11.14. [*stood to the*] consented to it, & did openly protest that they would stand to it without varying.

V. 4. *Of the second order*] these were two Priests which were in the next degree to the high Priest, who were also his deputies, see 2 *Sam.* 8.17 2 *Kin.* 25.18. [*Bethel*] where *Ieroboam* had set up one of the Calves, 1 *Kin.* 12.29. Now *Iosias* caused this dust to be carried thither, as an abominable uncleanesse, to profane the place, & take away all opinion of holinesse from it.

V. 5. *The Idolatrous Priests*] the Italian, *Camariei*, they were certain ministers of Idolatry different from the Priests, which belonged to the Idols, *Zeph.* 1.4. The Iewes believe that it was a kinde of Monks, so called, either by reason that they lived cloistered up, or because they used to wear smokie clothing & of a darke colour: [*Planets*] or the 12. signs of *Zodiak*.

V. 6. *And cast*] the sign of detestation of Idols and Idolaters, for these graves were the graves of them which had worshipped Idols, 2 *Chron.* 34.4. [*of the children*] of the basest and lowest degree amongst the people, who being most sensuall, are likely most enclined to Idolatrie and superstition.

V. 7. *The houses*] they were little booths which served for brothell houses, where they committed the abominable sin of lust against nature, Idolatry being alwaies followed with these abominations, fruits of the unclean spirit of lying, *Rom.* 1.23.24.27. see 1 *Kin.* 14.24. & 15.12. & 22.46. [*hangings*] the Italian hath it, *houses*, they might be some tents which were set up in that grove, wherein those wickednesses were committed.

V. 8. *All the Priests*] which worshipped the true God, yet they do it in the high places, and not in *Ierusalem*, which was the only place approved by God: [*defiled*] hee did by authority proclaim them to be unclean, took away all signs of holinesse from them, and brought them to sordid uses, and defiled them with unclean things according to Law, as with dead bodies, bones, and the like, v. 4.14 16.20. [*from Geba*] which were the two bounds of the Land of *Iudah* in length: [*of the gate*] set up near to the gates of the City, according to the ancient custome of Idolaters, for to have some Tutelar and Guarding God-head: [*of Iosbua*] neither the man nor the gate are mentioned any where else, it might be some Captain of that city, or of some part of it, who dwelling neare one of these gates, had built some Chappel, or place of devotion there.

V. 9. *The Priests*] though they were of the Priestly race, yet were they deposed from their Office, but were notwithstanding suffered to feed upon the holy meats, as of meat offerings wherein all manner of leaven was forbidden, *Lev.* 2.4.5.11.

V. 10. *Topheth*] it was a place on the East side of *Jerusalem*, in the pleasant Valley of the children of *Hinnom* so called from *Tof*, that is to say, a Drum, either by reason of the musick, dances, and other pastimes, which were used there; or by reason of the noise of drummes which was used there in the abominable Sacrifices of their children; to deafen the eares, and dull the senses of the Spectators, see *Ier.* 7.31. & 19.6.11.

V. 11. *The horses*] they were certain statues of horses & chariots dedicated to the Sun, as he was accustomed to be figured by the heathen, mounted upon a charet drawn with foure horses: [*at the entring in*] is thought to be either one or more gates of the first precinct of the Temple on the west side, through which they went into the court of the Gentiks [*in the suburbs*] the Italian hath it, *Parvarim*, it seemeth so

be the same place as is called *Parbar*, 1 *Chron.* 26. 18. & it is uncertain what place it was, & why it was so called; the Hebrewes hold they were certain suburbs belonging to the temple towards the west, see *Eze.* 45. 2

V. 12. *That were on*] see of this custome, of those that worshipped the Stars, *Zeph.* 1. 5.

V. 13. *Of corruption*] it is thought it was the mount of Olives, or some other near unto it on the east side of *Ierusalem*, & that it is so called by allusion or equivocation of two Hebrew words, whereof one signifieth *annointing*, by reason of the Olives, & the other, *spoile* or *corruption*, by reason of these abominations.

V. 15. *The high place*] that is to say, the Temple which was built there.

V. 16. *Turned himselfe*] namely, when hee was in *Bethel*, which place though it was no part of the Kingdom of *Iudah*, he did these things, either as by right as being lawfull Lord, as he was *Davids* righfull successor; or, in meer zeale in an abandoned country, which in a manner had no Lord at all, 2 *Chro.* 34. 6

V. 18. *No man move*] the Italian, *preserve*, and doe not burn them as you have done the rest.

V. 21 *In this book*] which was found in the Temple, 2 *Kings*, 22. 8.

V. 22. *Surely there was not*] this Passeover is here made mention of, because it was celebrated with more concourse of people, and greater purity then ever it was since the time of the Iudges, 2 *Chro.* 35. 18

V. 24. *And the Idols*] the Hebrew word signifieth porperly, *little domesticall* or *houshold Idols*, *Gen.* 31. 19.

V. 26. *Turned not*] because that the people followed not the example of their King in converting themselves sincerely to the Lord, as it appeared presently after the death of *Iosias*, see *Ier.* 3. 10.

V. 29. *Of Assyria*] by this name, seemeth to be understood *Nabopolassar* King of *Babylon*, who had taken *Assyria* from the *Medes*, who had subdued the *Assyrians*; so oftentimes by the name of *Assyrians*, by reason of the nobleness of the Title, are understood the *Caldeans*, and afterwards the *Persians*, who had conquered *Assyria*: [*against him*] the cause might be to hinder him from going to provoke the King of *Babylon*, for fear lest his countrey which lay between the countrey of these Monarchs, should be left to the Conquerors mercy, and should be the place, or field for their war: [*slew him*] that is to say, wounded him mortally, for it seemeth he died in *Ierusalem*, 2 *Chron.* 35 24. [*when he had*] at the first encounter.

V. 30. *And the people*] some believe that this *Iehoahaz* was installed by popular faction, and not according to birth-right, seeing that he was but three and twenty years of age when he began to reign, and reigned but three months; whereas his brother *Iehoiakim* who succeeded him, was five and twenty years of age when he began to reign, v. 36. unleese there were some vacancy or interregnum: [*Iehoahaz*] called also *Shallum*, *Ier.* 22. 11.

V. 34. *Turned*] for to shew his soveraignty, [*there*] according to *Ieremiah* his prophecy, *Ier.* 22. 11.

CHAP. XXIIII. VERS. I.

Nebuchadnezzar] the sonne of *Nabopolassar*, who raised up the old Empire of *Babylon*, annexing *Assyria* unto it, which he had conquered, *Gen.* 10. 10. 2 *Kings*, 23. 29. & being yet living he sent this Son of his to make war in *Iury*, who is here called King because he was heir & Lievtenant general to his father.

V. 2. *Bands*] the meaning is, Before the *Caldeans* came with a compleat Army into *Iudea*, they made inroads and spoyled the countrey with these bands, whereby God gave the people yet some time to convert themselves, and his elect to prepare themselves against the last and irrepairable inundation.

V. 6. *Ioboiakim*] called likewise *Iechoniah*, 1 *Chr.* 3. 16 and *Coniah*, *Ier.* 22. 24.

V. 7. *The King*] this is added to shew that from the time the *Ægyptians* aid, who were enemies and emulators of the *Babylonians* was quite cut off from the Iewes; for the *Ægyptians* stirring in *Zedekiahs* time, lasted but a little, and was to smal or no purpose, *Ier.* 37. 5. [*the river of Ægypt*] of which see *Num.* 34. 5.

V. 12. *Went out*] an Hebrew phrase signifying as much as that he yeelded to his mercy: [*of his*] namely of *Nebuchadnezzars*.

V. 14. *All Ierusalem*] that is to say, the greater and better part of the people: [*Craftsmen*] the Italian, *carpenters*, to take all meanes of fortifying the city, and arming the men, see upon *Iudg.* 5. 8. 1 *Sam.* 13. 19

V. 20. *For*] God having resolved to punish so many sins, did not grant *Zedekiah* the spirit of repentance.

CHAP. XXV. VERS. III.

Fourth moneth] this number is supplied by *Ier.* 52. 6. [*for the people*] for the meanest sort; well there might be a little left for the better sort.

V. 4. *The City*] see *Ier.* 39. 2. 3. [*of the Gate*] see *Ier.* 39. 4. [*and the King*] according to the prophecy, *Ezech.* 12. 13.

V. 8. *Captaine*] see *Gen.* 37. 36.

V. 18. *Chiefe Priest*] that is to say, high Priest: [*second*] his great Deputy, & next to the high Priest in the Priestly line; such as there were alwayes one or two: *Eleazar* under *Aaron*, *Phineas* under *Eleazar*, &c. see *Num* 3. 32. 2 *Sam.* 8. 17. 2 *Kin.* 23. 4. [*of the door*] or of the holy vessels, *Ier.* 35. 4. see upon 2 *Kings* 12. 9.

V. 19. *And five*] *Ier.* 52. 25. there are seven; whether it be by reason that they were taken at several times, or that the five were the chiefe: [*that were*] the Italian, *of his familiars*, of his intimate friends; the Hebrew, *of them who beheld the Kings face*.

V. 23. *All the*] these are the heads of the men of warre which forsook *Zedekiah*, ver. 5.

V. 27. *seven and twentieth*] see upon *Ier.* 52. 31. [*Evilmerodach*] Sonne of *Nebuchadnezzar*.

V. 29. *Before him*] in his royal palace, or at his table.

THE FIRST BOOK OF THE *CHRONICLES.*

The ARGUMENT.

IT is plain that these two Books of the Chronicles *were written after the return from the captivity of* Babylon: *and that they were gathered by some prophet; or by* Esdras *himself, out of the ancient publick records: wherein were contained the peoples genealogies, and the Kings acts, especially of the Kings of* Iudah: *being these records were kept in* Babylon, *by the Priests care, though not without appearance of some imputation to the History, which happened through the injury of the times. In this Book then are summarily numbred the generations of the holy stock, in which the Church was preserved from the creation of the world, from father to sonne until the returne from the Captivity. There is briefely set down the narration of* Davids *acts, as a summary, and in some places an addition to the History of the Books of* Samuel. *But principally is set down the excellent order which hee established in his kingdome, as well in publick and warrelike affaires, as in the Ecclesiasticall governments, and the service of God in all his functions. Being desirous in this manner to prepare for his sonne* Solomon (*who was by God nominated, and by the people acknowledged and consecrated his successor*) *all things which were necessary for this great work of the Temple: to which God had destinated him: wherefore hee gave him the modell also, which hee had received from God: and consigned stuffes of all kindes, of an inestimable value, and mighty quantity, into his hands, which hee long before had gotten together, and consecrated: to which also towards the end of his life hee added much through his own liberality, and the peoples contributions.*

CHAP. II. VERS. VI.

Zimri] who seemeth to be the same as *Zabdi*, *Ios.* 7. 1. [*Dara*] called also *Darda*, 1 *Kings* 4. 31.

V. 7. *Achar*] *Ios.* 7. 1. hee is called *Achan*; but it seemeth that his name was changed by reason of the trouble which hee caused in *Israel* through his sinne; for *Achar* signifieth a troubler, see *Ios.* 7. 25.

V. 9. *Ram*] called also *Aram*, *Mat.* 1. 3. [*Chalubai*] called *Caleb*, v. 18.

V. 13. *Eliab*] it seemes to be the same as *Elihu* 1 *Chron.* 27. 18. *Shimmah*] called also *Shammah* 1 *Sam.* 16. 9.

V. 18. *Ieriotb*] which might be some concubine: [*ber sonnes*] namely *Azubahs*, as it is very likely.

V. 23. *To the sonnes*] they were held to bee of *Manasseh*s country: from whom *Machir* was descended; though in effect *Iair* was of the tribe of *Iudah* by the fathers side, but by the mothers side hee was of the tribe of *Manasseh*: to the which hee also joyned himselfe.

V. 24. *Caleb*] it is thought to be the name of a place, not in the land of *Canaan*, but in the wilderness, and it is not mentioned any where else, it might also bee construed, neere *Caleb* maried with *Ephrata*: [*Abiah*] it is uncertain whether this be the same *Hezron*, as is mentioned, v. 21. the meaning is, that this woman brought him fourth a sonne after the decease of the father: [*the father*] according to some, hee was the head and progenitor of those who afterwards inhabited in *Tekoah*, a city of *Iudah*.

V. 25. *And Abijah*] or of *Abijah*, as though that were his mothers name.

V. 42. *Caleb*] of whom see v. 18. [*Mesha*] leaving out the rest, who had already been named, v. 18. [*Ziph*] namely of the *Ziphites*.

V. 45. *Beth-zur*] or the *Beth-zurites*, namely of those who afterwards lived in *Beth-zur* a city of *Iudah*.

V. 47. *Iahdai*] who might bee the sonne of *Meza*.

V. 49. *The father of*] the first original of the *Madmannites*, which dwelt in the city of *Madmannah* a city of *Iudah*, *Ios.* 15. 31. and so it is in the following name.

V. 50. *Caleb*] grandchild to him that was named before v. 18. 19. [*Ephratah*] wife of the first *Caleb* [*of Kiriath-jearim*] namely of those who dwelt

dwelt within that city of *Iudah*, and so in the names following.

V. 52. *Haroe*] the Italian, *Roe*, called also *Reaiah* 1 *Chron.* 4. 2. [*Manahebites*] the Italian, *Menubet*, it may bee the name of the same place which is called *Manahath*, 1 *Chron.* 8. 6.

V. 53. *Zareathites*] the Italian, *Sorealites*, the Inhabitants of *Zoreah* and *Eſthaol*, a City of *Iudah*, *Ioſh.* 15. 33.

V. 54. *Of the*] the Italian addeth, *Of the one halfe*, the other halfe hath been mentioned, v. 20. 52.

V. 55. *The families*] because that this part of the posterity of *Iethro* took their habitation in the Tribe of *Iudah*, *Iudg.* 1. 11. and the rest went elsewhere, *Iudg.* 4. 11. [*Scribes*] men that understood and were exercised in the Law of God, as *Ezr.* 7. 6. *Ier.* 8. 8. [*Iabez*] a place not mentioned elsewhere, which seemeth to have taken its name from one *Iabez* of *Iudah*, 1 *Chron.* 4. 9. [*the Kenites*] one of the branches of *Iethroes* posterity, who was *Moſes* his Father in Law, *Iudg.* 1. 16. whose head was *Hamath* Father of all these Families; and especially of that which afterwards was the most renowned amongst them, called the Family of *Recab*, by the name of a noted person, which descended from this *Hamath*, see *Ier.* 35. 2.

CHAP. III. VERS. I.

Daniel] who seemeth to be the same as *Chileab*, 2 *Sam.* 3. 3.

V. 5. *Bathſhua*] called also *Bathſhebah*, the daughter of *Eliam*, 2 *Sam.* 11. 3.

V. 6. *Eliſhama*] called also *Eliſhua*, 2 *Sam.* 5. 15.

V. 8. *Eliada*] who is the same as *Beliada*, 1 *Chron.* 14. 7.

V. 15. *Iohanan*] who according to some is the same as *Iehoahaz*, 2 *Kin.* 23. 30. & *Shallum*, *Ier.* 22. 11.

V. 16. *His sonne*] that is to say, his successor, as if he had beene his sonne according to the Law, *Num.* 27. 10. for otherwise *Zedekiah* was Uncle to *Jeconiah*, vers. 15.

V. 19. *The Sonnes*] successor, though not with the Title of King; but onely as head or chiefe of the Nation, for in *Iechonia* failed *Solomons* line, *Ier.* 22. 30. and *Nathans* line succeeded, of which was *Salathiel*, *Luke* 3. 27. 31.

V. 21. *The Sonnes*] it seemes that these were the Families of the royall bloud after the captivity.

CHAP. IV. VERS. I.

The sonnes] the lineall descents from father to sonne, although there were some interruptions, 1 *Chron.* 2. 5. 9. 19. 50. [*Carmi*] it is not likely that it is the same of 1 *Chron.* 2. 7. whereupon many believe him to bee the same as *Chalubai* or *Ca'eb*; 1 *Chron.* 2. 9. 18.

V. 2. *Reaiah*] called *Haroe*, or according to the Italian, *Roe*, 1 *Chron.* 2. 52. [*these are*] from these descended the Inhabitants of *Zoreah* a city of *Iudah*. *Ioſh.* 15. 33.

V. 3. *Of the Father*] of him from whence issued those who inhabited and peopled the city of *Etam*, 2 *Chron.* 11. 6. which were the families of the above named.

V. 4. *Gedor*] namely, of them who inhabited a city of this name, as seemeth may bee gathered by vers. 18.

V. 9. *Iabez*] this man is not mentioned elsewhere, and questionlesse he was one of the heads of these families, who peradventure gave the name to the countrey of *Iabez*, 1 *Chron.* 2. 55. [*called his*] because that *Iabez* by the transposition of letters signifieth one who bringeth sorrow.

V. 10. *Oh that*] a representation of lively and fervent prayers in some extreame necessity; or upon the point of some warlike exploit, the enemies being at hand.

V. 12. *Ir Nahaſh*] the Italian, *the city of Nahaſh*, of the people which peopled it in the division of the land of *Canaan*: Of this city, there is not any mention elsewhere: [*Recab*] the name of a city or countrey whereof there is no mentioned elsewere.

V. 13. *Kenaz*] this and the rest *Caleb*, *Iehaleel*, *Eſdra*, *Simeon*, *Iſi*, were heads of the families and the issue of *Pharez*, although it be not specified whose sonnes they were.

V. 14. *Charaſim*] the Italian, *craftsmen*, the Hebrew word may bee extended to all those that work upon any grosse work, as Carpenters, Founders, Armorers, &c.

V. 15. *Iephunneh*] who was also the sonne of *Kenez*, and therefore *Caleb* is firnamed the *Kenizite*, *Num.* 32. 12.

V. 17. *The Father*] that is to say, the head of these Families which dwelt in this city of *Iudah*. *Ioſ.* 15. 50.

V. 18. *Iehudijah*] the Italian, *the Iewesse*, for the other was a stranger the daughter of *Pharaoh* which is an *Egiptian* name, and it is uncertaine whether it was the King himselfe. Others make a proper name of it, *Iehudijah*, and *Hodiah* vers. 19. [*Gedor*] they are names of cities of *Iudah*, inhabited by the posterity of these men, see *Ioſh.* 15. 58.

V. 19. *The Garmite*] the Italian, *the Garmites*, namely of these two families seated in these two cities of *Iudah*.

V. 23. *That dwelt*] that is to say, gardeners, and men who looked to plants, &c. [*there*] in such places looking to such like businesses for the Kings of *Iudah*. Others translate it, And they remained there, namely in *Babylon*, in the King of that place his service.

V. 24. *Nemuel*]

CHAP. IV. VERS. XXIV.

NEmuel] in these names, and in those which follow there is great diversity, *Gen.* 38. 5. for what reason, it is unknown.

V. 31. *Vnto the*] so long as the Kingdome of *Iudah* remained in *Davids* posterity: untill the captivity of *Babylon*.

V. 40. *For they*] that land was excellent, for exceeding good pastures: for the *Arabians* being the posterity of *Ham*, who use the trade of grasing, had chosen it for that purpose.

V. 41. *And the habitations*] or the *Maonites*; as though it were the proper name of those sevrite *Arabians*, who lived under tents.

V. 43. *The rest*] the remainder of them whom *Saul* had destroyed, 1 *Sam.* 15. 7. and *David* 2 *Sam.* 8. 12.

CHAP. V. VERS. I.

WAs given] for *Ioseph* in the person of his two sonnes, which *Iacob* had adopted, had a double portion in the land of *Canaan*, *Gen.* 48. 5. according to the right of the first borne, *Deut.* 21. 17. [*is not*] hee was to be the first, and have preheminence in the family, as the first borne had, besides his double share. So one of the prerogatives of the first borne, was conferred upon *Ioseph*, and the other upon *Iudah*, *Gen.* 49. 8. And this seemeth to be touched in this place, to shew the reason why *Iudah* is set foremost in these genealogies, and not *Ioseph*.

V. 2. *Chiefe rulers*] before *David* the tribe of *Iudah*, had but only the preheminence of place, and honours in *David* is got the degree of the Kingdome, untill the captivity of *Babylon*: and after that it had the governors: and when they failed, it kept that of the great Senate, or Councell of the nation, see *Psal.* 60. 7.

V. 4. *Ioel*] who was descended from some of the sonnes of *Ruben*.

V. 6. *Tilgath*] elsewhere called *Tiglath-pileser*, 1 *Pe'eser*.

V. 7. *Brethren*] of the descent of the three last sonnes of *Ruben*, v. 3. [*was reckoned*] it seemes hee meanes that of v. 17.

V. 8. *Who dwelt*] this may be referred either to the tribe of *Ruben* in generall, *Ios.* 13. 15. or to *Bela*, that is to say, to his posterity.

V. 10. *Hagarites*] that is to say, the *Ismaelites*: descended from *Abraham* by *Hagar*, *Psal.* 83. 6.

V. 13. *Their brethren*] the meaning is, that every one of these was the head of a family, of all which families jointly *Abi* was the head v. 15.

V. 16. *Sharon*] this was a city beyond *Iordan*, besides that of *Isa* 35. 2. which was in the tribe of *Ephraim* on this side.

V. 20. *Were helped*] by God, by meanes of some manifest miracle, v. 22.

V. 22. *Many*] therefore all the countrey was left to be spoyled: [*the warre*] God did fight therein as it were personally.

CHAP. VI. VERS. X.

EXecuted] who carried himselfe like a free and courageous Priest, in the resistance which hee made against King *Vzziah*, 2 *Chron.* 26. 17. Others referre this, not to *Azariah* but to *Iohanan* his father, whom they beleeve to be the same *Iehoiada* who restablished Gods true service, and the whole Kingdome, delivering it from the tyranny of *Athaliah*, 2 *Kings* 11. 14.

V. 14. *Seraiah*] who was also *Ezra's* Father, *Ezr.* 7. 1.

V. 19. *Their fathers*] forefathers, and ancestors, who gave their names to their families.

V. 20. *Of Gershom*] the Italian addeth, *the sonne of*, those that descended in direct line: [*his sonne*] that is to say, grand-childe, v. 42. 43. Now many of these names are otherwise in many places of Scripture; according to the custome of the *Iewes*, who had oftentimes two names.

V. 22. *Amminadab*] called also *Izehar*, v. 2. and elsewhere.

V. 27. *Elkanah*] the father of the Prophet *Samuel*, 1 *Sam.* 1. 1.

V. 28. *Vashni*] called *Ioel* also, v. 33. and 1 *Sam.* 8. 2.

V. 33. *And these*] *Heman* and *Asaph*, v. 39. and *Ethan*, v. 44. who were the three heads of the four and twenty orders of sacred singers, 1 *Chron.* 25. 9.

V. 39. *Brother*] of the same tribe of *Levi*; for otherwise they were of two different stocks: the one of *Kehath*, and the other of *Gershom*, v. 43. [*stood*] in the Tabernacle, and afterward in the Temple executing of his office.

V. 44. *Ethan*] called also *Iedithun*, 1 *Chron.* 9. 16. and 25. 1. 3. 6.

V. 49. *And his sonnes*] by lineall descent from father to sonne: [*the place*] that is to say, it was done but once a yeare by the high Priest going into the sanctuary, *Exod.* 30. 10. *Levit.* 16. 17. as it was done by the other Priests daily carrying the blood of propitiatory sacrifices into the Temple, *Levit.* 4. 5. 6. 17.

V. 54. *Castles*] publick houses for priestly residence.

V. 58. *Hilen*] called also *Holon*, *Iosh.* 21. 15. as many other of these names of cities, are here diversly set down, by reason that according to the time, the names of places doe often alter.

V. 60.

V. 60. *Thirteen*] joyning to the eleven, the other two named, *Ioſh.* 21. 16. 17.

V. 61. *The ſonnes*] ſee, v. 66. [*ten cities*] whereof there are but eight named, v. 63. but the number is filled, *Ioſh.* 21. 21. 23 25.

V. 66. *The reſidue*] beſides *Aaron* his prieſtly family, v. 57.

V. 78. *By Iericho*] ſee upon, *Num.* 22. 1.

CHAP. VII. VERS. II.

Whoſe number] ſee of this deſcription, 1 *Chron.* 7. 1.

V. 12. *Shuppim*] *Gen.* 46. 21. they are called *Muppim* and *Huppim*, and *Num.* 26. 39. *Shupham* and *Hupham*: who were the ſonnes of *Ir*, the ſonne of *Bela*, v. 7. [*Huſhim*] this *Huſhim* is not ſpoken of elſewhere, in the tribe of *Benjamin*. There is indeed a *Huſhim* ſpoken of in the tribe of *Dan*, *Gen.* 46. 23. and it is very likely to be the ſame; otherwiſe *Dan* would be quite left out in this numbring: and it may very well be, that the word *Aher*, which followeth, ought to be interpreted another; a terme uſed in the Hebrew, in deteſtation of a thing or perſon, which they will not call by its name, by reaſon of the horrible idolatry which was brought up, and uſed in *Dan*. Whereupon alſo *Rev.* 7. 5. *Dan* is left out for ſome ſuch reaſon. And *Zabulon* is alſo left out in this place for ſome unknown reaſon.

V. 13. *Bilha*] *Iacobs* concubine, *Gen.* 30. 5.

V. 14. *The ſonnes*] the Italian, *the ſonne*, that is to ſay, deſcended from him, for *Aſbriel* was the ſon of *Machir*, ſonne of *Manaſſeth*, *Num.* 26. 29. 31. [*whom ſhee*] the Italian addeth, *the wife of Gilead*, it hath been neceſſary to ſupply theſe words, by reaſon that in theſe books are ſome mutilations, which have happened by ſome unknown meanes.

V. 15. *The ſecond*] the Italian, *the other*, the head of the ſtock of the poſterity of *Manaſſeth*, for *Zelophehad* was the ſonne of *Hepher*, the ſonne of *Gilead*, *Manaſſeth* his grand-child, *Num.* 26 33.

21. *The men of Gath*] it is likely that this happened whileſt the children of *Iſrael* were in *Egypt*, in ſome inroad which theſe *Ephraimites* made upon the *Philiſtines*, or the *Philiſtines* upon them.

V. 22. *Ephraim*] becauſe between *Ephraim Ioſephs* ſonne, and theſe who were ſlain, there are ſeven generations; and it is not likely that *Ephraim* was yet living: therefore by *Ephraim* muſt bee underſtood *Zabad* himſelfe, either becauſe hee had two names, or becauſe hee was ſo called by reaſon that hee was head of the tribe.

V. 23. *Beriah*] that is to ſay, in affliction.

V. 27. *Non*] elſewhere called *Nun*, the father of *Joſhua*, *Moſes* his ſucceſſor.

V. 28. *Gaza*] the Italian, *Aza*, a city in the tribe of *Ephraim* not mentioned elſewhere; for it cannot be *Gaza* of the *Philiſtines* which was farre from *Ephraim*.

V. 34. *Shamer*] Italian, *Semer*, which is the ſame as *Shamer* v. 32.

V. 38. *Iether*] which is the ſame as *Ithran* in the preceedent verſe.

CHAP. VIII. VERS. VI.

They removed] the Scripture ſpecifieth not when, nor how, nor wherefore this happened.

V. 7. *He removed*] ſeeking a more commodious habitation.

V. 8. *After he*] the aforeſaid *Gera* [*had ſent them away*] namely by the aforeſaid removing. It ſhould ſeem the meaning is, that of that great Family of *Ehud*, which at firſt dwelt in *Geba*, one part went into *Manahat*; and the other which was deſcended from *Shaharim*, went into the land of *Moab*.

V. 13. *Aialon*, namely of the countrey which was about this city, for the city belonged to the tribe of *Dan*, *Ioſh.* 19. 42. ſome believe that this happened after the captivity.

V. 21. *Shimhi*] it is likely to bee the ſame as *Shema*, v. 13.

V. 29. *The father*] that is to ſay, the head of the *Gibeonites*, called *Iehiel*, 1 *Chron.* 9. 35.

V. 32. *Theſe alſo*], namely part of theſe heads with their Families: [*over againſt*] for *Ieruſalem* was ſcituate in the land of *Benjamin*, and therefore was joyning to the reſt of the countrey where the other Families of the *Benjamiſites* did dwell.

V. 33. *Ner*] called alſo *Abiel*, 1 *Sam.* 9. 1. [*Abinadab*] it may bee the ſame as *Iſhui*, 1 *Sam.* 14. 49. [*Eſhbaal*] called alſo *Iſhboſheth*, ſee upon, 2 *Sam.* 2. 8.

V. 34. *Meribbaal*] called alſo *Mephiboſheth*, 2 Sam. 4. 4.

CHAP. IX. VER. II.

[*Iſraelites*] ſome of the ten tribes, which had joyned themſelves to the tribe of *Iudah*, before the captivity, 2 *Chron.* 31. 1. and, 34. 6. under which are comprehended they of *Iudah* alſo: [*Nethinims*] the word ſignifieth men dedicated, and ſubject to ſome ſervice: the common opinion is, that they were of the *Gibeonites* poſterity, which were ſubject to mean and laborious ſervices, *Ioſh.* 9. 23.

V. 4. *Amihud*] if this bee the ſame with the numbering in *Neh.* 11. 4. there is great diverſity in the names.

V. 5. *Shilonites*] they are thought to bee the poſterity of *Sela*, the ſonne of *Iudah*.

V. 11. *The ruler*] the ſecond Prieſt, and deputy to the high Prieſt, *Num.* 3. 32. Now this is meant

by *Azariah*, who is also called *Seraiah*, *Neh.* 11. 11.

V. 18. *Hitherto*] to this houre and at this time, when this book was gathered out of the ancient Chronicles: [*Kings Gate*] one of the Temple gates, for each gate was assigned to one of the chiefe families, 1 *Chron.* 26. 13. see of this gate upon 2 *Kings* 16. 18 *Ezech.* 46. 1. 2. [*Porters*] the chief of the Porters of which, see vers. 22.

V. 19. *Keepers of the gate*] in the old time, anciently, before the Temple was built: [*the hoste*] when the people marched in the Desart, in manner of an Hoste or Camp, encompassing the holy Tabernacle like a Kings or Generals Tent: [*of the entry*] of the said Tabernacle which had no gates.

V. 20. *Was with him*] he had been singularly guided by Gods Spirit in his generous actions and accompanied by his blessing all his life time, *Num.* 25. 11. 12.

V. 21. *Zechariah*] in the time of *David*, 1 *Chro.* 26. 12. [*of the Tabernacle*] which *David* had made for the Arke, 2 *Sam.* 6. 17.

V. 22. *All these*] of which, see ver. 17. [*Samuel*] therein no mention of this any where else: it may be this order was made after the Ark was sent home from the *Philistines*, 1 *Sam.* 7. 1.

V. 23. *Satley*] this is also referred to *David's* time: [*of the house*] some hold, that by the house of the Lord, here is meant the Tent which *David* erected for the Tabernacle in *Jerusalem*, 2 *Sam.* 6. 17. and by the house of the Tabernacle, *Moses* his Tabernacle which was in *Gibeon* with the Altar, 2 *Chron.* 1. 3. 5.

V. 25. *With them*] namely, with those foure chiefe ones, v. 17. who always were neer the Temple in *Jerusalem*, N. w their brethren were divided into foure and twenty Reliefes, or Orders, 1 *Chron.* 26. according to which they were to enter into service, week after week, 2 *Kings* 11. 5.

V. 26. *The Chambers*] whereof, see 1 *Kings* 6. 5.

V. 27. *Round about*] in the Chambers, which were in the porticoes, which encompassed the body of the Temple.

V. 28. *Had the charge*] see upon 2 *Kings* 12. 9.

V. 30. *The ointment*] the Italian hath it, *the perfume*, whereof see *Exod.* 30. 7. 34.

V. 31. *In the pan*] a kinde of an offering, *Levit.* 2. 5.

V. 32. *Shewbread*] of which, see *Levit.* 24. 5. 6.

V. 33. *Day and night*] morning and evening at the twice offering of the daily offerings.

V. 35. *And in Gibeon*] *Sanh* race is here reiterated for some unknown cause.

CHAP. X. VER. XIV.

Enquired not] he did not humbly submit himselfe to Gods silence, whereby he denied his reliefe, and went on to question with the devil, 1 *Sam.* 28. 7. and had not used those laudable and and holy instances of true humiliation, conversion, and prayers, to move and encline the Lord to reveale his will unto him.

CHAP. XI. VER. VI. II.

Round about] building up the inside about the place, even from the Terrace or Millo.

V. 10. *To make him*] to maintaine and strengthen him in his Kingdom against all his enemies.

V. 14. *And they*] this *Eliazer*, and *Shammah* with him, who is named 2 *Sam.* 23. 11.

V. 24. *The three*] which three were *Abishai*, *Benajah*, and *Asahel*, 2 *Sam.* 23. 18. 20. 24.

V. 26 *Elhanan*] 2 *Sam.* 23. 24. some of these Captaines had other names, and here there are more set down then in *Samuel*, whether it were that *David* did encrease it afterwards, or that he did substitute others in the place of them that dyed, or that those which are named after ver. 42. had some other Offices besides *Samuel* his thirty.

V. 42. *Thirty with him*] this *Adina* was a Colonell, and had thirty Captaines more under him in his Regiment.

CHAP. XII. VER. I.

Kept himselfe close] and durst not converse freely in the land of *Israel*, of which *Ziklag* was in those dayes, 1 *Sam.* 27. 6.

V. 1. *Brethren*] people of the same Tribe of *Benjamin*, as *Saul* was.

V. 4. *Among the thirty*] namely, inferiour Captains, which hee commanded as Colonell.

V. 8. *Into the hold*] namely, into *Ziklag* it selfe, which was in the wildernesse of *Judah*, or some of those strong holds where *David* fortified himselfe, 1 *Sam.* 23. 14. 19. 25.

V. 15. *Went over*] in *Sauls* dayes, to goe and joyne themselves with *David*: [*in the first*] in the *March* Moone, when *Jordan* began to be full, and continued so till after harvest, *Josh.* 3. 15. *Ier.* 49. 19.

V. 18. *The Spirit*] this *Amasai* had a certain divine motion, which did put him on to utter these words with such an efficacie and zeale, that it imprinted in *Davids* heart a firm belief of his fidelity, see *Iudg.* 6. 34.

V. 20. *To Ziklag*] the Italian addeth *from thence to Ziklag*, namely, from the *Philistines* Camp, 1 *Sam.* 29. 11.

V. 22. *The Hoste of God*] that is to say, a very great one, for the Hebrews doe adde Gods name unto certain things to exaggerate the excellence or greatnesse of them.

V. 27. *Was the leader*] the head of the Priests, being *Abiathars* chiefe Deputy, who was the High Priest, 1 *Sam.* 23. 9.

V. 29. *The*

V. 29. *The kindred*] the Italian, *the brethers*, of the ſame Tribe.

V. 31. *Of the halfe Tribe*] on this ſide Iordan, for of the other halfe mention is made, verſe 37.

V. 32. *Vnderſtanding*] ſome referre this to the knowledge of Aſtrologie, by which they might foreſee the naturall diſpoſitions of the aire and ſeaſons, and divers accidents of inferiour bodies ſubiect to the government of the celeſtiall ones; things which oft times are of great moment in enterpriſes, though even at that time, and ever ſince, judiciall Aſtrologie hath gone beyond its lawfull bounds, ſee *Eſa.* 1. 13. Others underſtand and take it to be onely a naturall wiſedome and ſagacity, gotten by long experience, to diſcerne and know the very moment of opportunities, a thing very important, and helpfull to the good ſucceſſe of affaires.

V. 39. *Their Brethren*] that is to ſay, they of the ſame Tribe.

V. 40. *Mules*] ſet to draw Carts.

CHAP. XIII. VERS. II.

AND *that it bee*] if it pleaſe God to ſhew us that this deſign is pleaſing unto him, granting us bleſſing and aſſiſtance therein; and that hee gain-ſay ſome oracle or accident.

V. 3. *Let us bring againe*] from *Kiriath-jearim*, 1 *Sam.* 7. 1. [*Enquired not at it*] to deſire the Oracle of God, for to doe any divine worſhip there, the people contenting themſelves to goe to *Gibeon* where the Altar was, 2 *Chron.* 1. 5. to ſacrifice there.

V. 5. *From Shihor*] which are the two uttermoſt bounds of *Paleſtine* long wayes, ſee *Ioſh.* 13. 3. 5. [*Shihor*] ſee upon *Num.* 34. 5.

V. 6. *Whoſe name*] is called upon, namely, before the Arke, the faithfull hearts, and eyes being turned that way when they called upon God.

CHAP. XV. VER. II.

NONE *ought*] the Italian, *it is not to carry*, it ought to bee carried upon Prieſts ſhoulders, and not drawn upon a Cart, as it was done at another time; whereupon grew the inconveniente, 2 *Sam.* 6. 3. [*for ever*] continually without any variation, untill the time by him prefixed.

V. 5. *His brethren*] namely, the next of kinne of the ſame Family as *Kohath* was of.

V. 8. *Eliſaphan*] that was one of the ſonnes of *Vzziell*, the ſon of *Kohath*, *Exo.* 6. 22. whoſe poſterity was named after his name, whereas the other *Kohathites* kept the name of *Kohath* their firſt Father.

V. 9. *Of Hebron*] who was alſo one of *Kohaths* children, *Exod.* 6. 18.

V. 10. *Of Vzziel*] of his other ſonnes beſides *Eliſaphan*, whoſe children were ſet down before.

V. 11. *The Prieſts*] *Abiathar* was high Prieſt, and *Zadock* was his great Deputy, 2 *Sam.* 8. 17. 1 *Kin.* 2. 27. according to the order eſtabliſhed, *Num.* 3. 32. Now ſometimes there were two of theſe ſecond Prieſts, as 2 *Chron.* 35. 8. whereby one might ſay, that this *Abiathar* is he who is called *Abimelech* 2 *Sam.* 8. 17. 1 *Chron.* 24. 3. and thereunto ſeemeth to be referred that which is ſaid, 1 *Kings* 4. 4.

V. 12. *Sanctifie your ſelves*] prepare your ſelves for this holy work with ceremoniall purifications, accompanied with the inward purifications of the ſoul.

V. 13. *A breach*] by the death of *Vzzah*: [*ſought him not*] we had not religiouſly examined what hee required of us by his Law in this caſe; Or wee had not preſented our ſelves before him, to performe this ſervice rightly according to his will.

V. 16. *Sounding*] joyning, and according the vocall muſick with the inſtrumentall: From hence it appeares that this ſacred muſick was in uſe even before *Davids* time, though there be no mention made of it in the Law, but *David* did afterwards inſtitute and ordaine it, 1 *Chron.* 25.

V. 18. *Of the ſecond*] of holy Muſitians, under the three foreſaid heads: [*Ben*] hee is left out, verſe 20 and 21. wherefore ſome believe that he had two names, and that hee is the ſame as is called *Azaziah*, verſe 21.

V. 20. *Alamoth*] a terme of muſick, whoſe ſignification is uncertaine, ſee upon *Pſal.* 46. 1.

V. 21. *Sheminith*] ſee upon *Pſal.* 6. 1. [*to excell*] the Italian, *for ſongs of victory*, upon occaſion of ſome notable victory or deliverance, to magnifie the Lord and rejoyce; or, to guide the ſong, or as they ſay, to hold the Deſcant.

V. 22. *Chiefe*] or hee was the chiefe amongſt the Levites in the carrying of the Ark, or hee had the ſuperintendencie of them which carried it.

V. 23. *Doore-keepers*] did the office of doore-keepers, to hinder people from comming neer to it; like to two others, who went behinde v. 24. for the ſame occaſion.

V. 26. *Helped the Levites*] by ſome not ſpecified declaration, hee cauſed the Prieſts which bare the Arke to ſtay, and others ſucceeded in their places: Now 2 *Sam.* 6. 13. it is ſaid that *David* ſacrificed an Oxe and a Sheep, at every ſix places going; here therefore are to be underſtood greater pauſes.

V. 27. *All the Levites*] ſee upon *Pſal.* 32. 16. [*an Ephod*] ſee upon 1 *Sam.* 2. 18.

CHAP. XVI. VERS. I. III.

TO *record*] unto the Church, Gods benefits and wonders, and to make unto him a perpetuall acknowledgement of them.

V. 7. *Firſt*] the firſt Pſalme or holy Song which

hee gave them was this, for afterwards hee composed and gave them many more, see 2 *Sam.* 23. 1.

V. 11. *His strength*] that is to say, his glory, according to the use of the holy language, as if he should say, Seek his glorious presence in his Temple, where he doth manifest himselfe in grace and power.

V. 12. *The judgements*] his Lawes, or the executions of his justice upon his enemies, he pronouncing the sentence, and putting it in execution by his Almighty Word.

V. 14. *Are in all*] the fame of what he hath done for us, is spread over all the World.

V. 22. *Mine annointed*] namely, persons consecrated to my service, in which consecration the externall unction was always employed as a sign: [*Prophets*] according as the Lord revealed himselfe to the Patriarchs by dreames and visions, *Gen.* 20. 7.

V. 27. *Strength*] or glory, or the effects of his Soveraigne power, for the safety of his.

V. 28. *And Strength*] acknowledgement, and praise for it.

V. 30 *The world*] by the spirituall reign of the Messias figured by *Davids*, shall bee restored in the Church (gathered out of the whole world) all the ruines and disorders which have happened in it through sinne, and the state of it shall bee unmoveable and eternall.

V. 33. *To judge*] to rule, and governe it.

V. 35. *In thy praise*] in thy marvellous works, worthy to be highly solemnized.

V. 39. *The Tabernacle*] that of *Moses*, which was then in *Gibeon* with the Altar, 1 *Chron.* 21. 29. 2 *Chron.* 1. 3.

V. 41. *Because*] using these words by an intercalar verse of all the holy praises, 2 *Chron.* 5. 13. and 7. 3. *Ezr.* 3. 11. *Ier.* 33. 11.

V. 42. *Of God*] that is to say, holy.

V. 43. *To bless*] to pray and doe his devotions to the Lord, amongst his houshold, in the quality of a Father of a Family, as hee had done publikely in the quality of a King; or to celebrate the same Festivall and joy amongst his own folks as hee had already celebrated amongst all the people.

CHAP. XVII. VERS. V.

FRom Tent] whether he have a regard to the new one which was set up by *David*, besides *Moses* his, or whether he meaneth *Moses* his alone, which had never stood still, but was always removed from place to place.

CHAP. XVIII. VERS. VIII.

TIbhath] cities called *Berah* and *Berothai*, 2 *Sam.* 8. 8.

V. 10. *Hadoram*] called *Ioram* in *Samuel*.

V. 16. *Abimelech*] called *Abimelech* in *Samuel*; [*Shausha*] called there *Seraiah*.

CHAP. XXI. VER. I.

STood up] troubled their rest, and hindered the course of Gods blessings, and renewed his combats with the people, assaulting of *David* their head.

V. 3. *Are they not*] this numbering of them, will not binde them by stricter bonds, nor make them more faithfull to thee: as your mustered souldiers have in that kinde a more peculiar Oath minister unto them: [*of trespasse*] he saith this, perceiving that there was sinne in this enterprise of the King, which could not chuse according to the custome of Kings sinnes, but cause some great calamitie to the people.

V. 5. *And all they*] of all the other Tribes besides *Iudah*, which was numbred by it selfe, and *Benjamin*, and *Levi*, which were not numbred at all, ver. 6.

V. 8. *Said*] before the plague began.

V. 18. *The Angel*] not the destroying Angell but the Sonne of God himselfe, who did appear to the Prophets.

V. 20. *The Angel*] this it is likely was the destroying Angel, ver. 16.

V. 26. *Answered him*] hee declared by this sign of fire descending from heaven, that hee accepted of his sacrifice, see *Lev.* 9. 24. *Iudg.* 6. 21. 1 *Kings* 18. 38. 2 *Chron.* 7. 1.

V. 28. *He sacrificed*] he sacrificed there ordinarily, besides that first sacrifice which hee sacrificed there, being commanded by God.

V. 30. *Could not*] by reason of the great haste he had to appease the Lord, and to deliver *Jerusalem* from the scourge of mortality: [*to enquire*] to crave his grace and pardon, by prayers and sacrifices.

CHAP. XXII. VER. I.

THis is] this is the place which God hath chosen for the scituation of his Temple, *Deut.* 12. 5. which *David* judged, as well by the falling of fire from heaven, 1 *Chron.* 21. 26. as by expresse revelation.

V. 2. *The strangers*] they of other Nations who dwelt amongst the *Israelites* as mercenary workmen, and were not incorporated with Gods people, by community of Religion; unlesse those accursed Nations be

be meant which were taken to mercy, and were employed about toilesome labours, as *Iosh.* 9. 21. 1 *Kings* 9. 20. 21. [*Masons*] which were amongst these strangers.

V. 3. *Joynings*] to binde and fasten the square stones one with another.

V. 8. *Thou hast*] not that he condemned *Davids* iust and necessary warres, which were commanded, approved and blessed by God, 1 *Sam.* 25. 28. but only to distinguish the particular vocations of the one, and the other. *David* having been continually employed in warre, to get a firm and durable peace for the people; And *Solomon* being called to sanctifie that peace with piety and religion: *David* to take paines abroad, and *Solomon* at home. And also to shew the singular sanctity which was required in that enterprise, it being a figure of the spirituall building of the Church, which cannot bee accomplished but by the peace of God.

V. 9. *Solomon*] that is say, peaceable.

V. 14. *My trouble*] the Italian, *my povertie*, in my weak and small humane power, in comparison of God to whom this house must bee build: Others, in mine afflictions, that is to say, warres, and continuall troubles: [*an hundred thousand*] see by the certaine rule which may be gathered by the weight of the Talent, *Exod.* 38. 25. the innumerable and monstrous wealth which *David* had gathered together.

V. 19. *To seeke*] to call for his grace and pardon by prayers and sacrifices.

CHAP. XXIII. VER. IV.

The work] of the ordinary ministery in which they where to serve the Priests in the preparing of their Sacrifices, and other Ceremonies, and instructing of the people, &c. according to their turnes, as they were appointed and divided.

V. 5. *And foure thousand*] in which number are comprehended the masters which were two hundred eighty and eight, 1 *Chron.* 25. 7. and the rest were Scholars: [*which I made*] which I have been the inventor of, *Amos* 6. 5. and have appointed them to be used in the Temple, by Gods commandement, 2 *Chron.* 29. 25.

V. 7. *Laadan*] who in another place is called *Libni*.

V. 8. *The Sonnes*] that is to say, his issue, heads of Families in that Kindred, which were in the time of *David* when this numeration was made: And so must the word Sonnes be understood hereafter.

V. 9. *Shimei*] this *Shimei* is not the same as is in the verse following, and might be one of *Laadans* children which were named before; one body many times having two names.

V. 11. *Zizah*] it is *Zina* who was named in the precedent verse.

V. 13. *Should sanctifie*] should use them holily, as they who were the only persons consecrated thereunto, and accepted of God in this office; whereas if any other had meddled with them, they had been prophaned: [*the most holy things*] as the two Altars, the Table, the Candlestick, the Arke, and then certaine portions of meat which remained of the Sacrifices and the Sanctuary it selfe, where none but the high Priest might come in, see upon *Levit.* 2. 3.

V. 14. *Were named*] they had no other name but onely were Levites, having prerogative of honour, above the rest of their Tribe, see 1 *Chron.* 26. 23.

V. 16. *was the chiefe*] in this numbering which *David* caused to be set down.

V. 21. *The Sonnes*] of these two Sonnes of *Merari*, *Exod.* 6. 16. came forth two brauches which in *Davids* time had these heads of their Nations.

V. 22. *Took them*] according to the Law, *Num.* 36. 6.

V. 24. *Of twenty yeares*] *Num.* 8. 24. it was set down that the Levites should be numbred from five and twenty yeares and upward, and that at thirty they should come into actuall service: But it should seem, that the place of Gods service being become permanent in one place, and the people encreased and in peace, and consequently Gods service much encreased in the labour of it, God did command *David* to anticipate this numbering, calling them to doe the service five yeares sooner, for to encrease the number of them that should doe service, 2 *Chron.* 31. 17.

V. 26. *No more carry*] as they were wont to doe, while the Tabernacle was in the Wildernesse, *Num.* 4. 4. Now here it should seeme *David* would say, that the service of those ancient times required greater strength, ability of body, and a more mature and staid judgement.

V. 29. *Of measures*] from hence it appeares that the Levites had the care and over-seeing of all publike measures, as things that were holy, and rules of legality and uprightnesse in all trading; and that they kept the patterns of them in the Temple, whereupon the just shekel is called the shekel of the Sanctuary, see upon, *Exod.* 30. 13.

V. 30 *Every morning*] at the houers of the daily offerings morning and evening, 1 *Chron.* 9. 33. *Neh.* 11. 17.

V. 31. *Burnt sacrifices*] solemn and publike ones: [*by number*] namely of singers according to the their divisions and turnes, to be present at these Sacrifices.

V. 32. *The charge of the Sonnes*] to help them in their functions, the Levites being called the Priests Ministers, *Num.* 3. 6. 9.

CHAP. XXIV. VER. 1.

Of the ſonnes] the lineall deſcendents from father to ſonne.

V. 2. *Before their father*] while their father was yet living.

V. 3. *Zadock*] *Zadock* and *Ahimelech* in *Davids* time were the heads of the two branches of the prieſtly line of *Eliezer* and *Ithamar*, and were in ſtead of two great deputies to the high Prieſt.

V. 5. *One ſort*] not ſetting the one lineadge before the other: as likewiſe the two aforenamed had their office equall, without any ſuperiority: [*the governours*] namely *Zadock* and *Ahimelech*, 1 *Chron.* 9. 11. 2 *Chron.* 35. 8.

V. 6. *The ſcribe*] a man who underſtood, and was a Doctor of the holy writ, or elſe a writer, or a Secretary.

V. 19. *To come*] according to their turnes week by week, ſee 2 *Kings* 11. 5. 1 *Chron.* 9. 25. [*under Aaron*] or his ſucceſſor in the place of high Prieſt: [*as the Lord*] according to the degree of authority and dignity that God had beſtowed upon him.

V. 20. *The reſt*] the other families of the *Gerſhomites*, beſides thoſe that have been ſpoken of already, 1 *Chron.* 23. 16. 17. [*of the ſonnes*] theſe other families retained the name of *Amram* in generall: but afterwards againe they were ſubdiviſded in *Shubael* who was one of his poſterity, and then afterwards in *Iedeiah*, who came from *Shubael*: which diviſions happened, either by reaſon of the celebrity of ſome of the deſcent, or by the multitude and encreaſe of the particular family: [*Shubael*] called alſo *Shebuel*, 1 *Chron.* 23. 16.

V. 21. *Rehabiah*] who is ſpoken of, 1 *Chron.* 23. 17. [*the firſt*] in *Davids* time when they were numbred.

V. 22. *She'omoth*] called alſo *Shelomith*, 1 *Chron.* 23. 18. the meaning is, that *Shelomoth* was their chiefe.

V. 23. *Of Hebron*] by 1 *Chron.* 23. 19. it appeares that here is ſome defects, happened through the injury of the times, and may eaſily be ſupplied by that other place, ſee the like example 1 *Chron.* 2. 53.

V. 26. *Jaaziah*] iſſued, as it is very likely, from *Mahli*, whoſe poſterity took his name, in ſome notable ſubdiviſion: or by ſucceſſion of time, by reaſon of *Jaaziahs* dignity: [*Beno*] being the firſt borne of *Jaaziah*, was the head of the Families of the reſt who were his younger brothers, v. 27.

V. 28. *Of Mahli*] namely of his other iſſue, which retained his name, beſides *Jaaziah* ſee, 1 *Chron.* 23. 21.

V. 29. *Kiſh*] this alſo was another of *Mahlies* ſtock, 1 *Chron.* 23. 21.

V. 30. *The ſonnes alſo*] that is to ſay, the poſterity: [*were the ſonnes*] the families which were called by the names of theſe ancient heads: or which had theſe heads in *Davids* time.

V. 31. *The principall*] without obſerving, in their order of relieving one another, any precedency either by reaſon of elderſhip, or greatneſſe of number, or power: [*over againſt*] ſo that as there were five and twenty orders of Prieſts, there were juſt ſo many of *Levites*, who miniſtred unto them; whoſe heads are before ſet down.

CHAP. XXV. VERS. 1.

Of the hoſte] it is likely that hereby is meant the holy hoſte, of thoſe that miniſtred in the Temple, according to the frequent uſe of this word in the Law, the heads of which have been ſet down, 1 *Chron.* 24. 31. v. 2. [*the ſonnes of Aſaph*] theſe three heads were yet alive in the time of *David*, 1 *Chron.* 15. 17. and had before been the heads of the Muſicians, but here the number of them is encreaſed, and the order more exactly ſet down: [*propheſied*] to ſing and play holy ſongs in the Church, with zeal and ſervor, and motions of the body, like to the prophets; uſing muſick therein alſo to raiſe up the ſoule to God, in imitation of the prophets: 1 *Sam.* 10. 5. 2 *Kings* 3. 15. *Aſarelah* called alſo *Ieſharelah*, v. 14. [*according to &c.*] the Italian hath it, *under the King*, playing and ſinging the Pſalmes which were compoſed by *David*, and at times, and with tunes, ſet down by him.

V. 3. *Zeri*] called *Izri* v. 11. the Italian, next to *Mattithia* in this verſe addeth [*Shimei*:] this name muſt be ſupplied from v. 17. ſee the like example, 1 *Chron.* 24. 23.

V. 4 *Vzziel*] who is the ſame as *Azarael* v. 18. [*Shebuel*] called alſo *Shubael*. v. 20.

V. 5. *Seer*] that is to ſay, Propher, 1 *Sam.* 9. whether it be, that *Heman* had the gift of propheſy, or that this name in this place ſignifieth only a divine ſinger: [*in the words*] in Pſalmes and ſongs which God had inſpired his Propher with, upon the ſubject of victories which he had granted to his people, oftentimes pointed at by this manner of ſpeech, exalting the horne. And alſo upon the exaltation of *Davids* Kingdome, and eſpecially Chriſts.

V. 6. *To the Kings order*] ſee upon v. 2.

V. 7. *Two hundred*] ſee upon, 1 *Chron.* 23. 5.

V. 8. *The Small*] there was no priviledge of precedency to be had, either for age, degree, or any other thing: [*the teacher*] each order being compoſed of a certain number of teachers and ſchollers.

CHAP.

CHAP. XXVI. VER. I.

Diuisions] there were four and twenty reliefes, and exchanges of porters, as well as of Priests, singers and ministring *Levites*: and these came in also to do their service by turnes weekly: [*The Korhites*] the issue of *Kore*: [*Meshelemiah*] who is the same as *Shelemiah* v. 14. the meaning is, that these three families of the house of *Kore*, namely *Meshelemiah*, and *Obed Edom* v. 4. and *Hosa* v. 10. were destined to this office of being porters: [*of the sonnes*] namely of his posterity: [*of Asaph*] this is not that famous singer of the same name; but it may be the same as *Ebiasaph*, 1 *Chron.* 9. 19.

V. 5. *Blessed*] namely *Obed Edom*, with numerous issue, and other prosperities, 2 *Sam.* 6. 11.

V. 6. *Ruled*] being there in rulers over hundreds, and thousands, according to the order established, *Exod.* 18. 25.

V. 12. *One against another*] in the same number of reliefes, namely foure and twenty.

V. 13. *As well the small*] indifferently, without setting one before the other, were porters for the Temple taken out of these families: and out of the whole number were made foure and twenty reliefes, as in the other sacred ministeries. But lots were not drawn amongst these, according to the families, of the foresaid heads, for to relieve one another weekly, one family after another; but they drew their lots according to the gates, 1 *Chron.* 9. 18. 25. so that there being in each relieve, men of these three families, of *Meshelemiah*, *Obed Edom*, and *Esah*, every one did his function at that gate, which the draft of this first lot assigned to each family.

V. 14. *Shelemiah*] to the posterity of *Shelemiah* other children besides *Zachariah*, to whom the keeping of the Northern gate fell by lot

V. 15. *To Obed Edom*] and to his posterity: [*the house*] by 2 *Kings* 22. 4. *Neh.* 11. 25. it appeares that there were in the gates of the Temple certain places appointed to gather the peoples gifts which were then made to the use of the Temple, as well for the building of it, as for the ornaments, and ordinary service of it. And this sense seemeth to bee verified by 2 *Chron.* 25. 24. Others expound it, the house of meetings, where the sacred ministers did meet to consult of publick affaires.

V. 16. *To Shuppim*] to *Hosha* the sonne of *Shuppim* a *Merarite* v. 10. unlesse these were two brothers, whose Families were united under one head: [*Westward*] on this side of the Temple there was no gate through which one might passe out of the court of the Gentiles, to the court of the people: but only from the outward suburbs called *Parbar*, by the court of the *Gentiles*: and this Westerne gate was called *Shalletheth*, of casting out; because that they did use to cast our ashes, sweepings, and such other ordures of the Temple, out at that gate: out of which in processe of time grew the terrace, *Isa.* 6. 13. towards the going up towards the East made a head, where there was a great valley. [*ward against*] there were every day as many men employed at one gate, as at another, namely six, who lodged in the six little chambers *Ezec.* 40. 10. for on the East side where the people did not come in, *Ezec.* 44. 1. 2. 3. there were six; on the North and South side, where the people came in and brought their gifts to the Temple, there were foure porters at each gate, and two for the houses of gatherings.

V. 18. *At Parbar*] it seems to be the same place as is called *Parvarim*, 2 *Kings* 23. 11. in the Italian, for the *English* translation hath it in: [*the suburbs*] and that their strangers did carry their offerings, as the *Israelites* did, at the other two gates. And the name seemeth to agree therewith, for *Parbar*, may signifie fruit, or rent comming from strangers.

V. 20. *Ahijah*] the meaning is, *Ahijah* was the chiefe of all these sacred treasures; amongst which *Iehiel*, *Zetham* and *Joel*, with their Families, whereof they were heads, had the care of the consecrated money, brought in by command, or by the peoples liberality: [*the treasures*] see upon, 2 *Kings* 12. 4. three sorts of these holy treasures, but here is only made mention of two, there being no need of the third which was the solleicted collection, the other two being sufficient of themselves.

V. 21. *Chiefe Fathers*] the Italian addeth, *there were chiefe*, namely at that time as *David* made these orders.

V. 23. *Amramites*] the posterity of *Amram* by *Moses* his sonne; who upon some occasion (to avoid superstition, or usurpation of some preheminence forbidden by the Lord) did not leave his own name to his children; but let them passe in the common name of *Levites* and *Amramites*, see 1 *Chron.* 23. 14. [*Vzzielites*] the posterity of *Vzziel*, *Amrams* brother *Exod.* 6. 18. of whom there is nothing spoken hereafter; whether there bee any mutilation in this setting down, which might happen through the injury of times; or whether this Family bee comprehended in some of the other.

V. 24. *The sonne*] descended from him by a direct line, from father to sonne: [*ruler*] this was a second head of the sacred treasures, namely of that kinde which was extraordinarily ordained for the building of the Temple.

V. 25. *His brethren*] his kindred descended from *Moses* his other sonne, *Eliezer*.

V. 27. *To maintain*] for the continuall maintenance of the Temple after it was built: to which use, it should seeme, this stock of money was at first appointed,

appointed leaving the first for the originall building, Vnlesse by the word, maintaining, the building it selfe bee meant, or a supply and ayd for that worke.

V. 29. *Iezharites*] namely the posterity of *Izhar* the sonne of *Kohath* the sonne of *Levi*, *Exod.* 6. 18. 21. [*outward businesse*] by *Neh.* 11. 16. it appeares that hereby must be understood the whole function of the *Levites*, besides what they did in the Temple: whether it were in the office of Iudges and inferior Magistrates, *Deut.* 16. 18. who proceeded only by the exposition of the Law; 1 *Chron.* 23. 4. 2 *Chron.* 19. 11. Or in the care of providing without, all that was necessary for the building and maintenance of the Temple, and service of God.

V. 30. *In all businesse*] having care, and power to cause the Law of God to be observed; and by these the Kings decrees, made thereupon, were put in execution in the Countrey.

V. 31. *In the fortieth yeare*] which yeare *David* made these partitions of places, before hee appointed *Salomon* for his successor: [*Iaser*] which city was assigned to the children of *Merari*, *Iosh.* 21. 34. 39. but it is not said upon what reason or occasion the *Hebronites*, did seat themselves there.

V. 32. *For every matter*] as v. 30.

CHAP. XXVII. VER. I.

THe children] after the division of the sacred offices, the military ones were divided, being appointed and disposed of by *David* in a new manner, besides the old division of the people into families, thousands, and hundreds &c. [*that served*] these were after the manner of Legionary souldiers, mustered under divers Captaines; who had all one chiefe commander of the Legion, to be ready upon all occasions as home and abroad, serving by turnes a moneth in a yeare: and likely the heads were continually by the Kings person, though the men staied at home, still ready at the Kings beck.

V. 3. *Of Perez*] of *Iudahs* race, *Gen.* 46. 12.

V. 4. *the ruler*] as who should say, the Lieutenant Generall, v. 6. 7.

V. 5. *A chiefe Priest*] the Italian, *principall officer*, because that besides this military charge, he was also a court officer, as great Provost or Captaine of the guard, 2 *Sam.* 8. 18. [*in his course*] in his course wherein *Amiudab* was Lieutenant, having inferior captaines under him.

V. 6. *The thirty*] of which see, 2 *Sam.* 23. 24. [*above*] as being one of the six Colonels, 2 *Sam.* 23. 20. 22.

V. 7. *After him*] that is to say, after hee was dead, 2 *Sam.* 2. 23.

V. 8. *Shamhuth*] who seemeth to be the same as *Shammoth* the *Harorite*, 1 *Chron.* 11. 27. and *Shammah*, 2 *Sam.* 23. 25.

V. 11. *The Zarhites*] the children of *Zarah* the sonne of *Iudah*, *Gen.* 46. 12.

V. 15. *Heldai*] it seemeth to bee the same as *Heleb*, 2 *Sam.* 23. 29. and *Helai*, 1 *Chron.* 11. 30.

V. 16. *Over the tribes*] the Italian addeth, *there were rulers over &c.* it is uncertain whether these were commanders in warre severall from the particular precedent numberings, who should command in case of a generall levie of all the tribes, over all the heads of hundreds, and thousands; or whether they were governours in the politick government, and over the Magistrates of judicature: to which seemeth to bee referred that which is spoken, 2 *Chron.* 19. 11.

V. 18. *Elihu*] called also *Eliab*, 1 *Sam.* 16. 6.

V. 21. *Of the tribe*] amongst which *Ashur* is left out, for some unknown reason.

V. 23. *Took not*] for though hee had commanded it, and begun; yet all was left unperfect, and was broken off, see 2 *Sam.* 24. 1. 1 *Chron.* 21. 5. 6. [*because*] and therefore the curious requiring of the exact number of them, was a tempting of God by an exact curiosity, as it were to make good his promise.

V. 24. *Because*] for that hee had commanded the people to be numbred below the age appointed by the Lord.

V. 25. *Treasures*] gathered up in *Ierusalem*: [*in the fields*] they were store-houses of provisions, and fruites of the earth, as 1 *Kings* 9. 19. or of the tributes gathered of cities without *Ierusalem*.

V. 26. *Of the field*] in the Kings own lands: and so consequently.

V. 27. *Over the*] over the dressing of them, and the manuring belonging to them.

V. 29. *Sharon*] it is not certaine whether here be meant the fruitfull valley which was in *Ephraim*, *Isa.* 33. 9. and 35. 2. or the other *Sharon* beyond *Iordan*, 1 *Chron.* 5. 16.

V. 32. *Vncle*] or cozen: [*a Scribe*] the Italian, *a learned man*, the Hebrew, *a Scribe*, that is to say, a man who understood the Scriptures. Or a Doctor of the Law: [*was with*] as a tutor or a governour.

CHAP. XXVIII. VER. II.

OF rest] where it might remaine constantly, without being removed from place to place: [*for the foot-stoole*] the Arke is so called, *Psal.* 99. 5. and 132. 7. for the Lord being represented sitting above the cherubines which covered the Arke, as upon a throne, the body of the Arke was in stead of a foot-stoole.

V. 4. *chose me*] me and my posterity until the

the comming of the Messias.

V. 8. *And seek*] that you study, and employ your selves therein, to gaine a lively knowledge of them, and employ your selves in the keeping of them.

V. 11. *Of the mercie seat*] the cover of the Ark is so called *Exod.* 25. 17 over the which were the Cherubins, and thereby is understood the whole Arke, and consequently the sanctuary wherein it stood, and more generally the holy place, and the whole body of the Temple.

V. 12. *By the Spirit*] of God, who revealed unto him all that should be done to the Temple, as he had anciently told *Moses* the forme of the Tabernacle, *Exod.* 25. 40. see verse 19. [*the treasuries*] as much as to say, that those Chambers should be employed to put up the holy treasures in, for the Officers lodgings, which served weekly, according to their turns; and to keep the vessells, and other things, [*of the house*] of these two kinds of holy treasures, see upon 1 *Chron* 25. 20.

V. 15. *The Candlesticks*] these are others, besides the ten golden Candlesticks which were in the holy place, 1 *Kings* 7. 49. for these served in the Chambers, for their domesticall uses, who ministred.

V. 16. *The Tables of*] there is no mention made elsewhere of these silver Tables, nor what use they were for, but questionlesse, they were for some particular, and domestick use.

V. 18. *The charret*] the Arke is so called, which was as Gods throne, not constant as it is in heaven, but moveable. As much as to say, a signe of his presence in grace and power, which served only to direct the faithfull to the heavenly Throne, which is the seat of Gods eternall, and glorious presence; neither was it fixed in the Church, but that it might depart from thence, if the people did shew themselves unworthy of it, as *Ezech.* 1. 26. and 10. 13. 16.

V. 19. *Vpon me*] the Italian hath it, *which was brought unto me*, namely, by some Propher.

V. 21. *Every willing*] the Italian, *besides those that shall willingly employ themselves*, namely, to build, and make the vessels of the Temple, as *Exod.* 35. 25 26.

CHAP. XXIX. VER. 1.

Whom alone] none else of my children, nor all of them together to divide the Kingdom amongst them: [*young*] it appeareth by *Rehoboams* age, 1 *Kings* 12. 13. that *Solomon* was married, but he was not yet come to the perfect age of man, being not above eighteen years of age, or thereabouts.

V. 3. *Of mine own*] which I had gathered for my selfe, after I had consecrated to God, his part.

V. 4. *To overlay*] with little plates beaten out, and so laid on: [*the houses*] the gold was to cover the Temple walls, and the silver to cover the other sacred roomes which were about it.

V. 8. *Stones*] precious, or fine ones, as jasper, or porphirie, &c.

V. 11 *The Victory*] the Italian hath it, *the eternity*, or the victory and strength.

V. 15. *For wee*] acknowledging that by reason of the brevity of our lives, we cannot perpetually enjoy these things; we doe out of meere devotion, and piety consecrate them unto thee, which thou out of thy meer bounty wilt requite with eternall life and glory, see *Matth.* 19 21. *Luke* 16. 9. [*abiding*] the Italian hath it, *hope*, of escaping from death, see *Psal.* 49. 10 and 89. 48.

V. 18. *keep this*] this holy and free-will of consecrating themselves, and all they have, through thy grace and bounty, to thy service.

V. 21. *For all Israel*] for every particular person amongst the people.

V. 22. *The second time*] besides the first time, 1 *Kings* 1. 33. For that consecration was upon a sudden, and in a manner tumultuarily in the sight of those of *Ierusalem* only, to break off *Adonijah* his faction; but this was done with good respite, and great solemnity in the presence of the heads of all the Tribes: [*unto the Lord*] to be consecrated unto him in the government of his people: [*Priest*] namely High Priest, after that *Abiathar* was deposed, 1 *Kings* 2. 27.

V. 23. *Of the Lord*] of the Kingdom by him established and sanctified, to govern his people, and to be figured of Christs Kingdom, and where himself was Soveraign Lord and Law-giver.

V. 24. *Submitted themselves unto*] the Italian hath it, *laid their hands under*, they sweare to bee faithfull unto him, with the ceremonie of laying their hand under his thigh, as *Gen.* 24. 2. and 47. 29. Others plainely submitted themselves unto him.

29. *In the book*] in the two books of *Samuel* composed by these three Prophets.

V. 30. *The times*] the variety of chances, which happened in his dayes both prosperous and adverse.

THE SECOND BOOK OF THE *CHRONICLES.*

The ARGUMENT.



The ſubject of this Book is the ſame as that of the two Books of Kings, ſave only that after the ſeparation of the ten Tribes, this gives over the Hiſtory of the Kings of Iſrael, *and inſiſteth only upon that of the Kings of* Iudah, *untill the time of the captivity of* Babylon.

CHAP. I. VERS. V.

Ought unto it] they went thither to pray and offer ſacrifices, and doe their devotions.

V. 10. *Goe out*] that I may conduct them as their King, Captaine, Guide, and Shepheard: [*Iudge*] that is to ſay, governe them by way of Iuſtice.

CHAP. II. VER. VI.

Save only] to ſhew, that he did not intend to build a houſe to the infinite God, in that manner as Idolaters did build houſes for their Idols, to keep them ſhut up, and tie them to their wills; but only to ſerve him and call upon him according to his command.

V. 7. *In purple*] in wooll died in theſe colours, *Exod.* 25. 4.

V. 8. *Algums*] ſee upon 1 *Kings* 10. 11.

V. 10. *Twenty thouſand*] this was another proviſion then that which is mentioned, 1 *Kings* 5. 11. for that was for the houſe of King *Huram* yearely, and this was for the *Sidonian* workmen, during the whole time as they wrought.

CHAP. III. VER. I.

Where the Lord appeared to] the Italian, *had ſhewed to*, or where the Lord had appeared to *David*.

V. 3. *The firſt meaſure*] this might be ſome meaſure which was bigger then the common and ordinary meaſure, as who ſhould ſay, geometricall cubits, ſee *Ezech.* 40. 5. and 41. 8. Others tranſlate it in the firſt meaſure there were ſixty Cubits, that is to ſay, in the body of the building, properly called the Temple, ſeverall from the porticoes, and the Courts, and which was firſt deſigned, theſe meaſures were obſerved.

V. 5. *Greater*] that part of the houſe which was called the holy place, which was forty Cubits in length; whereas the moſt holy place was but twenty, 1 *Kings* 6. 16. 17. [*houſe*] namely, the floore thereof, 1 *Kings* 6. 15. for the walls and ſeilings were covered with cedar boards, 1 *Kings* 6. 9. 10. 15. [*over-laid*] laying over the boards little golden plates, faſtened on with nailes whoſe heads were of the ſame metall.

V. 6. *Garniſhed*] the Italian, *covered*, he had great ſtore of them ſet in amongſt thoſe chaines which were upon thoſe walls, which were covered with gold: [*Parvaim*] the ſignification of this word is uncertaine, ſome by reaſon of the affinity of the letters, hold it to be that which in our dayes is called *Peru*; and that *Solomons* ſhips did uſe to ſaile thither even in thoſe dayes.

V. 9. *Of the nailes*] of each one of them, and they were nothing but heads made in the faſhion of golden boſſes or knops, 1 *Kings* 6. 18. and they ſerved for heads to the nailes, with which the ſaid plates were faſtened to the ſaid Cedar boards; and likely they were ſet in the middeſt of the eight ſquares of thoſe chaines and nets, wherewith the walls were adorned: [*the upper Chambers*] they were certaine principall roomes of the building of the porticoes appointed for the holy Miniſters to make their meales in, like unto refectories; or elſe for places of meetings and councell, ſee 1 *Chron.* 28. 11.

V. 10. *Image work*] or moveable, which were not faſtened nor joyned in, as thoſe which were upon the cover of the Arke, and thoſe which were upon the walls; Others have it moving, that is to ſay, made as if they were in act of flying, or going.

V. 13. *The wings*] the foure wings of the two Cherubins together.

V. 14. *The vaile*] the Italian, *the curtaine*, which ſeemeth to have been hanged up before the wall, which parted the holy place from the moſt holy one, 1 *Kings* 6. 16. [*thereon*] namely, wrought in embroidery.

V. 15. *thirty and five*] both of them, for either of them were ſeventeen cubites and a halfe, to which joyning the pedeſtall of each, which was of halfe a cubit, they came to bee of eighteen cubits a peece, as it is ſaid, 1 *Kings* 7. 15. *Ier.* 52. 21. [*chapiter*] the Italian, *Capitells*, ſee upon 1 *Kings* 7. 16.

CHAP.

CHAP. IV. VER. VII.

Their forme] it seemes we ought to understand this of that forme which God prescribed to *Moses*, *Exod.* 25. 31. 40. or some other which *David* had from God, as 1 *Chron.* 28. 12. 19. [*in the Temple*] in the forepart of it, called the holy place.

V. 9. *The great court*] the peoples court, divided into severall parts by porticoes, [*with brasse*] with plates of brasse, fastened on with nailes.

V. 19. *Altar*] the Altar of incenses or perfumes.

V. 22. *Were of gold*] that is to say, covered with little golden plates, laid upon the wood whereof they were made, 1 *Kings* 6. 30. 2 *Kings* 18 16.

CHAP. V. VER. III.

In the Feast] seven or eight dayes before the feast of the Tabernacles, in which dayes was celebrated the feast of the dedication, and immediately after the feast of the Tabernacles, 2 *Chron.* 7. 9.

V. 4. *Levites*] the Priests of the Tribe of *Levi*, *Num.* 4. 15.

V. 9. *Vnto this day*] this must bee understood of that time when this History was first written, and not of the time when it was again compiled by *Esdras*; for the Scripture makes no mention of the Ark, neither at the taking in of *Jerusalem*, nor after the returne from the captivity.

V. 11. *Were sanctified*] by ceremoniall purifications, joyned with acts of internall piety and devotion: [*did not then*] they came at that time all togethor though afterwards they observed the courses of waiting appointed by *David*, 1 *Chron.* 24. and 25.

V. 13. *For he is good*] whether they sung the 136 Psalme from the beginning to the ending, or other Psalmes, joyning this verse as a burthen unto it, an ordinary thing in your Anthiphones, 1 *Chron.* 16. 41. [*the house*] such a cloud as was in the antient Tabernacle, *Exod.* 40. 34. *Num.* 9. 15.

CHAP. VI. VER. V.

Neither chose I] not but that there had been other Rulers over the people, but there had been none made with a promise of succession in the same dignitity, nor expressely to be the figure of Christ, as *David* was.

V. 13. *Scaffold*] in other places called a pillar, 2 *Kings* 23. 3. 2 *Chron.* 23. 13. [*of the Court*] of the people which looked by a direct line towards the Altar, through the gate of the Priests Court, verse 41. [*let thy Priests*] see the exposition upon *Psal.* 132. 9.

CHAP. VII. VER. I.

The glory] the thick cloud, a signe of Gods glory, which in this world (though present, and of efficiole) is hidden from the senses, and is not to be comprehended by humane understanding, and shall not bee fully revealed, till wee come to everlasting life, see 2 *Chron.* 5. 13. [*the house*] namely, the holy and most holy place.

V. 2. *Could not*] see upon *Exod.* 40. 35.

V. 3. *Upon the*] for the cloud was both within and without the Temple, as *Exod* 40. 34.

V. 5. *Dedicated*] see upon 1 *Kings* 8. 63.

V. 6. *Of the Lord*] that is to say, holy: [*when David praised by their ministery*] the Italian, *having Davids Psalmes in hand*, the subjects of this musick were *Davids* Psalmes and Hymnes, 1 *Chron.* 16. 7.

V. 8. *The Feast*] of the Tabernacles which lasted seven dayes, and was celebrated successively after the dedication, which had also lasted seven dayes.

V. 9. *Solemn Assembly*] namely, eight dayes after the Feast of the Tabernacles, *Levit.* 23. 36.

V. 14. *Will heale*] I will free him from the scourge wherewith he shall be afflicted.

CHAP. VIII. VER. II.

The Cities] *Solomon* had first given them to *Huram*, 1 *Kings* 9. 11. but hee not accepting of them, restored them to *Solomon*, which seemeth here to bee pointed at.

V. 10. *Over the people*] the Italian, *that people*, which wrought those kinds of works.

V. 11. *Because the places*] a reason grounded upon some ceremoniall purity, against which divers accidents might befall women, either upon the customes of that woman, or some of her followers, who peradventure did yet retaine many of *Egypts* prophanities.

V. 14. *The man of*] a Prophet guided therein by Gods spirit.

V. 18. *Ships*] the Italian hath it, *stuffe to build ships*, the Hebrew, *ships*: but by reason of that they could not come from *Tyre* into these Countreys without fetching an infinite great compasse, wee must understand the Hebrew words, for ships in severall peeces, or for Timber and materials to make ships of.

CHAP. IX. VER. IV.

His ascent] the Italian, *and what he offered in the house, &c.* or the ascent by which he went up into the house, &c. see upon 1 Kings 10. 5.

V.11. *Terraces*] the Italian, *entries*, along by the raiſes thereof, as it is expounded, 1 *Kings* 10.12.

V.12. *Beſides that*] the meaning may bee that he did not give her preſents of the ſame quality, but farre more precious; Or that beſides, that which hee gave her in exchange, or requitall of her preſents, he added many more thereunto, out of his own meere bounty, and liberality.

V. 18. *Faſtened*] with golden tackes, hooks, or nailes.

CHAP. XI. VER. VI.

Hee built] that is to ſay, he fortified.

V. 10. *Fenced Cities*] by ſcituation, and nature, whereupon hee thought it good to ſtrengthen them by art alſo.

V. 15. *For the Devils*] that is to ſay, for the Idols in which the Devils were ſerved, *Levit.* 17.7. From hence it appeares that beſides the Calves, in which *Ieroboam* pretended (though falſly) to ſerve the true God; he erected alſo, or ſuffered to be erected, other Pagan Idols.

V. 17. *And Solomon*] before he was corrupted by Idolatry, which howſoever it appeareth by this place, he did not commit himſelfe, but onely ſuffered, and gave way to it in behalfe of his women; unleſſe his converſion towards the latter end of his dayes bee here pointed at, which may be gathered out of the book of Eccleſiaſtes.

V. 20. *Maacah*] called alſo *Michaiah* the daughter of *Vriel*, 2 *Chron.* 13.2.

V. 22. *To bee Ruler*] as appointed ſucceſſor to the Crowne: [*bee thought*] if it were out of the order of birth, or without Gods expreſſe command, it was againſt Gods command, *Deut.* 21.15.

CHAP. XII. VER. I.

When] after the afore mentioned three yeeres, 2 *chron.* 11.17.

V. 3. *Sukkiims*] the Hebrew word ſignifieth people which dwelt in Tents, called *Nomades*, or Scenite *Arabians*.

V. 7. *Some deliverance*] the Italian, *within a while I will grant them deliverance*, others have it, *I will grant them a little deliverance*.

V. 8. *They ſhall be*] they ſhall be conſtrained to yeild themſelves unto him, and to accept of ſuch conditions as he ſhall preſcribe: [*my ſervice*] the Italian addeth, *the difference betweene my ſervice, &c.* that is to ſay, how happy their eſtate is that ſerve God according to his will; and contrariwiſe, what a miſery it is to be ſubject to prophane people, for a puniſhment of diſobedience to God, ſee *Iſa.* 26.13.

V. 9. *Took away*] *Ieroboam* giving them him to deliver *Ieruſalem* from ſpoile, and deſtruction.

V. 12. *Things went well*] the Italian, *there were good things*, much piety in many men, and many remainders of the true worſhip of God; Whereupon for the Elects & the holy ſeeds ſake, God ſpared the people in generall, ſee *Gen.* 18.24.26. 2 *Chron.* 19.3.

V. 14. *He did evill*] by this, Idolatry is pointed at, in which is the exceſſe of ſinne.

V. 16. *Abijah*, called alſo *Abijam*, 1 *Kings* 14.31.

CHAP. XIII. VER. II.

Michaiah] ſee upon 2 *Chron.* 11.20.

V. 5. *Of Salt*] the Italian, *inviolable*, Heb. *of ſalt*, ſee upon *Num.* 18.19.

9. *With a*] in this, there ſeemeth to be ſome imitation of the Law of conſecration of Prieſts, *Exo.* 29.1. *Lev.* 8.2. but as ſuperſtition is alwayes liberall in corporall things, ſo theſe people had multiplied the number of ſheep.

V. 19. *Ephraim*] or *Ephron*, and may bee the ſame place as is mentioned, *Ioh.* 11.54.

CHAP. XIV. VER. III.

Of the ſtrange Gods] namely of Idols, for the high places dedicated to the true God remained yet.

V. 9. *Mareſhah*] a Citie ſcituate in the frontiers of *Iudah*, *Joſh.* 15.44.

V. 11. *And in thy name*] for thy ſervice, and glory by thy will, and under thy conduct, calling upon thy name, believing in thee, and truſting in thy favour.

V. 13. *Gerar*] a City of the *Philiſtines*, the peoples perpetuall enemies, and it is very likely that in this enterpriſe they had joyned themſelves with the *Ethiopians*.

V. 15. *The Tents*] theſe were moveable, and ambulatory habitations which certain *Arabians* uſed, going from place to place, feeding their cattell, who joyned with theſe *Ethiopians*, who came through their countrey.

CHAP. XV. VER. I.

The Spirit] he was moved by a divine, and prophetick inſpiration.

V. 3. *A long ſeaſon*] long ſince, in the Iudges times, and now again under *Roboam*.

V. 7. *Your hands*] be not weary, nor doe not grow ſlack, in the valiant purſuite of reſtoring Gods ſervice, for in ſo doing you ſhall proſper.

V. 8. *Oded*] called alſo *Azaria* the ſon of *Oded*, v. 1. [*renewed*] reſtored it and repaired ſomewhat that was decayed in it, either through age, or ſome other accident. Or elſe he conſecrated it, and purified it, from the Idolatrous prophanations.

V. 10. *The third*] at which time they celebrated the feaſt of Penticoſt.

V. 12. *To ſeek*] to ſerve him only, to invocate him, and call upon him, to obtain aide and favour of him.

V. 16. *The mother*] his grandmother, 1 *Kings* 15.1.

V. 17. *The*

V. 17. *The high places*] namely those high places, which were consecrated to the true God; for they which were consecrated to idols were taken away, 2 *Chron.* 14. 3. 5.

V. 19. *There was*] after the *Ethiophians* were, 2 *Chron.* 14. 9. [*five and thirtieth*] reason forceth us to count these yeares, not from the beginning of *Asas* reign, but from the separation of the ten tribes; for the last yeare of *Baasha* falleth with the twentieth yeare of *Asa* 1 *Kings* 16. 6. 8. and therefore 2 *Chron.* 16. 1. it is said that *Baasha* came against *Asa* the six and thirtieth yeare, *Asa* then reigning; which year following this five and thirtieth year, *Reoboam* after the said separation reigned seventeen years, *Abijah* three: and at this time *Asa* had already reigned fifteen, v. 10.

CHAP. XVI. VER. IV.

The store cities] they were certaine frontier places, where there were armes, and storehouses, or magazines for armes and victualls.

V. 7. *Escaped*] thou hast made thy selfe unworthy of the victories, which I had prepared for thee upon the *Syrians*, whom it was better for thee to have to be thine enemies than thy friends, or this armie of the *Syrians*, is vanished away in thy greatest need. for thou shalt hereafter have other warres with *Baasha*, in which thou shalt have no aid, nor assistance from *Syria*, see 1 *Kings* 15. 32.

V. 12. *Yet in his*] hee fell into the same sinne of humane confidence, in this accident, as he had done in the other accident of the war against *Baasha*.

V. 14. *Which was filled*] the Italian, *Which he had &c.* or which was filled: [*with sweet odours*] as 2 *Chron.* 21. 19. see of the *Iewes* manner of enbalming upon *Gen.* 50. 2.

CHAP. XVII. VERS. I.

Against Israel] against the ten tribes, with which his father had continuall warres 1 *Kings* 15. 32. Others *upon Israel*, namely upon that part which was subject to it.

V. 3. *In the first*] before that in his old age, he fell into his grievous sinnes: [*Baalim*] under this kinde of Idols, *Iudg.* 2. 11. is comprehended all other idolatrie and superstition.

V. 5. *Presents*] in token of homage and subjection, as 1 *Sam.* 10. 27. 1 *Kings* 10. 25.

V. 6. *Was lift up*] that is to say, hee carried himselfe freely therein, without basenesse, feare, or carnall respect. Or he gloried in that only, and not in riches or worldly honours.

V. 14. *Of them*] of those men of warre, distributed under the following heads, who did likely stay continually with the King, with some part of their men.

V. 16. *Offered himselfe*] for a *Nazarite*, *Num.* 6. 2. according to others, to serve to his glory, for the safety of his people: in the exercise of armes.

V. 19. *Those*] of which, see v. 2.

CHAP. XVIII. VER. I.

[*Ioyned affinity*] taking *Athaliah*, *Ahabs* daughter to wife, for *Ieboram* his sonne, 2 *Kings* 8. 18.

CHAP. XIX. VER. II.

[*Is wrath*] God hath just occasion to bee angry with thee, and punish thee; yet through his fatherly pitty, hee hath more regard to thy piety in other things then to this thy particular offence.

V. 4. *From Beer-sheba*] from the one end of the land of *Iudah* to the other; for these were the two outermost bounds.

V. 7. *There is no*] and therefore you ought to conforme your selves, unto that perfect pattern of your soveraign Lords exemplary justice, in being thankfull unto him: and also to know, that whatsoever is not in him; is contrary to his will, and hee will punish it.

V. 8. *Of Israel*] of that part which was subiect unto him: [*for the iudgement*] to judge in Ecclesiasticall causes; or those which were of the written Law, set down in the Law of God. For in Ecclesiasticall causes it should seem the Priest, and Levites only were Iudges: in the other, the Ecclesiasticall & temporall judges were joyned: the first to set down what was the Law, and the others to examine the fact, and see the Law executed: [*for controversies*] this seemeth to be referred to causes which are only meerely civill and of reall and positive right, as contracts, sales, bargains &c. [*they returned*] whether it were by meanes of the parties appeal, of which there is no expresse mention in the Law; or by the recourse of the Iudges, themselves in difficult, and ambiguous causes, as *Exod.* 18 26. *Deut.* 1. 17. according to the commandement, *Deut.* 17. 8.

V. 10. *Betweene blood*] see upon *Deut.* 17. 8. [*between Law*] in cases where each partie shall pretend to have right, and ground on the Law of God: doe you endeavour to finde out the true meaning of it, and to resolve the seeming ambiguities, and contradictions, and to know to whom according to its true meaning, it giveth the right.

V. 11. *Of the Lord*] Ecclesiasticall businesse, pertaining to the religious order, and service of God, or in causes which may be decided by the declaration of the Law: [*ruler*] see 1 *Chron.* 27. 16. [*the Kings matters*] depending upon the Kings statute, being of positive right: [*officers*] it should seeme they were

ſome inferiour magiſtrates, from amongſt the Levites, which were in ſtead of cenſors, and correctors to maintain the uſe of the Law, and governe the peoples behaviours in each city: and they received their orders from the great conſiſtory in *Ieruſalem*.

CHAP. XX. VER. I.

Beſide the] of their ſubjects or confederates.

V. 2. *The ſea*] of *Sodom*.

V. 4. *Gathered themſelves*] every one in their city, to celebrate the faſt with prayers and publick devotions: [*came*] namely to *Ieruſalem*.

V. 5. *The new court*] it is likely it was the Prieſts court, which might be renewed, either in its building, or in its uſe, after ſome publick precedent prophanation; as the alter had been. 2 *Chron.* 15. 8.

V. 9. *Sword*] warre ſent for the punishment of mens ſinnes: [*thy name*] that as it is called by thy name, thy houſe, ſo thou wilt be pleaſed to ſhew in it, the true ſignes and effects of thy preſence.

V. 10. *Mount Seir*] name y^the *Edomites*: [*invade*] to poſſeſſe it, or ſhew any hoſtility in it.

V. 14. *The ſpirit*] hee was ſuddenly overcome by a propheticall inſpiration, and moved by the holy Ghoſt to utter it.

V. 15. *Is not yours*] God takes it all upon himſelfe, and will have all the honour of it to himſelfe.

V. 19. *Kohathites*] namely the holy ſingers whereof ſome were deſcended from *Korah*, 1 *Chron.* 6. 33. 37. the other from *Gerſhom* the ſonne of *Kohath* 1 *Chron.* 6. 39. 43.

V. 21. *Conſulted*] concerning what was right, and what ought to bee provided concerning their vocation, remitting all the reſt to God: [*ſinger.*] which ſhewed, that by faith hee was already aſſured of the victory, and that even then hee did celebrate the triumph of it, and give the Lord thanks therefore.

V. 22. *Set*] hee raiſed ſome ſecret and unlooked for occaſion of ſtrife amongſt thoſe nations, which occaſion was taken upon a plot, and perfidious deſigne, whereupon they fell out amongſt themſelves as *Iudg.* 7. 22. 1 *Sam.* 14. 20.

V. 33. *The high places*] this muſt be meant by thoſe high places which were conſecrated to the true God: for *Iehoſhaphat* had deſtroyed thoſe which belonged to the idols, 2 *Chron.* 17. 6.

CHAP. XXI. VER. II.

Of Iſrael] by right hee was King over all the tribes; but really of a part of them.

V. 11. *To commit fornication.*] ſpiritually by idolatry.

V. 12. *Elijah*] the great Prophet *Elijah* was already taken up into heaven, in theſe dayes, as appeareth by 2 *Kings* 2. 11. wherefore this muſt be another *Elijah*, or elſe it muſt bee, that the great *Elijah* had written this prophecy in his life time, and appointed that in its due time it ſhould bee delivered to *Iehoram*.

V. 16. *The Philiſtines*] who before were tributaries, 2 *Chron.* 17. 11. and were afterwards ſubdued againe by *Vzziah*, 2 *Chron.* 26. 7.

V. 17. *Into Iudah*] as farre as *Ieruſalem* which they alſo took: [*Iehoahaz*] called alſo *Ahaziah*, and *Azariah*, 2 *Chron.* 22. 1. 6.

V. 20. *Departed*] or hee walked without any pleaſure, that is to ſay, hee lived in continuall miſery.

CHAP. XXII. VER. I.

Ahaziah] called alſo *Azariah* v. 6. and *Iehoahaz* 2 *Chron.* 21. 17. [*ſlaine*] after they had carried them away into captivity, 2 *Chron.* 22. 17.

V. 2. *Forty and two*] 2 *Kings* 8. 26. it is ſaid that hee was two and twenty yeares of age, which is confirmed by that, that *Iehoram* the father of *Ahaziah* was two and thirty yeares of age when he began to reigne, and reigned eight years, which in all is forty: whereupon hee could not have a ſonne of two and forty yeares of age when hee ſucceeded his father. This difficulty is indiſſoluble, and it is likely that there is ſome alteration happened in theſe accompts, or in the figures by ſome unknown meanes.

V. 6. *Azariah*] which is the ſame as *Ahaziah*, and *Iehoahaz*, 2 *Chron.* 21. 17.

V. 8. *Of the brethren*] of his neareſt kinſmen, for his brethren were all ſlain, 2 *Chron.* 21. 17. and 22. 1.

V. 9. *In Samaria*] in the ten tribes countrey, whoſe chiefe city is *Samaria*, for otherwiſe this happened in *Iezreel*, 2 *Kings* 9. 16. 27. [*ſlaine him*] hee was wounded to death by *Iehues* people, but he fled to *Megido* and there died, 2 *Kings* 9. 27. [*ſaid they*] *Iehu*, or his people, who ſuffered the body to bee carried to *Ieruſalem*. Or *Ahaziah* his own people, in reverence of his grandfather *Iehoſhaphats* memory: [*had no power*] either by reaſon of their tender age, or for want of partakers, or by reaſon of *Athalias* might; none could take poſſeſſion of the Kingdome, nor bee eſtabliſhed in it by the people.

V. 10. *The ſeed royall*] as well the children of *Ahaziah* which were her own grandchildren, as the other neere kinſmen.

V. 11. *A bed chamber*] one of the chambers where the Prieſts lay.

V. 12. *With them*] namely with the high Prieſt his Family.

CHAP.

CHAP. XXIII. VER. I.

Into covenant] hee bound them with an oath, to take his part, and defend his person and State.

V. 4. *The doores*] and especially that of *Shur*, 2 *Kings* 11. 6.

V. 5. *The Kings house*] see 2 *Kings* 11. 5. [*of the foundation*] see 2 *Kings* 11. 6. [*in the courts*] in the peoples court, which was divided into severall great courts, encompassed with porticoes.

V. 6. *Into the house*] within the Priests court: [*they that minister*] for besides singers and porters, the Levites had this third office also, to help, and serve the Priests, see 1 *Chron.* 23. 28, 29. [*shall keepe*] let them keepe themselves within the limits of their court accorting to Gods command, without intruding themselves any further. Or let them doe their duties towards God; that is to say, let them contribute in all this action that which is due to God in faith and zeale to restore his service, by meanes of re-establishing the lawfull King.

V. 7. *The Levites*] that were in weekly attendance.

V. 8. *Every man*] namely that was a head of a family, and was in office: [*the courses*] of sacred ministers, which served in the Temple by turnes, and were divided into foure offices; Priests, Ministring Levites, Singers, and Porters: see 1 *Chron.* 24. 25.

V. 10. *All the people*] namely that band of Levites which entred into their weekly turnes.

V. 12. *Praising*] with songs of thanksgiving to God, and congratulation and blessing to the King.

V. 13. *At his pillar*] the Italian, *upon his scaffold*, see upon 2 *Kings* 11. 14. [*the singers*] the holy singers of the Temple: [*such as taught*] those singers which guided and lead the song: and did teach the young men, 1 *Chron.* 25. 8.

V. 16. *Between him*] as Gods minister, and one who in this action represented him; and therefore in the book of *Kings* it is said between the Lord.

CHAP. XXIV. VER. VI.

The collection] the voluntary offerings, gathered, or which were to bee gathered of the people, after the same manner as *Moses* did in the fabrick of the Tabernacle, *Exod.* 35. 5. which example it seemes was afterwards followed, when there was need of repairing sacred buildings, *Neh.* 10. 32. Others doe understand this, of the halfe shekell by the pole, which was ordained by *Moses*, *Exod.* 30. 12. 13.

V. 7. *The sonnes*] of whom, see 2 *Chron.* 21. 17. but chiefely King *Abaziah*, who was wholly governed by his mothers advice, and councell.

V. 9. *The collection*] such another as *Moses* his collection was, but only that in this collection there was nothing but money offered, and that of *Moses*, there were other things.

V. 13. *By them*] through their care and diligence.

V. 14. *They offered*] Gods pure service was continued, and maintained, without any default or interruption.

V. 17. *Made obeisance*] desiring leave to sacrifice, and doe their devotions in other places besides the Temple, namely in the high places as they did before, whether because this necessity of comming from every place to the Temple were grievous to them, or that every one desired to have his proper place of devotion. After this grant they did goe on further, in the idolatry of groves, and Idols.

V. 18. *Wrath came*] from the Lord.

V. 21. *Stoned him*] some hold that this history is pointed at, *Matth.* 23. 35. and that *Ieboiadah* is there called *Barachias*.

V. 23. *For they*] his servants took an occasion to conspire against him, seeing him brought to that passe, that hee was utterly unable to governe, by reason of some languishing disease, wherewith God had afflicted him: [*for the blood*] whether these murtherers had indeed an intent to revenge that cruelty, or whether it were in them only a pretence: though in God it was the true cause: [*of the sons*] there is no mention made of the murther of any other but *Zacharias*; but the plurall number is here set down for the singular: unlesse there were more of them comprehended within that persecution.

V. 27. *The greatnesse*] namely for the building or repairing of the Temple v. 6. others translate it the great tax which was laid upon him, namely by the King of *Syria*, 2 *Kings* 12. 18.

CHAP. XXV. VER. II.

But not] hee did not doe all that which was requisite for Gods service; for hee forsook the high places, 2 *Kings* 14. 4. but persevered not to the end, v. 14.

V. 7. *Of Ephraim*] the Kings of the ten tribes, which were *Ephraimites* and had their seat, in that tribe.

V. 14. *The Gods*] see a contrary example, 2 *Chron.* 28. 23.

V. 24. *Obed Edom*] his posterity, who were porters, and kept the collections of the Temple, 1 *Chro.* 26. 15.

V. 28. *In the city*] namely in *Ierusalem*, which was the chiefe city of *Judah*.

CHAP.

CHAP. XXVI. VER. IV.

According to all] beginning laudably, yet at the last going astray; though after another manner.

V. 5. *Understanding*] being a Prophet: for it was a prophets property, not only to have visions, and revelations, but also to interpret, both their own and other mens, *Gen.* 41. 15. *Dan.* 1. 17. and 2. 19 and 10. 1.

V. 7. *The Mehunims*] people of *Arabia*, called *Scenites* by prophane authors: see upon 1 *Chron.* 4. 41.

V. 10. *Carmell*] a city of *Iudah*, *Iosh.* 15. 55. 1 *Sam.* 25. 2.

V. 11. *By bands*] it is very likely, that hee had divided his souldiers into bands, to have them ready upon any publick neceffity as *David* had, 1 *Chron.* 27. 1. and afterwards *Iehoshaphat*, 2 *Chron.* 17. 14

V. 16. *Into the Temple*] into the foremost part thereof, where it was not lawfull for any but the Priest to come, as likewise it belonged to them only to offer incense, *Exod.* 30. 7.

V. 19. *From beside*] the Italian, *from upon*, it sheweth that by some visible signe, as of some vapour, or ashes stirred up, or some such like signe, which was cast from the Altar, against *Vzziahs* face God made it manifest, that this leaprosie was immediately sent from him. Others *beside the Altar*, or to binder him that hee should not come neer it.

V. 21. *He was cut off*] as other leapers, and unclean persons were.

V. 23. *The field of the buriall*] and not in the sepulcher.

CHAP. XXVII. VER. II.

Corruptly] by idolatry, sacrificing yet in high places, 2 *Kings* 15. 35.

V. 3. *Of Ophel*] it was a place at the foot of mount *Moriah*, so called by reason of its shaddowie scituation; and it was between the foundations of the Temple, and the wall of the city; and it seemeth that by this wall of *Ophel*, may as well bee meant the foot of the Temple, built with great counterforts, as the wall of the city, *Neh.* 3. 26. 27. and 11. 21.

CHAP. XXVIII. VER. III.

The valley] a place neere to *Jerusalem* on the Eastern side of it, infamous for the idolatrie of *Molech*, in honour of which Idol they caused their children to goe through the fire, see 2 *Kings* 23. 10.

V. 5. *His God*] hee that should only, and alone have been worshipped by his people, and to whom, as to their Soveraign Lord, they were bound to be faithfull.

V. 9. *That reacheth*] a Scripture phrase, to signifie an unreasonable number or greatnesse.

V. 16. *The Kings*] to the King, who had many Kings, and Kingdomes under him.

V. 18. *Of the South*] an ordinary name, for one of the countries of *Iudea*, *Iosh.* 15. 21.

V. 19. *Made Iudah naked*] the Italian hath it, *had caused great liberty in Iudah*, namely to idolatrize, and commit other impieties: not only by letting them goe unpunished for it, but by giving them evill example himselfe, which is the poyson, and plague of the people. Others, *hee had caused Iudah to goe astray*. Others, *hee had made Iudah naked*, namely of Gods protection as *Exod.* 32. 25.

V. 20. *Distressed him*] or burthened him.

V. 23. *Which smote him*] not truely, or really, but according to *Ahaz* his prophane opinion: see a contrary example, 2 *Chron.* 25. 14.

V. 27. *The city*] that is to say, the city of *David*.

CHAP. XXIX. VER. III.

Opened] *Ahaz* having shut them up in his daies to hinder the people from comming to serve the Lord in the Temple, 2 *Chron.* 28. 24. and v. 7.

V. 4. *Into the East street*] it is likely that here is meant, the East side of the court of the Gentiles.

V. 5. *Sanctifie*] by abstaining from women, and by other ceremoniall purifications, and by prayers, works of piety, and spirituall devotions, prepare your selves to doe your office, as you ought to doe it: [*and sanctifie*] take every unclean thing out of it; unlesse hee here meanes some consecration like unto that of *Levit.* 8. 10. [*the filthinesse*] employed by *Ahaz* to idolatrous uses, and polluted by their abominable use.

V. 12. *The sonnes*] the issue that was descended from them.

V. 15. *By the words*] in his name, and according to his expresse will: taken out of the written Law, or at that time inspired to *Hezekiah*: or upon things which belonged to the Lord, and to his service.

V. 16. *Into the court*] seeing they began to cleanse the porticoes which were about the body of the Temple: it is very likely that by this court, is meant the Gentiles court.

V. 17. *The house*] the very body of the Temple; consisting of the porch, the holy, and most holy place.

V. 14. *Did cast away*] had taken out of their places, and from their sacred uses.

V. 21. *For the sanctuary*] namely to purifie it from *Ahaz* his contamination, and consecrate it a new, see upon *Exod.* 29. 36.

V. 25.

V. 25. *The commandement*] concerning the institution of the holy Musick.

V. 30. *With the words*] taking for their subjects the Psalmes of *David* and of *Asaph*, who was also a composer of holy songs inspired by God.

V. 31. *Of a free heart*] ; this is specified in your burnt offerings, for there was more devotion in offering holocaustes, which were wholly burnt in the honour, and service of God, then in the offerings of thanks giving, in which, the party offering had his share.

V. 33. *Consecrated*] by vow, by voluntary offering, and by sacrifices of thanksgiving.

V. 34. *Slay*] the Italian, *flea*, which notwithstanding was part of their charge, see *Lev.* 7. 8. [*were more*] they carried themselves with greater zeal and diligence.

CHAP. XXX. VERS. I.

Sent] commanding them that were his Subjects, [*wrote*] by way of invitation and exhortation: [*to Ephraim*] to the other *Israelites* which were not under his command.

V. 3. *In the second*] which was lawfull upon extraordinary occasions and chances, *Num.* 9. 11.

V. 3. *At that time*] in the first moneth appointed, *Exod.* 12. 6. at which time the Temple also was purified, 2 *Chron.* 29. 17. for it could not be made an end of purifying the fourteenth day, but the sixteenth; because there were not Priests enow sufficiently prepared: [*because the*] now at the Passeover there were many sacrifices offered, *Num.* 28. 19. and the Priests ought to poure out the bloud of the Lambes at the foot of the Altar, verse 16. and burne the fat, and other sacrifices, 2 *Chron.* 35. 11. 12.

V. 5. *Of a long time*] the Italian, *before times*, or a long time before; in the manner as it was written, namely in the Law: [*in such sort*] the Italian, *with such store of company*, for every male was bound to be at the three solemne Feasts.

V. 6. *The Kings*] namely, of *Pul*, of *Tiglath-Pileser*, for it is likely that the last captivity under *Shalmaneser* had not as yet been.

V. 8. *Yeeld your selves*] the Italian, *give your hands*, yeeld, and submit your selves unto him, and call upon him for mercy.

V. 12. *The hand*] God wrought powerfully in their hearts, that they should cheerefully obey the kings godly commands.

V. 15. *The Passeover*] namely, the Lambes and Kiddes which were appointed for it: [*the Priests*] those which had not sanctified themselves the first moneth, 2 *Chron.* 29. 34.

V. 17. *The Levites*] whereas ordinarily, each father of a family, did kill the Passeover for his owne family, *Exod.* 12. 3. see 2 *Chron.* 35. 11.

V. 18. *Written*] see upon *Num.* 9. 6.

V. 19. *Of the Sanctuary*] a request which every one made, who came into the Temple; being all to come there at these feasts, see *Lev.* 15. 31.

V. 20. *Healed*] that is to say, held them as purified through his grace and by his gracious pardon, and preserved them from such diseases and plagues, as such a disobedience was accustomed to provoke, and bring upon them, *Exod.* 15. 26.

V. 21. *Unto the Lord*] the Italian, *of the glory of the Lord*, Heb. *of the strength*, for the Hebrewes were often wont to change these words, that is as much as to say, by which instruments his strength and power was exalted.

V. 22. *That taught*] the Italian, *which well understood*, who being the eldest, and having most experience, had preheminence over the rest, and were their guides; whereupon *Hezekiah* comforted them, as having a laborious charge laid upon them.

V. 24. *A thousand*] to offer sacrifices of thanksgiving: [*a great number*] who therefore were sufficient to offer all these sacrifices.

V. 25. *The strangers*] they of other Tribes, who by reason of the religion had setled themselves in *Judah*.

CHAP. XXXI. VER. I.

In Ephraim] in the part of these Tribes which were under the command of *Hezekiah*, 2 *Chron.* 13. 19. and 15. 8.

V. 2. *Their courses*] appointed by *David*, 1 *Chron.* 24. and 25. and 26. and were divided into these foure Offices, Priests, ministring Levites, Singers, and Porters: [*of the tents*] the Italian, *of the Camp*, that is to say, of the Temple, which by reason of the severall functions, number, and order of Ministers, was like an Army see *Num.* 4. 3.

V. 3. *Portion*] to relieve and help out the peoples poverty, as *Ezr.* 6. 9. for these burnt offerings were to be taken out of the peoples offerings, which were laid up in the treasures of the Temple, 1 *Chro.* 26. 20. *Neh.* 10. 33.

V. 4. *The Portion*] whereof, see *Num.* 18. 8. [*encouraged*] should willingly employ themselves in Gods service.

V. 5. *Honey*] the Hebrewes doe hereby meane Dates, for there were no Tithes, but of the fruites of beasts and plants.

V. 6. *The Tithe*] these might bee Tithes that were voluntarily consecrated without any expresse Law; as of the spoyles of warre, gaines of marchandize, &c. *Gen.* 14. 20. and 28. 22. *Num.* 31. 28. 30.

V. 7. *The third*] namely, from the beginning of harvest, which happened in the third month, untill

the end thereof which is in the ſeventh, ſee *Exod.* 23.16.

V.10. *Chiefe*] it appeareth by v.13. that he was but only one of the high Prieſts great Depuries, there being ordinarily two of them: of *Eliazar* his two ſons, out of which were come the Families of *Zadock* and *Ithamar* ſons of *Aaron*, 2 *Sam* 8.17. 1 *Chron.* 24.3.

V.12. *Was-Ruler*] according to the order eſtabliſhed, 1 *Chron.*26.20.

V.13. *Overſeeres*] over the comming in and going out of theſe things, and were to give an account thereof to the two chief: [*the Ruler*] vicar-generall, ſee 1 *Chron.*9.11. *Ier.*20.1.

V.14. *The Porter*] ſee 1 *Chron.* 26.14. [*free-will*] this was the ſecond ſort of ſacred treaſures, 1 *Chron.*26 20. [*oblations*] the Italian addeth, *heaved*, ſee upon *Exod.*29.24. [*moſt holy*] ſee *Lev.*2.3. and 21.22.

V.15. *In their ſet Office*] the Italian, *in their truſt*, that is to ſay, ſet in the Office of, &c. [*ſmall*] according to the Law, *Deut.* 18.8.

V.16. *Beſides*] for whom they did provide likewiſe, ver.19. [*from three*] in the Law there is made mention but of two numberings, one was from the age of a moneth, the other from the age of thirty, ſee upon *Num.*3.15.& 4.23. this third may be brought in for thoſe who might begin to eat of holy food, with ſome convenient ceremoniall purity, which could hardly be or was in a manner impoſſible before this age: [*entreth*] that might and ought to come into the Temple in their turnes for to doe the ſervice.

V.17. *From twenty*] ſee upon 1 *Chron.*23.24.

V.18. *In their ſet office*] the Italian, *upon the truſt of them*, this loyalty and diligence of the Treaſurers was anſwerable to the truſt which the ſacred Miniſters did repoſe in them; through which their zeale and affection to Gods ſervice was redoubled, leaving all other employments to attend to this only.

V.21. *In the Law*] for the faithfull fulfilling and obſerving of it.

CHAP. XXXII. VERS. I.

THe *eſtabliſhment*] the Italian, *this faithfulneſſe*, of *Hezekiah* in re-eſtabliſhing Gods pure ſervice: Others tranſlate it, *this eſtabliſhment*.

V.3. *To ſtop*] filling up the mouthes or heads of the ſprings, and bringing the waters thereof into the city by pipes under ground, verſe 30. ſee *Iſa.*22.9.11.

V.4. *The brook*] which came and iſſued from that great ſpring of *Gibon*, which was on the weſt-ſide of *Ieruſalem*.

V.5. *Built up*] ſee upon *Iſa.*22.9. [*broken*] which peradventure remained ſo after the ruine, 2 *Chron.* 25.23. [*to the towers*] even to the very top of them: [*another wall*] for to make a kinde of a ditch with brayes in it.

V.8. *An arme*] namely worldly power or ſtrength, *Ier.*17.5.

V.19. *Againſt the God*] the Italian hath it, *of the God*, or againſt the God.

V.25 *Rendred not*] the Italian, *did not acknowledge*, namely, to God, in containing himſelfe in humility before him, and holding his life, kingdom, and every thing elſe, as from him.

V.28. *Coates*] for his flocks, and ſmall ſorts of cattell.

V.30. *The upper water courſe*] upon the *Aſſyrians* comming, v.4. he ſtopped the riſing ſpring of *Gibon*, whoſe water was before brought to the city by high pipes and conduits into the poole called the upper poole, *Iſa.*7.3. and taking the ſame ſpring lower under the earth, he brought the water by chanells under ground into the new or lower poole which he himſelfe had made *Iſa.*22.9.11 to take away the water from the enemies, and furniſh the city abundantly therewith: [*ſtraight*] whereas before the water courſe fetched a compaſſe towards the South, he made this water courſe ſtraight from the Weſt to the Eaſt: [*under ground*] theſe words are added in the Italian, *or below from the Weſt*, that is to ſay, taking the ſpring from the bottome of the rock, which was on the Weſt ſide of *Ieruſalem*, or from the Weſt down; that is to ſay, drawing the water from the Weſt ſide of *Ieruſalem* to the Eaſt ſide which was the lower ſide.

V.31. *Left him*] did not guide him nor ſtrengthen him with his Spirit in this temptation of worldly ambition; for that humility which hee ſhewed when *Iſaiah* admoniſhed him, and his perſeverance in piety, doe ſhew that hee was never quite deprived of Gods grace: [*he might know*] a humane kinde of ſpeech, not that God indeed did doe this to know any ſuch thing; but to make *Hezekiah* himſelfe to know it; and to have the whole Church to take example thereby.

V.32. *The viſion*] in his propheſie, *Iſa.*36. to chapter.40.

V.33. *Did him honour*] with funerall pomps, ſongs, lamentations, &c.

CHAP. XXXIII. VER. V.

IN *the two Courts*] namely, the Prieſts court, and the court of the people.

V.7. *The Idol*] this was ſome ſpeciall Idoll which hee worſhipped in the groue, 2 *Kings* 21.7.

V.8. *Appointed*] the Italian, *eſtabliſhed*, that is ſurely and irrevocably aſſigned.

V.12. *Thereto*]

V. 11. *Thornes*] others translate it, *strong holds*, others, *bushes*, *or tops of hills*.

V. 19. *The Seers*] the Italian, *Hozai*, who might be some Prophet, for the Prophets did use to set down in writing publike Acts which were to be kept in the Church, as 1 *Chro.* 29. 29. others translate it, *of the Seers*.

CHAP. XXXIV. VER. III.

HE *began*] this reformation here set down all along, though the greatest part of it was in the eighteenth yeare of *Iosiah* as appeares by 2 *Kings* 22. 3. & 23. 4.

V. 6. *With their mattocks*] the Italian, *in their desolate places*, in their countrey and their cities which were wasted by the *Assyrian* warres, and their old inhabitants put out, and carried away into captivity, see upon 2 *Kings* 23. 16.

V. 8. *To repaire*] to give order to the high Priest, to cause those collections to be made which were appointed for this work, and to employ them herein carefully.

V. 9. *The Money*] see upon 2 *Kings* 12. 4. [*that kept*] see upon 2 *Kings* 12. 9.

V. 10. *And they put it*] as had been done under *Iehoash* 2 *Kings*. 12. 11.

V. 11. *The houses*] these were the chambers in the porticoes of the Temple.

V. 20. *Abdon*] called also *Achbor* the son of *Michajah*, 2 *Kings* 22. 12.

V. 22. *Tikuath*] called also *Tikuah* the sonne of *Harhas*, 2 *Kings* 22. 14.

V. 31. *In his place*] this was the scaffold mentioned, 2 *Kings* 11. 14. 2 *Chron.* 6 13.

V. 33. *Made all*] hee constrained them by royall power and authority to forsake Idolatrie, and serve God according to the exteriour forme by him appointed, though the interiour part of most of them was not touched with any true piety, as it appeared presently after *Iosiahs* death, see upon 2 *Kin.* 23. 26.

CHAP. XXXV. VER. I.

Killed] namely, the Paschall Lambs and Kids.

V. 3. *That taught*] as well sacred learning as the observance of Gods service, see *Lev.* 10. 11. *Deut.* 17. 11. [*put the*] the Italian, *leave the*, seeing you are eased of the labour of carrying the Arke of the Lord, which was anciently imposed upon you, *Num.* 4. 15. employ your selves so much the freelier in this other part of your service, 1 *chron.* 23. 26.

V. 5. *Your brethren* the Italian, *to minister to your, &c.* to help them to make ready the Passeover, ver. 6. and also to slay for the Levites and the Priests who were employed about other businesse, and also for them that were unclean, 2 *Chron.* 30. 7. [*according to the divisions*] seeing that for every family which had a head, there must a Paschall lamb be eaten, *Exod.* 12. 3.

V. 7. *Bullocks*] these were for the feasts of unleavened bread, *Num.* 28. 19. and for burnt offrings and sacrifices of thanksgiving.

V. 8. *Rulers*] *Hilkiah* was high Priest, and the two other were his deputies, and heads of the two lines of *Eleazer* & *Ithamar*, according to the custome.

V. 11. *They killed*] every father of a family, *Exo.* 12. 6. and the Levites by themselves and for other Levites who were otherwise employed: [*sprinkled*] at the foot of the Altar, see upon *Exod.* 12. 27.

V. 12. *The burnt offerings*] that part of these beasts which was to be burned to the Lord, namely, the fat, the kidneys, and the caule, ver. 14. see *Lev.* 3. 3.

V. 13. *The other*] those parts of the sacrifices of thanksgiving which were appointed; for those who offered them, and were to bee dressed in the Temple, and eaten at sacred feasts: [*divided them*] to each one a part of his offering.

V. 14. *They*] namely, the Levites which ministred: [*made ready*] the Paschall Lambs, and their portions of sacrifices of thanksgiving.

V. 15. *The sonnes*] namely, his race and posterity, whose lot and turn it was now to bee and serve in the Temple according to the order, 1 *Chron.* 25. [*the Levites*] namely, the ministring Levites differing from the other three Offices of the Levites.

V. 21. *The house*] to the race of the Kings of *Assyria*, perpetuall enemies and emulators of the *Ægyptians*: [*for God*] namely by some Prophet of his.

V. 25. *In the Lamentations*] it might be some compilement of holy Poems upon mournfull subjects, as those of *Ieremiah* are used upon occasion of some publick calamity.

CHAP. XXXVI. VER. V.

HIS *God*] see 2 *Chron.* 28. 5.

V. 6. *To carry him*] see upon *Ier.* 22. 18. 19.

V. 8. *That which was*] that which appeared to be in him after hee was raised to the Kingdome, seeing that great honours and dignities discover the minds of those who possesse them.

V. 9. *Eight yeares*] 2 *Kings* 24. 8. is the number of eighteen, neither is it certainly knowne how this diversity should bee reconciled; onely it is plaine that in the books of Chronicles, the numbers seeme to have suffered some alteration by some unknown accident see upon 2 *Chron.* 22. 2.

V. 10. *His brother*] that is to say, his nearest kinsman, for hee was his uncle, 2 *Kings* 24. 17. 1 *Chron.* 3. 15.

V. 15. *His Messengers*] namely, Prophets and Ministers, *Hag.* 1. 13.

V. 17. *In the house*] in *Jeruſalem*, appointed to bee the place for Gods Temple.

V. 20. *The Kingdome*] the Italian, *the Empire*, the chiefeſt and greateſt in the world, after it had overthrown the Caldeans Empire.

V. 22. *The firſt*] after hee had conquered *Babilon*, and that Empire.

V. 23. *All the Kingdams*] a boundleſſe and immoderate terme, and often uſed by theſe great Monarchies, which are called univerſall, *Dan.* 2. 38. *Luke* 2. 1. though in deed they did not poſſeſſe the greateſt part of the world: [*hath charged me*] by revelation revealed to ſome Prophet, or by the hearing and expoſition of *Iſaiahs* Prophecies, *Iſa.* 45. 1. [*let him goe up*] to *Ieruſalem*, to re-edifie the Temple, *Ezra*, 1. 3.

THE BOOK OF *EZRA*.

The ARGUMENT.

EZra *Prieſt and Doctor of the Law, ſets down in this Book the Hiſtory of the firſt and ſecond return of the* Iewes *out of the Captivity of* Babylon *to* Ieruſalem; *and of the beginning of the reſtauration of the Temple, the ſervice of God, the City of* Ieruſalem, *and of the Common-wealth of* Iſrael; *under three Kings of* Perſia, Cirus, Darius, *and* Artaxerxes: *Whereof the firſt, after hee had conquered the Empire of the* Caldeans *at the end of ſeventy yeares foretold by* Ieremiah, *by publick proclamation ſet the* Iewes *at liberty, and gave them leave to returne into their country, and to re-edifie the Temple of God, and re-eſtabliſh his worſhip: Whereupon a great number having for their heads* Zerubbabel *of* Davids *royall race, and appointed Governour by* Cyrus *and* Ieſhua *high Prieſt, returned into* Iudea, *and having begun to re-edifie the Temple, were diſturbed by the wiles and calumnies of the* Samaritans; *Whereupon the work was interrupted and intermitted for a long time, untill by Gods expreſſe command and* Darius *his permiſſion, it was begun again and accompliſhed, and all the orders of the ancient ſervice re-eſtabliſhed. After which time under King* Artaxerxes: Ezra *with another great troop of* Iewes *did alſo return, having the Kings favour and liberality heaped upon him, with full power to ſee Gods true worſhip kept and obſerved, and his ſervice duely performed. And being arrived into* Iudea, *he began with the ſeparation of prophane and unlawfull marriages, which the* Iewes *had contracted with Idolatrous and Pagan women, to purge the people of God from all prophane mixture, and cut off all inducements which might bring them to fall againe into their old ſinnes, which had beene ſo ſeverely punished by theſe fore paſt ruines.*

CHAP. I. VER. IV.

Emaiuth] and cannot follow the reſt for want of meanes: [*help him*] neither by lending or giving to him.

V. 5. *Of Judah*] amongſt which were many of other Tribes, 1 *Chron* 9. 3.

V. 8. *Sheſhbezzar*] it is thought that this was *Zerubbabels* name amongſt the *Caldeans*, ſeeing they did uſe to change the chiefeſt of the Iewes names when they carried them into captivity, through ſuperſtition and Idolatry, or elſe for a ſign of ſlavery, *Dan.* 1. 7. [*Prince*] for *Zerubbabel* was of the bloud royall of *Juda*, and chief of *Davids* line, 1 *Chron.* 3. 19. *Luke* 3. 27. 31. and in this quality hee was head, and conductor of the Iewes; acknowledged to bee ſo even in *Babylon*; and was made governour by the King of *Perſia*, over thoſe who came back this firſt time, *Ezr.* 5. 14. and 6. 7.

V. 9. *Knives*] they were certaine great Knives to kill the beaſts for Sacrifices with, which knives belonged to the Prieſts, and were trimmed up with gold.

V. 10. *Second ſort*] namely, for price, greatneſſe, and uſe; for the firſt which were of gold, might be for the ſervice of the Temple within, and theſe for the uſe of the chambers and of the courts: Others tranſlate it *double*, that is to ſay, covered with ſuch like Baſins.

CHAP.

CHAP. II. VER. I.

Of the Province] namely, of *Babylon*, called the Province by eminencie, for a difference between it and other countreys, where the Iewes had been diſperſed, verſe 59. unleſſe *Iudea* be meant as *Neh.*11.3.

V.2. *With*] under theſe heads, to which *Neh.* 7.17. is added *Nahamani*: [*Ieſhua*] high Prieſt, *Ezr.*3.2. called elſewhere *Jeſhua*.

V.3. *The children*] ſome believe they were the iſſue and poſterity of ſuch and ſuch heads of Nations, from which they might alſo have taken their names; but by *Neh.*10.14. it appeareth that they were Families of which by order of birth, theſe were the chiefe, and heads in thoſe dayes.

V.5. *Seven hundred*] in *Nehemiah*, there is a diverſity concerning this number and ſome other: it may be by reaſon that theſe two rumbrings of *Ezra* and *Nehemiah* were not both at one time, whereupon ſome might bee dead, or ſome have joyned themſelves to them.

V.16. *Of Hezekiah*] in whoſe perſon this line was ſubdivided.

V.21. *The children*] the Inhabitants and native Citizens, and ſo conſequently in all the names of Cities.

V.29. *Nebo*] it ſeemeth to be the ſame Citie, as *Neh.*1 *Sam.*21.). *Neh.*11.31.

V.31. *Of the other*] beſides him, of verſe 7.

V.36. *Of Ieſhua*] of which this *Ieſhua* was head, yet it is unknown whether this be the ſame *Ieſhua* that was high Prieſt or another.

V.41. *The Singers*] the holy ones of the Temple.

V.42. *Of the Porters*] of the Temple.

V.55. *Of ſolomons ſervants*] of the reliques of the *Cananites*, who were by *Solomon* ſet to painefull and bodily labours, 1 *Kings* 9.11.

V.59. *Tel-melah*] they ſeeme to bee names of Provinces or Cities: [*they could not*] and therefore they could not be put into any antient poſſeſſion of goods, and holy Offices.

V.60. *The children of*] it ſeemeth that theſe ſame did call themſelves Levites.

V.63. *The Tirſhatha*] it ſeemeth to be the name of ſome *Caldean* Office, as Governour, Lievtenant, or Commiſſary, given to *Zerubbabel* or *Sheſhbaṣṣar*, *Ezr.*1.8. *Neh.* 10.1. [*of the moſt holy*] ſee *Lev.*2.3. and 25.22. [*with Vrim*] which was the manner of asking, and giving out Gods Oracles, and anſwers in doubtfull and obſcure caſes, *Num.*27.21. Now it is likely that *Vrim* and *Thummim*, and many other ſacred ornaments, were burnt and periſhed in the taking and deſtruction of *Ieruſalem* by the *Caldees*.

V.69. *Pound*] the Italian, *mines*, a name of coyn of ſixty ſhekels, *Ezech.*45.12. that is to ſay, of thirty ounces.

CHAP. III. VER. I.

The ſeventh] in which the feaſt of Tabernacles was to be kept, *Lev.*23.34. *Num.*29.12. which was the firſt holy day that they were to keep, after their return from *Babylon*.

V.2. *The Sonne*] that is to ſay, the grand-child, ſee 1 *Chron.*3.19.

V.3. *For feare*] to ſecure themſelves from all dangers, they hattened to deſire and take Gods aſſiſtance and aide by prayers, and ſacrifices, &c.

V.5. *The continuall*] that of morning and evening daily [*conſecrated*] appointed by God to be kept with all manner of holineſſe, and eſpecially with reſt, and ceſſation from all painefull work, to attend altogether to the meditation and exerciſe of piety, in which conſiſts the true ſanctification of dayes.

V.6. *Laid*] it was not yet begun to build above the ground, though it is likely that the old foundations for the moſt part remained whole, *Ezr.* 4.12.

V.9. *Of Iudah*] it is thought to be the name of ſome particular man called alſo *Hodevia*, *Ezr.*2.40. and *Hodevah*, *Neh.*7.43.

V.10. *After the*] or by the meanes, uſing *Davids* Pſalmes for formularies of prayſes.

V.12. *Before their eyes*] conſidering how the firſt had been deſtroyed, and how much leſſer this would be, and how many things would be wanting in it.

CHAP. IV. VER. I.

The adverſaries] theſe were of thoſe wicked *Samaritans*, and that mixture of Gentiles wherewith the Kings of *Aſſyria* had peopled the land which belonged to the ten Tribes, 2 *Kings* 17.24. who were ever after the Iewes hereditary enemies.

V.2. *Let us*] there was ſome hidden deceit in this requeſt, pernicious both for the temporall and ſpirituall: [*Eſar Haddon*] ſonne of *Sennacherib*, 2 *Kings* 19.37. who ſent ſome new plantation or colonie into this countrey, after the firſt, which was 2 *Kings* 17.24. unleſſe that which was ſpoken in that place, were ſpoken by way of anticipation of time.

V.3. *You have nothing to doe*] you being a prophane people, and Idolaters, 2 *Kings* 17.41. can have no part in the building, nor make any uſe of this Temple.

V.4. *Weakened*] by threatnings, deceits, and

other meanes they ſought to diſcourage them.

V. 5. *Counſellers*] to the King of *Perſia*: [*Darius*] called by hiſtorians the ſonne of *Hyſtaſpes*.

V. 6. *Abaſhuerus*] that is to ſay, of *Xerxes*, who afterward married *Eſther*, *Eſth.* 1.1.

V. 7. *Artaxerxes*] ſurnamed Long-hand: [*Biſhlam*] it ſeemeth to bee ſome councell compoſed of the people of the countrey, to which the King ſent a preſident or head, and that which was councelled upon, and agreed by all, is written in the name of the Preſident *Rehum* only, and the ſecretary.

V. 9. *Then*] it ſeemeth that *Ezra* ſets down the very words of the records of *Perſia*, in which it was ſet down when, and by whom the ſaid letter was written; whoſe original was kept in the chamber of publick records: [*the Dinaites*] names of ſeverall nations with which the land of *Iſrael* was peopled by the *Aſſirians*, of whoſe deputies the ſaid counceil was compoſed.

V. 10. *Aſnapper*] this name is not elſewhere, and it is likely that it was ſome Captain or principall officer of *Eſarhaddon*, v. 2. [*and at ſuch a time*] the Italian hath, *&c.* the Chaldaick text hath a certaine word which ſignifieth, *bitherto*, and it ſeems to be a cutting off of ſome ſpeech which is not needfull to be ſet down at length. Others think it is the date of the letters.

V. 14. *Diſhonour*] namely that his Maieſty bee deſpiſed, by a bold contempt, and refuſall of obedience.

V. 15. *Thy fathers*] the Italian, *predeceſſors*, Kings of *Aſſiria* and *Babylon*, whom the *Perſians* ſucceeded.

V. 24. *Darius*] who was ſurnamed *Spurius*, or Baſtard.

CHAP. V. VER. I.

Prophefied] commanding them to undertake the worke, and aſſuring them of Gods bleſſing and fauovr.

V. 4. *That make*] that is to ſay, by whoſe authority this work was undertaken which were *Zerubbabel*, *Ioſhua*, *Haggai*, and *Zachariah*.

V. 5. *Of their God*] that is to ſay, God did ſafe guard them and favour them.

V. 10. *Their names*] who were the firſt authours and conductors of all this work.

V. 15. *That is*] the ſcituation of which Temple is aſſigned and conſecrated in that place.

CHAP. VI. VER. I.

In Babylon] in the Kingdome of *Babylon*, which the *Perſians* then poſſeſſed, and did containe *Media* alſo, in whoſe royall city this record was, amongſt other publick records, v. 2.

V. 2. *Achmetha*] the Italian, *Echatana*, the name of a city which was the head of *Media*. Others have it, in a roll in the royall city of *Media*: [*thus written*] the Italian addeth, *written*: *remembrance* this was the title of the aforeſaid writing.

V. 3. *The heigth*] namely of the tower of the portico; whereas *Solomon* had made it of one hundred and twenty cubits, 2 *Chron.* 3. 4. and it ſeemes that *Cyrus* brought it to the one halfe, for feare leſt it ſhould be uſed for ſome watch-tower: [*threeſcore*] like to *Solomons*, 1 *Kings* 6. 2.

V. 4. *Three*] ſee upon 1 *Kings* 6. 36.

V. 12. *Deſtroy*] the Italian addeth, *againe*, or alter this, and deſtroy this houſe.

V. 14. *Artaxerxes*] ſurnamed *Mnemon* or remembrer, under whom *Ezra* and *Nehemia* ſome yeares after brought home the reſt of the people, and is here named and ſet down by anticipation, *Ez.* 7. 1. *Neh.* 2. 1.

V. 15. *Adar*] the name of a month which was anſwerable to *February* Moon.

V. 17. *Sinne offering*] ſee *Levit.* 4. 23. and 9. 5. & 16. 5

V. 18. *Diviſions*] which were appointed by *David* 1 *Chron.* 24. and 25. and 26.

V. 20. *Killed*] the miniſtring Levites did help to kill and make ready the beaſts, and preſented the blood of them to the Prieſts, to poure it at the foot of the altar, as 2 *Chron.* 30. 16. 17. and 35. 11. 12.

V. 22. *Of Aſſiria*] that is to ſay, of *Perſia*, which had ſwallowed up the Empire of *Aſſiria* and *Caldea*, whereupon ſometimes the name of the one is taken for the other.

CHAP. VII. VER. III.

Sonne of Meraioth] there is a great leap in this ſetting down, wherein are over-skipped ſix of *Ezra* his anceſtors, ſee 1 *Chron.* 6. 6. 11.

V. 6. *Scribe*] a Doctor of holy ſcripture: and this word is frequently uſed both in the old and new teſtament: [*the hand*] according as the Lord favoured and proſpered him.

V. 9. *Began hee*] the Italian, *was appointed*, or was the beginning of the departure.

V. 12. *King of Kings*] a proud title of thoſe great Empires, *Ezec.* 26. 7. *Dan.* 2. 37.

V. 14. *Seven*] theſe were ſeven principall Noble-men that ſtood alwayes by the King of *Perſia*, and were his councellers in all great affairs, ſee *Eſt.* 1. 10. 14. [*according to*] to know if things bee eſtabliſhed and executed according to Gods Law, whereof thou art Doctor, and which I alſo give thee power to obſerve.

V. 16. *Thou canſt finde*] that thou canſt gather amongſt

amongst my subjects of their own free good will: [*the people*] namely of *Israel*.

V. 18. *To thy brethren*] namely the Colledge of Priests.

V. 23. *Wrath*] namely from God: [*of the King*] the Italian, *against the King*, or of the King and his children.

V. 27. *Blessed*] these are *Ezras* words.

CHAP. VIII. VER. II.

OF the sonnes] descending from the two priestly loynes and branches, namely from *Eliezar* by *Phineas*, and from *Ithamar*, see 1 *Chron.* 24. 3. 4. [*David*] it is likely to bee King *David*, and this *Hattush* may be hee that is mentioned, 1 *Chron.* 3. 22.

V. 15. *Ahaliah*] it is thought to bee the *Adiabenes* countrey.

V. 17. *The chiefe*] having, either by meanes of the *Iewes* politick government, or by the King of *Persia* his commission, some command in that place, over the *Iewes*: [*Casiphia*] the likenesse of the name seemeth to intimate this to be the *Caspian* countrey or the chiefe city thereof.

V. 18. *The sonnes*] his successors or posterity: [*the sonne*] meaning the grandchild, *Exod.* 6. 16. 19.

V. 20. *Whom David*] in the division of the sacred offices, there is no mention made of the *Nethinims* 1 *Chron.* 24. and 25. and 26. but wee must beleeve that *David* confirmed and now appointed that which had been anciently decreed concerning them, *Iosh.* 9. 21.

V. 21. *Afflict our selves*] the Italian, *humble our selves*, or to afflict our persons. An usuall kinde of speech, to signifie a true fast, of contrition of heart, and repentance; joyned with the bodily fast, *Levit.* 16. 29.

V. 25. *There present*] that were present at the time of this gathering. Or that were willing to give. Or that had power to give.

CHAP. IX. VER. II.

HAve taken] though these women were not converted to the worship of the true God, & therefore Gods command, *Deut.* 7. 3. was broken: and the Church degenerated even in its first beginning see *Gen.* 6. 2.

V. 3. *My garment*] for anciently they did wear two garments, the outward longer than the inner: [*plucke off*] through just anger, and bitternesse of heart, and not through any superstition, which was forbidden, *Lev.* 9. 27. *Deut.* 14. 1.

V. 5. *My hands*] the Italian hath it, *the palmes of my*, according to the *Iewish* manner of praying, holding their armes abroad, and their palmes open towards heaven.

V. 8. *A naile*] that is to say, some subject of hope, and a prop to our faith in his Church, even as nailes serve to fasten, joyne or hang up many things, see *Isa.* 22. 23. Or it is a proverbial way to signifie some small remainder of a thing, as the naile, or the pinne of a rich tent; as the ancient Tabernacle, was a signe of Gods being present in grace amiddest his people.

V. 9. *Bond-men*] subjects, and deprived of our ancient liberty and Kingdome: [*a wall*] a little place of safety, like unto a fold, or a penne for a flock of sheep.

V. 13. *Thou art*] as for thy part, thou hast superabundantly fulfilled all thy promises, and kept thy covenant with us. having made us to subsist, notwithstanding our sinnes; all the fault is in us, and wee confesse it and repent therefore in thy presence, as for a fault which otherwise would make us incapable of thy grace, and would deserve most heavie punishments.

CHAP. X. VER. II.

THere is hope] if wee can repent, and amend our selves: and therefore moderate thine affliction; and seek for to amend this busidesse.

V. 3. *With our God*] whom thou dost represent in this action: [*to put away*] for these marriages with idolatrous and pagan women, were of no force by Law, seeing God had forbidden them: [*and such as are*] the Italian, *the children*, as bastards, borne in unlawfull copulation; and therefore could not be incorporated amongst Gods people; though it is likely that the parents did provide them food and other necessaries when they sent them away. [*and of those*] namely who had abstained from any such mixture, *Ezra* 9. 4.

V. 4. *Belongeth unto thee*] because thou art a Priest, and hast a speciall command from the King to see that Gods Law be observed, *Ez.* 7. 26.

V. 8. *Seperated*] hee should bee excommunicated out of the Church, and forbidden the use of all holy things, and held as a heathen and prophane man.

V. 9. *The ninth*] which was the month of May, counting September for the first, after the manner of the *Persians*, *Est.* 2. 16. [*in the street*] in the court of the people, or in the Gentiles court: [*great raine*] which being out of the accustomed season, was somewhat prodigious, and seemed to portend Gods wrath, as 1 *Sam.* 12. 17.

V. 12. *So must wee*] or it is good to doe according to thy word; and wee take upon us to doe it.

V. 14. *Stand*] to frame a supreame counsell or consistory.

consistorie: [*the elders*] who after they had made an enquiry in each city, were to make their relation. As for example whether the woman were a Proselite before shee was married, whither at the time of her marriage shee had made such abiurations, and protestations as were requisite; whither shee had not after defiled her selfe by idolatrie: if she gave any proofe of true piety: that according to these informations it might be judged whether the marriage were to be confirmed as sanctified by her profession: [*be turned*] by annihilating what hath been done amisse, and providing that hereafter no such thing may be done.

V. 15. *Helped them*] as adsessors, commissaries, or relators.

V. 16. *Sate down*] began to sit about these judiciall acts: [*the tenth*] which was in the moon of *Iune*, counting the moneths from *September*.

V. 44. *And some of them had wives by whom they had children*] the Italian hath it, *and there were some of them who exposed their children*, that is to say, some of them forsook their children, leaving them in the streets, or in the high-wayes. Others translate it, *and there were some amongst them, that had women, by whom they had children.*

THE BOOK OF *NEHEMIAH.*

The ARGUMENT.

THis book containeth the continuation of the restauration of the Iewish state after their returne from Babylon, whereof (after a long discontinuance) Nehemiah was a chiefe instrument, who lived almost at the same time as Ezra did, and they were both present at all the notable actions which are set down in this History. Nehemiah as governour appointed by the King of Persia, and Ezra as a Priest, and one excellent well skilled in the Law of God. The summe is, that Nehemiah being raised to honours, and in favour with Artaxerxes King of Persia; got leave of him to goe to Ierusalem, to build up the walls, and restore the ruines thereof: which hee undertook with a heroick zeale and courage, continued with great wisdome, and in very good method, and accomplished within a very short time, by the wonderfull blessing of God. And then hee began to provide for the safety of the city, against the plots and treacheries of the Samaritans, and other heathens, their neighbours and enemies. And afterwards provided for the politick government within: beginning with the mitigation of creditors rigors, and relieving the poore from oppression: and in despight of all disturbances without, and treacheries within; hee accomplished this work: then hee began to set down rules in the performing of Gods service, and ministery of the Temple, laying the foundation thereof upon the renewing of Gods covenant, and so went on in settling the holy offices in their ancient orders, and in providing sustenance for the Ministers, and all other things which were necessary for the use of the Temple. And after this the walls of the city were solimnly dedicated, the people numbred, and one part assigned to dwell in Ierusalem, and the rest in the cities, and places of the countrey according to the ancient lands of their tribes, and families. And all this being finished in twelve yeares space, at the end of them, Nehemiah returned into Persia, from whence within a yeare after hee made another voyage to Ierusalem, and reformed many disorders there, as the people mixing themselves with prophane people; the want of maintenance for those who ministred in the Temple, and marriages with infidels, so that through his excellent vertues, hee set the Iewish Common-wealth in a good and happy state, in which it continued for a long time after. Whereupon most deservedly was attributed unto him the title of Third Founder of that Common-wealth, after Ioshuah, and David.

CHAP.

CHAP. I.

VER. 1. *The words*] the Italian, *the book*, Heb. *the words*, which may also be understood of the acts: [*Chisleu*] which was the November moon: [*twentieth*] of *Artaxerxes* reign.

V. 9. *Of the heaven*] a popular and vulgar kinde of speech, because the earth seemeth to be plaine, and covered with the heavens as with a halfe globe, which boundeth the earth round about *Deut.* 4. 32. *Matth.* 24. 31.

V. 11. *This man*] namely of King *Artaxerxes*.

CHAP. II.

VER. 1. *Nisan*] which is March moon: [*the wine*] which was at their second courses; for then the *Persians* did drink more abundantly; otherwise at their meale, namely their first course, they drank but little, and for the most part water, see *Est.* 5. 6. [*I took*] doing my office of cup-bearer.

V. 2. *Then I was*] as well because it was not lawfull for any one to stand before the King of *Persia* mourning, *Est.* 4. 2. as also because I durst not to tell him the true cause of my griefe.

V. 4. *I prayed*] secretly to my selfe, that hee might direct my speeches, blesse mine intents, and move the Kings heart to grant my requests.

V. 8. *That I shall*] where I shall make my ordinary abode as governour, and the Kings Lievtenant.

V. 10. *Sanballat*] these were Noble-men, and governours for the King in *Samaria*, as *Ez.* 4. 7. 8. [*the Horonite*] of *Horonaim*, a city of *Moab*, *Isa.* 15. 5. *Ier.* 48. 3. [*the servant*] who was a slave by his condition.

V. 13. *Went out*] out of the city, going round about it: to take notice what case, the city was in, what circuit it was off, and to consider what was necessary, and the meanes how to provide for it, that having considered upon the businesse, hee might informe people, and encourage and perswade them to work upon it. [*by night*] yet it is likely the Moon did shine: [*by the gate*] which was on the West side neere to the valley of the dead bodies, 2 *Chron.* 28. 9. *Ier.* 31. 40. [*dragon well*] whereof there is no mention elsewhere: [*dung port*] through which they carried and emptied all the filth of the city into a deep valley.

V. 14. *Of the fountaine*] which was also on the West side, and was so called because that anciently the water of the great fountain *Gihon* was from this place brought into the city, by a great channell built upon arches, see upon 2 *Chron.* 32. 4. 30. [*the king*] 2 *Kings* 20. 20. there is mention made of a water-course made by King *Hezekiah*: but it is thought that *Solomon* first made it, and that King *Hezechiah* did but only repaire it, or change it into a water-course under ground: [*there was no*] the passage was so stopped, and incumbred with stone, rubbish and such ruines, that I could not passe but on foot.

V. 15. *By the brook*] Kidron which was on the East side of the city: [*by the gate*] comming in at the same gate as I went out, having fetched the whole circuit of the city.

V. 16. *The work*] namely of the re-edifying of the city. Others *that had the managing of the businesse*.

V. 18. *The hand*] the Lord had still accompanied mee with his favour, and assisted mee with most evident and extraordinary assistance.

V. 20. *Have no portion*] you have no community with the Church, being infidels, and issued from infidels, and enemies of the people, and therefore wee doe not accept you for friends, nor yet feare you as enemies, being secure under Gods protection: [*nor right*] by any desert, or for any good done to us, or by any just carriage towards us: [*nor memorial*] you cannot shew that ever you had any just pretence or right over us; nor that your ancestors were ever but enemies to us, as you are at this present.

CHAP. III.

VER. 1. *They built*] the one bestowing the cost, and the others their labour, and all together setting forward, and looking to the work: [*the sheep-gate*] which was on the East side of the Temple, and next to it; through which the cattell appointed for sacrifices were brought in great number; whereupon it was so called, *Iohn.* 5. 1. or at the least the old name revived, see *Gen.* 32. 21. *Mic.* 4. 8. [*sanctified it*] that is to say, repaired it, and set it up in its former state and splendor; and did also new dedicate it to its first use, by prayers and devotions, which use was more holy than that of the other gates; whereupon the Priests did undertake the repairing of it, and by their working upon it, did gaine it the more respect, as being a thing belonging to the Temple: [*the tower of Meah*] the Italian, *the tower of one hundred*, that is to say, of one hundred cubits high: [*unto the*] drawing towards the North, for this tower was on the North East side, see *Ier.* 31. 38.

V. 2. *Next unto him*] going on from the side of the said Tower towards the West: [*the men*] the commonalty of the inhabitants of *Iericho*, see *Ezr.* 2. 34.

V. 3. *The fish gate*] which was on the North side of *Ierusalem*; and it is likely that it was so called by reason of the fish which was brought in that way, for the provision of the city, from the Sea coasts of *Tyre* and *Sidon*, see *Neh.* 13. 16. [*the sconces*] see *Ez.* 21. 33. and it is doubtfull whether this *Hassenaah* be the name of a city, so that by children be meant the inhabitants; or the name of a man, and so his posterity be meant.

V. 4. *Repaired*] the walls and towers, because that in this portion there was never a gate: [*next unto them*] namely next unto *Meremoth* and his people.

V. 5. *The Tekoites*] the inhabitants of *Tekoah* a city of *Iudah*, 2 *Sam.* 14. 2. 2 *Chron.* 11. 6. [*put not their necks*] they were not partakers of this labour for the Lords service: Others referre this word Lord, unto *Nehemiah* the governour of the nation, or to this head of the community of *Tekoah*.

V. 6. *The old gate*] which was on the North side of the city.

V. 7. *The throne*] the Pallace or Court.

V. 8. *Fortified Ierusalem*] the Italian, *Ierusalem was left*, they did nothing to the wall from the aboveſaid place, unto the corner gate, because that there the wall had not been ruined as in other places, and according to some it was that foure hundred cubits of wall, which *Iehoash* had pulled down, and was built up againe by *Vzziah*, and made stronger, and broader, 2 *Chron.* 25. 23. see *Neh.* 12. 38.

V. 9. *And next*] next after them, on the West side; the foresaid space of wall being between: [*of Ierusalem*] the Italian hath it, *the halfe part of Ierusalem*, *Ierusalem* was divided into severall parts, or wards, whereof each one had it Captaine. The old *Salem* which was *Melchisedechs* seat, which is here especially meant by *Ierusalem* had two parts, whereof the other is mentioned, v. 12.

V. 11. *The other peice*] the Italian, *a double space*, namely of foure hundred cubits, whereas every one was to repair but two hundred, namely from one tower to another: [*the tower*] which was on the West side.

V. 12. *His daughters*] it should seem this man had none but daughters, who also employed their meanes and servants about this work.

V. 13. *Zanoah*] a city of *Iudah*, *Ios.* 15. 34. 56. 1 *Chron.* 4. 18.

V. 14. *The sonne of*] of the famous Family of the *Rechabites*, *Ier.* 35. 2. [*both beccerem*] another part of *Ierusalem*.

V. 15. *Siloah*] the Italian, *Sola*, this is the channell or small stream; which came from the fountain of *Gihon*, called elsewhere *Siloah*: [*the staires*] which were at the turning from the West southward.

V. 16. *Bethzur*] this name, and the following names, are names of severall parts of the city, given for either unknown, or uncertain causes: [*that was made*] so named to make a difference between it, and other pooles which were naturall; which poole within a great enclosure of strong walls, held in the waters which came by that water-course: and it seems to be that which is called the upper poole, 2 *Kings* 18. 17. *Isa.* 7. 3. [*unto the house*] this was some place which is not mentioned any where else, where those Captaines had their lodgings, whom the King kept ordinarily neere to him, 1 *Chron.* 27. 1. which also it should seeme was a place where youths were taught to handle their Armes, *Cant.* 4. 4.

V. 19. *Mizpah*] the other halfe of that part of the city which was so called, v. 15. [*at the turning*] the Italian, *at the corner*, this was some great corner of the wall, on the South side of the city; where the Arsenall, or Armory had anciently been; which afterwards was removed to the house of the forrest of *Lebanon*, *Isa.* 22. 8.

V. 20. *Zabbai*] the Italian, *Zaccai*, or *Zabbai*.

V. 22. *The men of the plaine*] the Italian, *which dwelt in the plaine*, who had their countrey houses and houholds in the plaine of *Iericho* neere *Iordan*: though they had houses in *Ierusalem* also: whether it were to people the city; or to supply the wants of Gods service; there being at that time but a small number of Priests.

V. 24. *The turning*] namely from the South side to the East, which turning came with the corner inwards into the city, according to the naturall situation of the rock and the valley.

V. 25. *High house*] this was the Royall Pallace built by *Solomon*, 1 *Kings* 7. 1.

V. 26. *Water-gate*] see *Neh.* 8. 1. and 12. 37. and it seemes to bee that which is mentioned, *Ier.* 17. 19. called the water-gate, because that neere unto it, all the waters which were come into the city by water-courses, or pipes under ground, came into one channell, and did runne into a deepe valley.

V. 27. *The Tekoites*] namely the Priests which dwelt in *Tekoah*, for the common sort of the *Tekoites* had been spoken of before, v. 5.

V. 29. *The keeper*] see upon, 1 *Chron.* 26. 14. and 31. 14. [*East-gate*] namely of the Temple.

V. 30. *His chamber*] the Italian, *his chambers*, that part of chambers in the Porticoes of the Temple, which was assigned to him and his, for their habitations, for it is to be supposed that hee was a Levite.

V. 31. *Gold-smiths sonne*] or a gold-smith, but consecrated, and one of the Priests, to make or mend the holy vessells: [*merchants*] the Italian addeth, *merchants of spices*, or perfumes, for there being such frequent use for such things in the Temple for unctions, and perfumes, these people had gotten them

them habitations neere unto it: [*Miphkad*] the Italian, *of the prison* see *Neh.* 12. 39. and it is likely that it was no close and darke prison, but large, and be onging to the Church, for errours committed in Gods service, in the Temple, *Ier.* 29. 26. *Acts* 4. 6. and 5. 18. [*the going up*] the Italian, *the high hall*, it was some high roome, for assemblies, banquets, or other uses; when there was much company.

V. 32. *The sheep-gate*] by which gate having begun, v. 1. hee there also ended the circuit of the whole city.

CHAP. IV.

VER. 2. *His brethren*] people of his Family: [*feeble*] a word of contempt, that is to say, poore and wretched.

V. 3. *Even that*] their work is so sleighly done, and in such haste, that the least thrust in the world is able to shake it, and throw it down.

V. 5. *Before the builders*] the Italian hath it, *standing before them*] namely before the builders, which is a kinde of action or posture of such, as at their pleasures will scoffe others, rejoycing in their miseries to aggravate them so much the more.

V. 6. *The halfe*] of the heigth.

V. 10. *Rubbish*] the Italian, *dust*, namely the rubbish of the ruines. *Are not able*] being called to watch, whereby they would seeme to inferre, that they must give over working for some time, v. 15.

V. 12. *From all places*] the Italian addeth, *look to your selves from all places*, that is to say, from all those wayes; which come from *Samaria* to *Jerusalem*.

V. 16. *Of my servants*] of my houshold servants, and guards; as hee was governour of the countrey: *the rulers*] of Families, or in generall; all other persons of government, as well to lead the men, as to oversee and hasten on the work.

V. 22. *Lodge*] untill such time as the work bee finished.

V. 23. *Put off*] in the night time, to be ready upon any occasion: [*put them off for washing*] the Italian, *went for water armed*, such was our feare of the enemies, that none durst goe out of the city, not so much as to fetch water, without armes, as *Iudg.* 5. 11.

CHAP. V.

VER. 2. *Take up*] the Italian, *receive*, that is to say, whilst wee work for the publick good, let our food at least bee provided for; either by the publick, or by the contribution of rich men.

V. 5. *Our flesh*] wee are of the same linage, nature and condition: [*Daughters*] which was a signe of extreame distresse; considering the weaknesse of the sex, and the danger of their chastity, when they were in other mens powers: [*is it in our power*] for to redeem them; which was lawfull for them to doe at any time, *Exod.* 21. 7.

V. 7. *A great assembly*] the great and Soveraign Counsell, compoſed of all the heads of the people, *Deut.* 23. 1. 1 *Chron.* 13. 2. and 18. 3. and often ellewhere.

V. 8. *Have redeemed*] this peradventure was done in *Babylon* before the comming away, according to the Law, *Levit.* 25. 47. [*will you even sell*] namely to be paid, or constraine them to sell themselves, for some benefit which you should freely grant them for nothing.

V. 9. *Because of the*] the Italian, *for fear of the*, for feare least wee doe againe provoke Gods wrath against us, and hee make us againe a scorne unto our enemies, by new scourges and afflictions.

V. 11. *The hundredth part*] a tax of usury, at one in the hundred by the month, forbidden when usury is forbidden in generall, *Exod.* 22. 25. *Levit.* 25. 36. *Deut.* 23. 19.

V. 12. *The Priests*] to be witnesses of this oath, as Gods ministers, who represented him.

V. 14. *Of the bread*] which was levied upon the people, for to finde the governours diet.

V. 15. *Besides forty*] the Italian, *afterwards forty*, having changed those rates of bread and wine into so many sheekles a day.

V. 17. *That came*] for to doe Gods service, or to give us necessary intelligences, *Neh.* 6. 12.

V. 18. *Store of all sorts*] I kept an extraordinary table, and did invite guests, at which time there was extraordinary store of wine spent.

CHAP. VI.

VER. 2. *Ono*] which was a city of *Benjamin*. 1 *Chron.* 8. 12.

V. 10. *Shemaiah*] it seemeth to be a Priest of the posterity of *Delaiah*, 1 *Chron.* 24. 18. whose house was some part of the chambers belonging to the Temple: [*shut up*] in his own house, and durst not come abroad, by reason of some legall uncleanesse, as *Ier.* 36. 5. Or in the Temple by reason of some vow or devotion, as 1 *Sam.* 21. 7.

V. 11. *Such a man*] I that am a lawfull Magistrate, and carry my selfe uprightly in mine office, and deale with a good conscience, should I shew any baseneſſe of minde in the exercising of my charge, or forsake it for mine own private safeguard; staining my selfe with pusillanimity; to the damnage of the publick good; and discomfort of the people? [*would goe into*] hee seemeth to reflect upon

the freedom which the Temple did yeeld to ſome malefactors, *Exod.* 21. 14. 1 *Kings* 1. 51. and 2. 28.

V. 12. *I perceived*] for hee ſought to put mee from the free exercise of my vocation.

V. 13. *Reproach mee*] as convicted of ſome evill deſigne by my flight, feare or baſeneſſe, unworthy of the name and qualitie which I did beare.

V. 15. *Elul*] which was the Auguſt Moon.

V. 16. *Caſt down*] from their pride, hope, and deſignes.

V. 18. *Shethaniah*] theſe might bee ſome of the chiefe of the people.

CHAP. VII.

VER. 2. *He ruler*] the ſecond perſon next to the governour, commanding in his name, within his court.

V. 3. *And every one*] appointing every one his place of watch, according to each part of the city where his houſe ſtandeth, for the more readineſſe and eaſe in defending of it.

V. 5. *At the firſt*] namely under *Zerubbabel*; whoſe numbring, *Ez.* 2. 1. is here ſet down again.

V. 33. *The other*] for there were two cities of this name; the one in *Ruben*, *Num.* 32. 38. and the other in *Iudah*, which is meant here, and ſeems to be the ſame as *Nob*, 1 *Sam.* 21. 1.

V. 70. *And ſome*] here endeth that which is common and like to that which is ſet down, *Ez.* 2. 68. now the following contribution is different from that which is mentioned in *Ezrah*: [*the Tirſhatha*] the Italian, *Hathirſhatha*, the name of an office, *Ez.* 2. 63. here is meant *Nehemiah*, *Neh.* 8. 9. [*the treaſure*] of the Temple, or to the ſtock of money which was appointed for the building of it, 1 *Chron.* 26. 26. *Ez.* 7. 69.

V. 73. *So the*] though in *Ez.* 2. 70. and 3. 1. the words be almoſt the ſame, yet is the hiſtory different: that being of things in the dayes of *Zerubbabel*, and this of *Nehemiahs* dayes which was many yeares after.

CHAP. VIII.

VER. 1. *The water gate* whereof ſee, *Neh.* 3. 26. [*to bring*] according to the commandement, *Deut.* 31. 10.

V. 2. *The firſt day*] which was the feaſt of the tabernacles, *Levit.* 23. 24. *Num.* 29. 1.

V. 4. *Mattithiah*] theſe were Doctors of the Law, and principall Levites.

V. 6. *And Ezra*] namely after hee had done reading of the Law.

V. 7. *Ieſhua*] it is likely that theſe Levites were divided amongſt the people in ſeverall places; who ſtanding round about them in rings, were taught by them.

V. 8. *Cauſed them to underſtand*] or did expound the meaning of it to the aſſembly.

V. 9. *Mourne not*] for God had ordained, that feaſts ſhould bee celebrated with publick mirth, *Num.* 10. 10. *Deut.* 16. [*wept*] through compunction of heart, grieving for their ſinnes, and through a tender converſion.

V. 10. *And ſend*] according to Gods command, and the godly cuſtome of helping the poore in thoſe dayes, that they might alſo bee partakers of the publick mirth, *Deut.* 16. 11. 14. *Eſt.* 9. 19. *Revel.* 11. 10. [*the joy*] the only meanes to encourage you againſt all feares, and ſtrengthen you in all your labours: is faith and truſt in God, filling your hearts with divine and ſpirituall joy, through the lively apprehenſion of his grace.

V. 15. *And that they ſhould*] for all ſolemne feaſts were to bee publiſhed and publickly proclaimed, *Levit.* 23. 4. [*boothes*] the Italian, *tabernacles*, or bowers.

V. 16. *The roofe*] made after the manner of an open terrace according to the faſhion there.

V. 17. *For ſince*] this is to give a reaſon why here is ſuch expreſſe, and particular mention made of the ſolemnity of this feaſt: [*done ſo*] having never celebrated the ſaid feaſt with ſo much devotion and perſeverance; being come together every one of the ſeven dayes to heare the Law. Whereas *Moſes*, *Levit.* 23. 35. 36. did ſuffer the people to goe home the ſix middle dayes, feaſting only the firſt, and the laſt.

CHAP. IX.

VER. 1. *Earth*] a cuſtome obſerved in great mournings, *Ioſh.* 7. 6. *Iob* 2. 12.

V. 6. *The hoſts*] namely the holy Angels.

V. 8. *Thou art righteous*] loyall and conſtant, in all thy promiſes and covenants.

V. 14. *Madeſt known*] thou diddeſt teach them the true meaning, and uſe of the Sabbath, which hath a reference to the ſanctification of that people which thou haſt peculiarly gotten to thy ſelfe, *Exo.* 31. 13. *Ezek.* 20. 12.

V. 22. *Into corners*] the Italian, *into parts*, aſſigning to ſome tribes a ſeverall countrey on the other ſide *Iordan*.

V. 29. *Withdrew*] they have not voluntarily brought themſelves to thy obedience and ſervice. A phraſe taken from plough-oxen and other drawing cattell, *Zac.* 7. 11.

V. 32.

V. 32. *Seeme little*] look upon it as upon a trouble, which though it bee moderate in respect of our sinnes, yet is grievous in respect of our weakneſſe.

V. 38. *And because*] being through our afflictions brought to a true repentance; and becauſe that through thy mercy, our evils may bee leſſened.

CHAP. X.

VER. 14. *Aaſh*] they are almoſt the ſame heads as are named, Ezr. 2. 3. *Neh.* 7. 8. and becauſe between that firſt numbring, and theſe dayes of *Nehemiah* there were above one hundred and fifty yeares the ſame perſons could not be alive, by theſe names we muſt underſtand thoſe heads, who had ſucceeded the former in the ſame dignity and degree.

V. 28. *That had ſeparated*] that were come againe out of *Babylon* and other Provinces, to ſerve the Lord according to his Law.

V. 29. *They clave*] they conſented to what their chiefe had done in the name of all.

V. 31. *Would not buy it*] ſeeing that we our ſelves were ſubjects and could not hinder the Gentiles from bringing in their wares on the Sabbath day, nor could not cauſe them to obſerve the Iewiſh Lawes, we agreed amongſt our ſelves to buy none, ſee *Neh.* 13. 15. 16. and ſo to keep the holineſſe of the day: [*leave the ſeventh*] the Italian, *let the land be ſtill the ſeventh*, without ſowing, or reaping, *Exod.* 23. 11. *Lev* 25. 4.

V. 32. *We made ordinances*] this was a contribution anſwerable to that of 2 *Chron.* 24. 5. [*for the ſervice*] that is to ſay, for the work.

V. 33. *The continuall meat*] theſe things were anciently gotten out of the treaſuries of the Temple, 1 *Chron.* 26. 20. then the Kings contributed their ſhares for the eaſe of the people, 2 *Chron.* 31. 3 here the people offered money to the ſame end: [*the holy things*] it ſeemes we muſt take theſe to be the publike ſacrifices of thankſgiving, ſee *Levit.* 22. 22. [*free offerings*] which were common for all the people, *Levit.* 4. 23.

V. 34 *We caſt lots*] there is no mention made of this wood offering, but only here and *Neh.* 13. 31. whereupon it is conjectured that the uſe thereof was firſt brought up after the captivitie, and that before the Kings had provided for it; Now it ſeems that in this eſtabliſhment, the furniſhing of this offering, was divided between the Prieſts, the Levites, and the people, to doe it each one for the third part of a yeare by lot, according to the order of the time; or amongſt the families of the fathers divided into equall parts, to make proviſion thereof monethly. In the enſuing times it appeares by the Hiſtories, that the whole maſſe of wood was gathered together in Auguſt, and upon the fourteenth day of the ſame Moneth the feaſt was celebrated, called the carrying of the wood.

V. 36. *The firſt born*] who were to be redeemed, and the money to bee delivered to the Prieſt, *Num.* 18. 15. 16. [*cattell*] the Italian, *carrying or drawing cattell*, horſes, aſſes, mules, which were not good to offer, and therefore were to be redeemed, as the firſt born of men: [*the firſtlings*] which were to be offered without any redemption, *Lev.* 27. 26. *Num.* 18. 17.

V. 37. *Our offerings*] whereof ſee upon *Deut.* 12. 6.

V. 39. *We will not forſake*] wee will continue the frequenting of it, and doe the ſervice required therein; and will furniſh all things neceſſary for the maintenance of the place and ſervice.

CHAP. XI.

VER. 2. *Bleſſed*] as they who expoſed themſelves to the greateſt dangers and toiles by reaſon of the enemies, who were jealous of the Cities greatneſſe: And who without regarding their private intereſts, did moſt for the publick good, repairing, repeopling, keeping, and governing the head City of the countrey: [*offered themſelves*] beſides thoſe others, which were drawn by lot.

V. 3. *Of the Province*] of *Iudea*, now reduced into a Province, ſubject to the Kings of *Perſia*; of which were come from *Babylon* chiefe Province of that great Empire, as Ezr. 2. 1.

V. 4. *Athaiah*] who might be ſome head of ſome great Nation, which is alſo comprehended under him: [*the children*] the iſſue and poſterity of this ſonne of *Iudah*, *Gen.* 38. 29.

V. 9. *Overſeer*] as an inferiour Magiſtrate and head over a thouſand, according to the ancient order, *Exod.* 18. 25. [*ſecond*] as Leivtenant to the former. It might bee alſo tranſlated, that he was appointed to be over the ſecond City of which; 2 *Kings* 24. 14.;

V. 11. *The Ruler*] one of the high Prieſts great deputies, ſee *Num.* 3. 31. 1 *Chron.* 9. 11. 2 *Chron.* 19. 11. and 31. 13. and 35. 8.

V. 12. *The work*] or the ſervice.

V. 17. *In prayer*] the Italian, *in time of prayer*, for there were three houres appointed for daily prayers, ſee *Pſal.* 55. 18. *Dan.* 6. 10. *Acts* 3. 1. and 10. 3. 9. 10. But here it ſeemes are particularly to be underſtood the times of morning and evening ſacrifices, at which the holy Singers were preſent, 1 *Chron.* 9. 33. and 23. 30.

V. 19. *The gates*] of the Temple.

V. 22. *were over*] the Italian, *were continually to be present*, were to bee continually assisting to Gods service, for being so few in number they could not by turnes relieve one another, as they did in former times, 1 *Chron.* 25. and therefore they were maintained out of they royall revenewes; and they had dwellings built them neere to *Ierusalem*, *Neh.* 12. 29.

V. 24. *Of the children*] namely, of the posterity of this other sonne of *Judah*, *Gen.* 38. 30. [*in all*] either in the tributes which the King of *Persia* levied amongst the people, or in those things which he gave out of his own revenews towards Gods service, *Ezr.* 6. 8. 9. and 7. 20.

V. 25. *Villages*] countrey towns, which had been defaced and desolated by the *Caldeans*, and were not re-edified nor walled.

V. 30. *The Valley*] which was neere to *Ierusalem*, and where the Tribes of *Iudah* and *Benjamin* bounded upon one another. *Iosh.* 18. 16.

V. 36. *The Levites*] namely, the rest, besides they who took up their aboad in *Jerusalem*, ver. 15.

CHAP. XII.

VER. 1. THE Priests] namely, their heads, v. 7. [*with Zerubbabell*] with those that came afterwards with *Ezra*, *Ezr.* 8. 2. 3. 18. 19.

V. 2. *Malluch*] these and some others are diversly named from ver. 14 to v. 21.

V. 4. *Abijah*] from whom *Zacharias* his family who was *Iohn Baptist* his father took its name, *Luk.* 1. 5.

V. 7. *The chiefe*] according to the number of which were made two and twenty courses or divisions of turnes to waite in, in imitation of the foure and twenty made by *David*, 1 *Chron.* 24. 7. [*Iesbua*] high Priest, *Ezr* 3. 2. *Hag.* 1. 1. *Zach.* 3. 1.

V. 8. *His brethren*] those which were of his fathers family.

V. 9. *were over against*] the meaning seemes to be, that of these three heads of families of singers, there were three divisions made, and the lot was drawn amongst them, one being set over against the other, in the order of their functions.

V. 10. *Iesbua*] he was the high Priest.

V. 12. *Ioiakim*] he was the sonne of *Iesbua*: [*of Seraiah*] the Priests which are named in the beginning of the chapter, being dead, these succeeded them, as well in their office, as in the dividing of their turnes to waite. But true it is that whereas before there were foure and twenty, here there are but twenty: Some doe also hold that these were descended from the other by a direct line.

V. 22. *Darius*] surnamed *Codomannus*, last King of *Persia*, who was overcome by *Alexander* the great.

V. 24. *Over against them*] the number of Singers being encreased, *Neh.* 11. 22. and 12. 9. there was a division made of them equall with the other sacred offices, so that one order was alwayes answerable to the other, see 1 *Chron.* 16. 12.

V. 25. *At the thresholds*] or treasuries and store-houses, see upon 1 *Chron.* 26. 15. 17.

V. 27. *The dedication*] that is to say, the ceremonie of blessing, and calling upon the name of the Lord, and of desiring him to bee gracious to these new buildings; especially to the publike ones, see upon *Deut.* 20. 5. *Psal.* 30. 1.

V. 29. *Had builded them*] see the reason, *Neh.* 11. 22.

V. 30. *Purified themselves*] from all legall uncleanesse, making use therein of the water of separation, or purification, *Num.* 19. 9. but especially by devotions, repentance, and prayers; that it might please God to sanctifie that repaired city to his service and glory, and to guard and protect it as a pure and holy thing, being the residence of his presence, and the abode of his Church.

V. 31. *Princes*] with their companies divided into hundreds & into thousands: [*upon the wall*] which peradventure had long covered galleries upon it, now these two companies divided themselves at the gate of the valley, *Neh.* 2. 13. the one going Southward on the right hand, and the other Northward on the left: [*companies*] namely, of Levites and holy Singers.

V. 32. *After them*] namely, after the Levites and the Singers: [*Hoshaiah*] who then peradventure was the chiefe Ruler of the Tribe of *Iudah*, and was over all the other inferiour ones, as *Neh.* 11. 9. [*halfe*] for the other halfe followed that procession of Singers which went Northward, ver. 38.

V. 37. *Even unto*] having gone about just the one halfe of the city.

V. 39. *And they*] went about the other halfe of the City which was Northward, without going any further, and then went directly to the Temple.

V. 40. *And halfe*] that halfe with *Nehemiah* went, ver. 38. under which the other also of ver. 32. must bee comprehended, one of the which, came to the Temple, by the way of the water gate, the other by the sheep gate and the prison gate.

V. 44. *The chambers*] see 1 *Chron.* 26. 20. [*for the offerings*] of that kinde as is set down *Deut.* 12. 6. 11. [*rejoyced*] and being glad to see the sacred Ministers follow their vocations, and execute their charges, he was ready and willing to pay them that which he was appointed.

V. 47. *They sanctified*] that is to say, they gave them unto them as holy things, and likewise the Levites gave the Priests the Tithes of their Tithes, *Num.* 18. 26.

CHAP.

CHAP. XIII.

VER. 1. ON *that day*] namely, after *Nehemiah* was returned from the King of *Persia*, verse 6.

V. 5. *Prepared*] he had made ready and furnished one of the chambers of the porticoes of the Temple, to lodge *Tobiah* therein when he came to *Jerusalem*: [*Chamber*] a partition of Chambers, that is to say, severall roomes: [*the offerings*] the Tithes of the Tithes, *Neh.* 12. 47. or the offerings which belonged to the Priests, *Num.* 18. 8.

V. 6. *Of Babylon*] that is to say of *Persia*, having conquered the Empire of *Babylon*, and reduced it into a Province, and may be he used that title to the Iewes, as *Ezr.* 5. 13. and 6. 22. [*after certaine dayes*] the Italian, *after a year*, or after some time.

V. 9. *Cleansed*] using the water of separation, *Num.* 19. 9. as having been polluted by the prophanenesse of them that had lodged in them, and by being put to uses contrary to Gods order, who had appointed them onely for his ministers.

V. 10. *Been given them*] by those that shared them, 2 *Chron.* 31. 4 15. 19.

V. 11. *Why*] that is to say, why for want of providing maintenance for the Levites; have the ordinarie services of the Temple been intermitted? see *Neh.* 10. 39.

V. 13. *I made*] according to *David's* first order, 1 *Chron.* 26. 20. observed by *Hezekiah*, 2 *Chron.* 31. 12. [*the Scribe*] Doctor of the Law, or Secretarie, or Clerk, who kept the accompts and writings.

V. 15. *Wherein they sold*] upon a publick Market-day, when there was great store of people present.

V. 22. *The gates*] of the Temple, to keep the Sabbath religiously, doing their office without any distraction; Or to hinder unclean persons from comming into the Temple on the Sabbath, which was a day of solemn meeting and extraordinarie concourse of people, 2 *Chron.* 23. 19. [*Spare mee*] the Italian, *pardon mee*, my faults in other things, and my defects also in this.

V. 25. *Cursed them*] that is to say, denounced Gods curse unto them.

V. 28. *Of the Sonnes*] of his posterity, for he was his grand-child, *Neh.* 12. 10. 11. and his name was *Manasseh*, and his womans name *Nicaso*; Now this *Manasseh* upon this occasion retired to *Samaria* to his father in Law, who by the permission of *Darius*, and afterwards of *Alexander* the great, undertooke the building of the Temple of *Garizim*, *Ioh.* 4. 20. and to him there joyned themselves many Iewes and Priests, who had also entangled themselves in such unlawfull marriages, whence began the *Samaritans* superstition and false worship in that Temple.

THE BOOK OF *ESTER*.

The ARGUMENT.

THis *Book containeth a short History of certain notable accidents, which hapned to the Iewes that remained in* Babylon, *after their brethrens return under* Ahasuerus, *or* Xerxes *King of* Persia; *who by Gods singular providence having put away* Vasthi *his wife, espoused and raised to royall dignity* Ester *a Iewesse, and raised to one of the highest degrees of the Kingdom* Mardocheus *her Cousin and bringer up; by reason of a faithfull service which hee had done him when he was in great danger; So that by the meanes, of their two powers and authorities, the whole Nation was delivered from a bloudie plot which* Haman *had laid, and was alreadie decreed against them, to revenge himselfe of* Mardocheus *for refusing to give him divine honour: But was returned at last upon the authors head by the death of him, and the destruction of all his progenie and faction. For which deliverance there was a solemn annuall commemoration appointed, which is to this day observed and kept by the Iewes for a notable document of Gods protecting and providing for his people, even in their oppression and captivity, and of the excellent vertues, piety, loyalty, magnanimity, charity and justice, which hee preserved in many of the members of the said people, for the saving of the whole body.*

CHAP. I.

VER. 1. OF *Ahasuerus*] the most probable opinion is that this is the same as is mentioned, *Ezr.* 4. 6. called by the Historians *Xerxes* the terror of *Greece*.

V. 2. *Sate*] that is to say, reigned peaceably, as 2 *Sam.* 7. 1.

V. 3. *The*

V.3. *The power*] the Italian hath it, *the Hoast*, gathered together for some notable enterpise, *Xerxes* having performed many of them, unlesse he meane only the chiefe and officers of it.

V.6. *The beds*] after the ancient manner especially of great ones, which was to eat lying upon beds, and not sitting at Table, see *Ester* 7.8. *Ier.* 23.41. *Amos* 2.8; and 6.4. [*of red*] the Italian, *of porphyre*, the Hebrew names for these stones are of a very uncertaine signification.

V.8. *Compell*] which otherwise was a custome amongst the *Persians*.

V.13. *To the wise men*] namely, to his councellers, or to the Astrologians and Magicians, by whose advices all businesse of importance were taken in hand, *Est.* 6.13. [*which knew*] who by rules of Astrologie (a science much used amongst those Nations) did professe they could tell, at what instant of time any thing might be prosperously undertaken; or else they were men of great experience and knowledge of what had passed in former times; and therefore were able to give advice in things that daily happened, see 1 *Chron.* 12.32. *Isa.* 3.2. [*Law*] for these Astrologians were employed in publike judgements and counsells.

V.14. *Which saw*] that is to say, were familiarly intimate with the King, and were his ordinary Councellors, who had free accesse to the King at all times, which was not granted to other men in *Persia*, see *Ez.* 7. 14.

V.16. *To the King*] by disobedience, and to others by ill example.

V.18. *Say*] the Italian, *dare to speak*, that is to say, shall be bold with their tongues, and contradict: [*contempt*] of women towards their husbands, and husbands wrath against their wives.

V.22. *That it should be published*] the Italian, *that he should speak*, that every man should keep and observe the liberty of his own Nation, by commanding his people, and governing his own family without any contradiction: Some understand it also that the husband in signe of superiority, might use his own native language, although the wife were a stranger.

CHAP. II.

VER.1. HEe *remembred*] he bethought himselfe of what he had done in his heat of wine and wrath: Being grieved that hee was constrained by reason of the Law to leave her so, a cause that was not very just nor honest: And therefore his Officers doe free him of this annoiance by shewing him a way, whereby hee might satisfie his desires, and make good his losse.

V.3. *To the house of*] it was such a place as is now in these dayes called a *Serraglio*, and there were two of them, one for Virgins, and the other for Concubines, whereof each one had its Eunuch to governe it and look to it, verse 14.

V.6. *Who had*] namely, *Kish*.

V.7. *Hadassah*] this name is a *Caldean* name, and the other which followeth a *Persian* according to many mens opinions.

V.12. *Of Myrrhe*] which was very abstersive or cleansing and good to get wrinkles out of the skinne, and to make the substance of the body solid, to drive away evill smells and sents; and generally to purifie or beautifie.

V.13. *Whatsoever she desired*] either for jewells, rich garments, or any other ornaments.

V.14. *Of the women*] namely, of the Concubines, who had beene knowne carnally by the King.

V.16. *Tebeth*] which is the December Moone called the tenth Month, not according to the *Persian* manner of counting the Moneths from September, *Ez.* 10. 9. but according to the Iewes accompt, who begun their yeare in March, *Est.* 3.7.

V.18. *Made a release*] of all impests and tributes, according to the manner of Kings great feasts.

V.19. *And when*] namely, after the King had chosen *Ester* for Queen, and that the rest were shut up in the Virgins *Serraglio* to purifie and beautifie themselves untill it pleased the King to call any of them: [*sate*] as one of the guard, or a courtier, which he peradventure was admitted to, for *Esters* sake to be ready at the Kings command, and neere to *Ester* to give her good instructions, and to have notice from her of any thing that happened.

V.23. *Of the Chronicles*] of Records and publike Acts: [*before the*] for the Kings of *Persia* had Secretaries continually by them which wrote all that the King said or did; and any thing that befell him.

CHAP. III.

VER.1. THe *Agagite*] it is thought that hee meanes *Amalekite*, or of the blood royall of that Nation, whose Kings were called by the common name of *Agag*, *Num.* 24.7. [*set his seat*] according to the custome of *Persia*, by which great Lords had their seats appointed neere the King and set in order according to their worths, or according to the Kings favour, *Est.* 1.14. see 2 *Kings* 25.28.

V.2. *Bowed not*] because that according to the custome of *Persia*, those honours did somewhat savour of divine worship, wherefore a Iewes conscience would not suffer him to yeeld any such kinde of honour to man.

V.4. *That*

V. 4. *That hee was*] and that therefore it was not lawfull for him, nor hee would never doe it.

V. 7. *Nisan*] which is the March moone, see *Ester* 2. 16. [*Pur*] a Persian word, which signifieth lot, *Est.* 9. 24. for those people did use lots to chuse out prosperous times for such and such actions or enterprises: [*Adar*] which is February moone.

V. 10. *His ring*] with which he sealed his royall letters, *Est.* 8. 8. and he gave it him to wright what hee pleased in the Kings name, and it seemes hee kept it afterwards as a token of principall authority, *Est.* 8 2. see *Gen.* 41. 42.

V. 15. *The City*] namely, the Iewes that dwelt in it; or all the people in generall, partly for pity, and partly for feare of the ordinary consussions, which happen in these popular executions, wherein every body followeth his own passion against whom hee pleaseth, under the pretence of the proscription of some.

CHAP. IIII.

VER. 1. *With ashes*] see upon *Iosh.* 7. 6. *Iob* 2. 12. *Ezech.* 27. 30.

V. 8. *To charge her*] in *Mordecai* his name, who was in a fathers stead to *Ester*.

V. 11. *One Law*] he is condemned to death without any remission by an immutable and irrevocable sentence which is of as much force as Law, *Dan.* 2. 9.

V. 14. *Shall bee destroyed*] some notable judgement of God will fall upon thee and thine, because of thy base and scarefull courage.

V. 16. *Neither eat*] that is to say, doe not take your ordinary repasts, but eat sparingly and afflict your soules in token of repentance, which is the true companion and assistant of prayer: [*I perish*] I will embrace my death quietly, seeing I cannot avoide it without failing in my duty, unlesse that God be pleased to heare our common prayers, see *Gen.* 43. 14.

CHAP. V.

VER. 1. *Inner court*] divided from the outward Court, *Est.* 6. 4. into which one might come without being called.

V. 2. *Touched*] in token of reverence and subjection.

V. 6. *Of wine*] namely, at the second course, see upon *Neh.* 2. 1.

V. 8. *As the King*] namely, in making my request known unto him.

CHAP. VI.

VER. 1. *Of the Cronicles*] the Italian, *of the journalls or daily acts*, the publike acts of every day which were gathered by certaine Scriveners according to the custome of *Persia* and other Nations, *Est.* 2. 23.

V. 4. *In the Court*] desiring and expecting to bee called into the inner Court, it being not lawfull to come in otherwise, *Ester* 4. 11. and 5. 1.

V. 8. *The horse*] as 1 *Kings* 1. 33. [*his head*] some understand this of the horses head which might also peraventure be the custome and fashion of *Persia*.

V. 12. *His head covered*] a ceremonie used amongst the Eastern people, in the time of great mournings, 2 *Sam.* 15. 30. *Ier.* 14. 3.

V. 13. *His wise men*] see upon *Ester* 1. 13. [*to fall*] from thy supreme dignity; the King having communicated it to another, by which meanes hee is entered into favour with all men: [*bee of the seed*] which seed by divers manifest proofes, all the world had found to bee in the great God his singular favour and protection, and had also the faculty of gaining the good will of Kings by their excellent vertues; as it had been seene in *Daniel* and his companions, in *Iechonias*, in *Zerubbabell*, *Ezra*, *Nehemiah*, and others. And peradventure in this councell there was some magick art used.

CHAP. VII.

VER. 2. *On the second day*] after the first of the other precedent banquet.

V. 4. *If wee had beene sold*] it seemeth shee hath a reference to the summe of money which *Haman* had proffered, *Ester* 3. 9. and 4. 7. [*dammage*] in the losse of such a number of usefull and loyall subjects which cannot bee countervailed by the summe of money which hee hath proffered, though it bee a great and vaste summe.

V. 8. *Vpon the bed*] that bed which she used at meales, not the bed shee lay upon to sleep, *Ester* 1. 6. [*face*] as it were to take a hatefull object from before the Kings eyes, and to shew that *Haman* was unworthy to behold the Kings face any more, and in token of his irrevocable condemnation, see *Iob* 9. 24. *Isa.* 22. 17.

V.9. *Chamberlains*] the Italian hath it, *ordinarie Officers*, Heb. *which stood in the Kings presence*, others *said in the presence of the King, Behold, &c.*

CHAP. VIII.

VER. 4. [ ] *Held out*] in signe of favour and to make her stand upon her feet, see *Est.* 4.11.

V. 7. *I have given*] I have done what I could for you according to the Law, having punished *Haman*, and testified all manner of good will towards you; now it lyeth not in my power to revoke the letters written by *Hamon*, *Est.* 3.13. But I doe give the Iewes leave and power to provide for their escape and defence as well as they can.

V. 9. *Sivan*] which is the May moone.

V.10. *Dromedaries*] a sort of Camells which are lesser then the ordinary ones and extreame swift: [*Mules*] others translate it, *greater Camells.*

V.12. *One day*] as they should have been set upon, to the end the Iewes might take nothing upon them beyond the moderation of a just defence.

V.15. *Blue*] the Italian [*violet*] these colours namely, violet, white and scarlet, were peculiar to the Kings and great ones of *Persia*, [*the Citie*] see, *Est.* 3.15.

V.16. *Hall light*] a calme and deliverance from the horrible tempest, which threatned them.

CHAP. IX.

VER. 3. *Offices*] some would restraine this to Treasurers and Chamberlaines.

V.10. *Laid they not*] though the King had granted them leave to doe it, *Est.* 8. 11. yet they abstained from it, to shew that this execution was done by them, onely for the safeguard of their lives, and not for any covetousnesse.

V.13. *To morrow also*] because there remained yet in *Shushan* many of the Iewes deadly and open enemies, being of *Hamans* servants and partakers; who being escaped the prefixed day, would not faile anew to set on foot their cruell designe upon the first opportunitie: and therefore *Ester* desires to have them prevented, [*be hanged*] that their bodies may be as a spectacle in signe of execration, and for a publike example.

V.19. *Of sending*] see concerning this laudable custome, on great feast dayes, *Neh.* 8.10.11.

V.21. *The fourteenth*] those of the country the fourteenth, and those in the cities the fifteenth; yet according to the Iewes observation to this day, the fourteenth is a greater festivall then the fifteenth.

V.23. *Undertook*] they voluntarily submitted and yeelded to obey this command though it were not a command that had any power to force them to it, through feare of punishment, seeing it came not from any supreme power.

V.26. *Of this letter*] the Italian, *of those letters*, namely of *Mordacai*, ver.20. [*and of that*] they did dispose themselves to the observation of this, not onely by reason of *Mordacai* his authority, but also through their own judgements, acknowledging the danger and the greatnesse of the deliverance.

V.29. *With all authority*] the Italian, *with all manner of instance*, the Hebrew, *strength*: Others, *he writ the second time all that belonged to the ratification and firmenesse of this statute.*

V.31. *Fastings*] whereof not withstanding there is no mention made in this book: but one may gather by the Iewes practice, that in the thirteenth day of the moneth, which day the slaughter of the people should have been, they did ordinarily fast in remembrance of the danger.

V.32. *In the book*] of the statutes and observations of the Iewes, besides *Moses* Lawes.

CHAP. X.

VER.3. *Speaking peace*] or speaking of peace to all, &c. studying and appointing such things as belonged to the prosperity and safety of them.

THE

THE BOOK OF *IOB*.

The ARGUMENT.

THis Book containeth a true History, and not as some have believed a fiction or morall parable as appeares by the Scripture it selfe, Ezech.14.14. and Iam.5.11. The time when this hapned, seemes to be when the people journeyed in the wildernesse after their deliverance out of Ægypt, whereof there are manifest tracks in this book, as of a thing newly done and yet fresh in mens memories. The most common opinion is that Moses hath been the authour of it, having written the narration in prose, and the discourses which were held upon this subject in heroick verse, fitting with the dignitie and gravity of the matter. There bee therefore two parts in this book, one is the history of what hapned to Iob an Edomite by Nation, but faithfull in his religion, and holy in his conversation; who from the very heigth of an exceeding great happinesse which he enjoyed with a very pure conscience, was by the Devills inducement and Gods permission, upon a sudden plunged into an abisse of miseries corporall and spirituall, internall and externall for the space of divers Months, with a long and exceeding stronge tryall of his faith and pietie, which had been calumniated by the Devill, and termed mercenary Hypocrisie, in which tryall and combate he at last remained victorious through his faith and perseverance, though much shaken and tottered in the flesh through its thoughts and motions. And after he had been approved of by God, hee was miraculously raised and superabundantly rewarded. The second part containeth the opinions, motions, disputes, and discourses of Iob, and foure friends of his upon this subject: The summe whereof is, that Iob fully certified by the holy Ghost of Gods grace in the promised Mediator, apprehended by a lively faith, a treasure preserved in a good conscience, cannot reconcile this harsh outward usage with that inward seale: And therefore hee most bitterly torments and grieves himselfe, and complaines of God, to God himselfe; urging him either to admit him to come before him to justifie himselfe or to know the causes of this so unaccustomed and strange manner of government: Wherein though he shew the invincible force of his faith and uprightnesse of his conscience; yet can he not be excused from excesse in his termes and words: Contrariwise three of his friends, grave and wise persons which came to comfort him, seeing his tragicall and terrible calamities, and hearing his immoderate discourses, accuse him to have been a prophane and wicked man or a dissembling hypocrite; seeing that Gods providence and justice (which rewards every one according to his works) did punish him with evident tokens of revenge beyond the temperateneſse and measure of the corrections and proofes of the faithfull: And therefore they exhort him to convert himselfe to God, and give glory to him in all humility, and so to expect his deliverance from him. But Iob refells these temerary accusations and absolutely denies their maxime; namely, that God doth alwayes make the rewards and punishments equall to mens deeds, which is contradicted by the common expeience of all Ages. He also refuseth to acknowledge himselfe to have been a wicked man contrary to his own conscience, for that would have been a denying of the seale and witnesse of Gods Spirit in his heart; depriving himselfe of the onely stay and comfort he had in all his evils, and casting himselfe headlong into dispaire: And therefore he granteth unto his friends, that as he is a creature, he will not, nor cannot contend with his Creator, if he please to treat with him in his Majesty, and according to that soveraign right and power which hee hath over his creatures, and also as a sinner by his own nature, he yeeldeth unto the

rigor of Gods Law, if he will proceed against him as a Iudge; but if he please to seat himselfe upon the throne of grace, and from thence heare him as a sonne and a believer, he is ready to lay himselfe open unto him, and maintaine his innocencie, and beare away the victory on his side: And having thus stopped the mouth of his three frends, Elihu *the fourth steps in, reproving the three other for not having rightly debated this controversie, and for being by that meanes forced to abandon Gods cause which they had undertak n to defend: And takes another way; namely, to leave to God and* Iobs *conscience to judge of that part of his life which was past, and doth rebuke him for his present excesses and unreverences against Gods Majesty; shewing him that it was no way incompatible, but rather a very ordinary thing to be faithfull, and yet grievously punished by God for triall and exercise, or for correction and extirpation of some internall vice and defect not known, or unequally weighed in mans own conscience. Therefore he exhorteth* Iob *to silence, humility, and profound adoration of Gods judgements: Finally,* Iob *opposeth his faith and certaine assurance of Gods grace to his so severe visitations: His three friends doe oppose the profession which hee made of piety, faith and innocencie, by reason of these his afflictions:* Elihu *contrariwise maintaines that the one may subsist with the other, and that in such perplexities the onely remedy is, quietly to put ones selfe into the hands of God without any murmuring and contradiction, approving of all that he doth as most just; Which also is the true and certaine decision of the question: To which* Iob *submitting himselfe with silence, the Lord appeares and doth stronglier confirme it by his sentence, calling* Iob *and his three friends to a godly correcting of their opinions; and to a friendly concord of wills.*

CHAP. I.

VER. 1. OF *Vz*] a part of the country of *Edom, Lam.* 4. 21. which took its name from, and was inhabited by the children of *Vz* of *Esaus* race, *Gen.* 36. 28. see *Ier.* 25. 20.

V. 3. *His substance*] the Italian, *his cattell*, or his wealth, and that as hee had, [*household*] his number of servants, as *Gen.* 26. 14. or husbandry: [*of the East*] in respect of the land of *Canaan*, as *Judg.* 6. 3. 1 *Kings* 4. 30.

V. 4. *Went*] at certaine times of the yeere they met at feasts of charity, and brotherly conversation.

V. 5. *Sanctified them*] prepared them by ceremoniall exercises and purifications, as fasts, abstinences, and washings, as *Exod.* 19. 10. and especially by internall and spirituall ones, of prayers, mortifications, and meditations, *Gen.* 35. 2. that they might without pollution or uncleanesse bee partakers of their fathers offerings: [*burnt offerings*] see *Lev.* 1. 3. [*cursed God*] the Italian, *spoken evill of God*, the Heb *blessed*, in detestation of blasphemie, it is covered under the name of its contrary, as much as to say, they may have spoken some irreverent word against God, in the heat and licentiousnesse of the banquet.

V. 6. *There was a day*] a comparison or example taken from Princes Courts, where the Officers doe appeare at certaine times to give accompt of their charge, see 1 *Kings* 22. 19. [*the sonnes*] namely, the Angels, *Luke* 20. 36. *Iob* 38. 7. [*Satan*] the adversary, or accuser, or slanderer, *Rev.* 12. 10. here he comes impudently, being not called nor having no part nor right in heaven, nor in the light thereof, but onely desirous to obtaine some commission or permission to doe evill, which is his chiefe delight.

V. 7. *Going too and fro*] the Italian, *compassing*, as idle, and besides that, unquiet, seeking alwayes to doe evill, *Mat.* 12. 43. 1 *Pet.* 5. 8. [*walking*] an impudent boldnesse, as if the earth were a place for him to take his pleasure and pastime in; whereas it is the place of his banishment, where he expecteth his last condemnation to infernall torments, *Luk.* 10. 18. *Rev.* 12. 9. 12.

V. 9. *For nought*] that is to say, of meere good will, for meere affection, love and respect which he beareth thee, which is true pietie, but onely for hope of recompence, his love being but a mercenary love. *Iob.* 4. 6.

V. 11. *Curse thee*] Heb. *blesse thee*, as verse 5.

V. 15. *The Sabeans*] people of *Arabia* who were alwayes given to robbing.

V. 16. *Of God*] that is to say, *the lightning*, an ordinary manner of speaking.

V. 18. *Wine*] somewhat extraordinary, according to the manner of feasting, *Est.* 5. 6. and 7. 2.

V. 20. *Rent*] see *Gen.* 37. 29. [*shaved*] a signe of griefe in those dayes, *Est.* 9. 3. *Isa.* 3. 24. and 15. 2. and

and 22. 12. *Ier.* 7. 29. *Mic.* 1. 16. [*worshipped*] the meaning is, hee prostrated himselfe before God, to give him glory with reverence and humility, for his incomprehensible judgements.

V. 21. *Came I out*] as much as to say, that which I have lost was not mine own, I had but borrowed it of God, and without it I may die in his favour, as I was borne without it: [*thither*] namely to the earth pointing at it with his finger.

CHAP. II.

VER. 3. *Without cause*] not but that *Iob* was a sinner by nature, and therefore subject to the penalties of the Law; nor but that there were defects and vices in him though hee were in the state of grace,; for which vices and defects God might justly punish him: but because hee did endeavour to live innocently, and kept himselfe from sins of malice, negligence, and such like, which provoke God against his children, see *Iob* 9. 17. *Deut.* 32. 5. 1. *Iob.* 5. 18.

V. 4. *Skinne*] a proverbe taken from the exchanges which were used in those dayes, the meaning is, there may bee some proportion in bargains, releases, and exchanges, but for his life, a man will give all; and therefore *Iob* for feare of loosing his life, and not by reason of any true piety towards God, doth with patience and silence thus endure his other losses.

V. 8. *Among*] in token of humility and mortification, see *Iob* 42. 6. *Mat.* 11. 21.

V. 9. *Retaine*] as if shee should say, now thy wonted actions of piety, are unprofitable, the Lord cannot bee moved by thy prayers to restore thee, think then upon nothing else but upon submitting thy selfe unto his will, and die.

10. *Shall wee receive*] shall wee imagine that God is bound to use us alwayes kindly and mildely, and if hee doth not; shall wee not beleeve in him nor serve him? see *Iob* 13. 15. and 17. 9.

V. 11. *Temanite*] descended from *Teman* the *Edomite*, *Gen.* 36. 11. [*Shubite*] issued of *Shuah* the son of *Abraham* by *Keturah*, *Gen.* 25. 2. [*Naamathite*] the originall of this name is unknown.

V. 12. *Dust*] in token of greefe. as *Iosh.* 7. 6. *Neh.* 9. 1.

V. 13. *And none*] partly by reason of astonishment, and partly because their hearts were shut up with compassion.

CHAP. III.

VER. 1. *Vrsed*] motions of meere infirmity, and impatience of the flesh, without blasphemy or impiety, or any other evill meaning, see upon 2 *Sam.* 1. 21.

V. 3. *Perish*] an impossible and vaine wish. The meaning is, let not the memory of it bee kept, nor solemnized as a birth day, but let it every yeare when it commeth, bee held as an unluckie and infamous day.

V. 4. *Regard it*] let it not be made pleasant with clearnesse; nor luckie by any good chances.

V. 5. *The shaddow*] like to the shaddow of the subterraneall, and infernall cloisters: [*staine it*] let it be mournfull, like to a funerall day, which day it was not lawfull for them who had been present at the funerall, to come to any feasts, or offer any sacrifices.

V. 6. *Let it not be joyned with*] the Italian, *let it not rejoyce with*, let it not bee reckoned amongst the good, nor joyfull dayes of the yeare.

V. 7. *Salitary*] and not honoured by any festivall assemblies.

V. 8. *Them curse it*] namely those hired mourners that used those formes of mourning at funeralls, 2 *Chron.* 35. 25. *Ier.* 9. 17. *Amos.* 5. 16.

V. 9. *The dawning of*] the Italian, *the eye lids of* or the first appearing of day light: a poeticall terme.

V. 12. *The knees*] namely of the midwife, or the nurse, see *Gen.* 30. 3.

V. 14. *Desolate places*] hee seemeth to meane the founders of great cities, and heads of Empires after the desolation of the deluge, *Gen.* 10. 10. 11. *Iob* 15. 28. *Isa.* 23. 13.

V. 18. *The oppressour*] hee meaneth one that is set over slaves to see them doe their work, as *Iob* 39. 10. see *Iudg.* 16. 21.

V. 20. *Is light given*] the Italian, *giveth he light*, meaning God; though hee forbeareth to name him for the reverence and respect hee beareth to his name.

V. 23. *Whose way*] that seeth no issue nor remedy to her evills, and is quite void of counsell and help: [*hedged in*] as in a labirinth of calamities, *Iob* 19. 8. *Lam.* 3. 7. *Hos.* 2. 6.

V. 26. *I was not*] I never gave my selfe over to carnall security, I have alwayes affrighted my heart with the apprehension of the accidents of this life and have contained my selfe within the bounds of all humility and modesty, *Prov.* 28. 14.

CHAP. IV.

VER. 3. *Strengthened*] by consolations, and holy exhortations, &c. thou didest confirme others in faith, constancy and patience, *Isa.* 35. 3. *Heb.* 12. 12.

V. 6. *Thy feare*] the Italian, *thy piety*, Heb. *fear*, namely God, the meaning is, doth it not now appeare, that thou hast been meerly mercenary, serving God but only in meere hope of recompence or reward, *Iob* 1. 9.

V. 10. *The roaring*] God abates the pride of the wicked and violent men; and takes from them the power of doing any hurt: [*broken*] or pulled out.

V. 12. *A thing*] the Italian, *a word*, namely by vision and prophetick revelation. And it is uncertaine whether this happened just upon his afflictions, and at the same time, or whether it were before, see *Psal.* 62. 12.

V. 15. *Secretly*] by stealth, that is to say, unlooked for, as I was going by: [*a spirit*] namely an Angell.

V. 17. *More just than*] the Italian, *justified before*, namely by his own works and merits. A revelation of the doctrine of the free remission of sins, and of the sinners justification by grace, through his faith and beliefe in the promised Mediator.

V. 18. *Put no trust*] the good Angels themselves in their owne nature which was very well known to God were subject to fall into the devills sinnes; which are infidelity in God's service, rash attempts against his command and glory; therefore they have had need of Gods confirming and sustaining grace. How much more then ought man who is in the state of sinne, and death, to acknowledge that hee cannot subsist nor stand before Gods judgement, but only by his gracious pardon and absolution?

V. 19. *On them*] namely men, whose corporall and animall life causeth them to bee weaker and more mutable than Angels: and in whom sinne is resident and reigneth, as it appeareth by his death. A terme taken from buildings, which are subject to fall.

V. 20. *Without any*] suddenly and in a moment. Or hee doth here represent the stupidity of men who look not after their death, which should bee a profitable mistresse to teach them how to live.

V. 21. *Even without*] namely like beasts, without apprehending the soveraigne end of life eternall; which is the principall act of humane wisdome; nor doe not goe the way, for to attaine unto it; *Psal.* 40. 21. and 90. 12.

CHAP. V.

VER. 1. *Call*] if thou continuest in thine impatience and folly thou canst not hope to be heard of God, nor helped or comforted by any of his Angels. God and his Angels will be against thee: [*wilt thou turne*] not by any religious invocation, which was never neither commanded nor suffered; but only by hope of approbation or assistance.

V. 2. *Wrath*] namely grudging and impatience: [*killeth*] makes his disease desperate and incurable.

V. 3. *I cursed*] I have judged that hee was accursed of God, and have conformed my thoughts to his judgements, and have shunned all manner of communion with the wicked. Hee meaneth that a man who hath not true spirituall wisdome, is alwayes doubtfull and uncertain in his happinesse, and desperate in adversity. And therefore O *Iob*, take heed of being one of them.

V. 4. *In the gate*] that is to say, in courts of justice, and publick assemblies, they are esteemed as infamous persons unworthy of enjoying the common right, see *Psa.* 127. 5.

V. 5. *Out of the thornes*] that is to say, though it be hedged in with strong hedges.

V. 6. *Commeth not forth*] it never bringeth foorth any true happinesse.

V. 7. *Yet man*] the Italian, *although man*, though man wicked in nature, performeth and doth many things, yet are they not like fruites of a good tree, but like vaine, and unfruitfull sparkles out of a furnace.

V. 8. *Commit*] namely by conversion and humble prayers.

V. 9. *Great things*] namely such miracles as thy deliverance might be,

V. 10. *Raine*] naturall raine for the earth, and supernaturall of grace and comfort for the soules, *Psal.* 72. 6. and 143. 6. *Hos.* 6. 3.

V. 12. *Of the crafty*] so hee seemeth by an obliqne way to tax *Iob* of hypocrisie.

V. 14. *In the day*] God blindeth them in such sort, that in matters which are most plaine they are without any percevance, counsell, or resolution.

V. 16. *Iniquity*] the wicked are confounded and lost, failing of their hopes, convicted of their wickednesses; and amazed at godly mens good successes contrary to their expectations.

V. 19. *In seven*] or in the seventh.

V. 21. *The scourge*] namely when the godly shall licentiously bee persecuted by calumniations, and injurious speeches.

V. 23. *Thou shalt be in league*] all creatures animate, and inanimate, as by expresse covenant shall take heed of hurting thee, the stones shall not cause thee to stumble nor fall, nor shall not bruise or hurt thy feet.

CHAP. VI.

VER. 2. *Oh that my*] thou blamest me O *Eliphaz* for lamenting so extreamly, but know that my laments are not somuch as equall with my torments.

V. 3. *Swallowed up*] they doe not come out smoothly

ſmoothly, but with interrupted throbs, even as liquor that commeth out of a bottle which hath a narrow mouth, or wanteth vent. Or my words faile mee, and are ſmothered up with ſighs, and ſobs.

V. 5. *The wilde aſſe*] lamenting is a naturall thing even to beaſts, when they doe want any good thing, or feele any hurtfull thing.

V. 6. *That which is*] how can I uſe ſuch moderation as you deſire I ſhould, my evills being extream, ſweetned with no kind of comfort, nor ſeaſoned with any thing that is good for any healthfull uſe.

V. 7. *The things*] I ſuffer ſuch tormeuts even in my very ſoule, as the very thought of them would heretofore have affrighted mee.

V. 8. *O that*] thou doſt in vaine exhort mee to hope for reſtauration, for my caſe is incurable, and my eſtate deplorable; I expect, nor deſire nothing but death.

V. 10. *Concealed*] I have not put out the light nor cancelled the ſcole of Gods promiſes in my heart, nor ever diſſembled or concealed the profeſſion of my faith, *Pſal.* 40. 10. and 116. 10. and 119 43. ſo hee declares that hee doth not deſire to die like a deſperate man; but that hee deſireth death, as the only remedy of his evills.

V. 11. *Mine ends*] that ſpace of life which I have to come according to nature is now ſo ſhort, that I can not hope for any reparation of ſo many evills, *Iob* 16. 22.

V. 14. *From his friend*] from thee O *Eliphaz*, and from thy fellows: [*the feare of*] which is violated for want of charity, and through giving rath judgement upon ſecret acts, which God reſerveth only to himſelfe.

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V. 21. *Nothing*] friends altogether unprofitable to performe any duties of true friendſhip, *Iob* 13. 4. [*are afraid*] you tremble with horror, as at accidents proceeding from Gods great wrath againſt an accurſed perſon, whoſe company you therefore refraine.

V. 22. *Did I ſay*] ſeeing I deſire no help nor aſſiſtance of you for mine evills and towards my loſſes, and that you can give me no comfort, which are two duties of true friends in affliction; I muſt needs eſteem you as unprofitable friends, unleſſe you will performe the third duty, which is to inſtruct and correct (but with reaſon) which I will willingly accept of, and doe crave at your hands.

V. 26. *Doe yee imagine*] doe you beleeve that all your diſcourſes are like ſo many ſentences, or unanſwerable arguments; and mine to bee but frivolous things? [*of one*] namely mine, who am overladen with evills paſt all remedy.

V. 27. *The fatherleſſe*] namely mee, who have none to help or beare mee up.

V. 29. *Let it not bee*] namely in you, ſinning againſt God, uſurping his right, taking upon you to judge of ſecret things, even againſt your neighbour with calumniations and inhumanitie.

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V. 15. *My life*] the Italian, *my bones*, my body which is now nothing but bones.

V. 16.

V.16. *I would not live*] the Italian, *I shall not live*, give me a little rest, to prepare my selfe for my approaching death: [*Vanity*] transitory, uncertaine and fleeting of their own nature, but brought quite to nothing, through my calamities, *Psal.* 39.5.

V.17. *Magnifie him*] holding him in such straight custody, and proceeding against him, with such a rigourous inquest, as against a great and terrible delinquent, verse, 12.

V.19. *Swallow downe*] that I may but recover my selfe, and take breath, *Iob* 9.18.

V.29. *I have sinned*] if thou wilt judge me according to the rigour of thy Law, I confesse my selfe to bee a sinner, and unable to yeeld thee satisfaction, *Iob* 9.3.15.29. and 14.4. though according to the fatherly rule, which thou hast prescribed to thy children, I have endeavoured my selfe to innocencie: [*thou preserver*] that keepest all men during this mortall life under thy Soveraigne hand as under custody, untill the time that every one must be judged [*a burthen*] life being noisome, and grieveous to me, being oppressed with so many sorrowes.

V.21. *Take away*] from before thy face and judgement, by pardon and by remitting thy justice, 2 *Sam.* 12.13. not by taking it away from within man, by a totall annihilation of sinne, and all manner of defects which is never done during this life: [*seek me*] for to doe me good, verse 8.

CHAP. VIII.

VER.4. *Cast them away*] hath punished them according to their offences.

V.8. *Enquire*] call to remembrance and think upon our fore-fathers, who by reason of the advantage of long life, and other gifts, had more knowledge and experience then we have in this age.

V.10. *Shall not they teach thee*] concerning Gods judgements and providence and the issue of the godly and the wicked.

V.11. *The rush*] as the grasse of waterish places though it grow apace and strongly, by reason of the abundance of moistnesse, yet it withereth apace; So is the prosperity of the wicked fading in the mire of this world.

V.16. The Italian addeth in the beginning of the verse, *but the prefect man*; for to observe the opposition, wee must supply these words out of the 20 verse. according to the frequent use of Scripture: [*he is green*] he is like an exquisite tree set in a pleasant garden, in sight of his masters palace, sucking the sweet moistnesse of the quick springs, without ever fading or withering, *Psal.* 1.3. *Jer.* 17.8. that is to say, he shall have a lively root of faith continually nourished by Gods grace, under his safeguard and favour he shall be strong in all assayes abundant in good works and all manner of blessings.

V.19. *The joy*] the reward of his godly life, followed with a blessing in his posterity in which hee lives againe after his death.

V.20. *Will not cast away*] the Italian, *will not disdaine*, therefore ô *Job* turne thou unto him with uprightnesse of conscience, see *Psal.* 51.19.

CHAP. IX.

VER.2. [*It is so*] that God is soveraignly just and wrongeth no man, *Iob* 8.3. and that man hath no right to contend with him as he is a Creator, and a Iudge. And I know also that God as he is a father, gives unto his children accesse to his throne of grace, to unfold their griefes unto him, and to make him judge of their integrity.

V.9. *Arcturus*] the Italian, *the signes of the wayne*, namely, the constellations; whereof *Arcturus* or the wayne is towards the North. Orion and Pleiades towards the East and West, the other towards the South, and these have here no proper name, being starres of the Antarctick pole, alwayes hidden from our Hemisphere, and at that time utterly unknown.

V.11. *He goeth by me*] he is incomprehensible as well in his essence, as in his works and judgements, *Acts* 17.27. *Rom.* 11.33.

V.13. *Not withdraw*] namely for any feare, or by meanes any of ones resistance.

V.16. *If I had called*] God hath shewed himselfe so terrible towards me, so that although he were appeased, yet durst I not take courage againe, much lesse durst I presume to contend with him in his anger.

V.17. *Without cause*] see *Iob* 2.3.

V.19. *Of judgement*] to debate my cause by way of justice: [*who shall set*] God will not so farre abase himselfe as to stand to plead with mee as a partiy, neither will any one dare to take upon him the quality of Iudge, to call us both before him.

V.20 *If I justifie*] the Italian, *if I be just*, namely, justified by faith, and sanctified by the Spirit, endeavouring my selfe to righteousnesse and innocencie, according to the measure of grace as God hath bestowed upon me, though not in that perfection as may bee answerable to the purity of Gods nature, nor the rigor of his Law, for if I be put to these trialls, I will alwayes freely confesse my vices and defects, *Iob.* 10.15. and 14.4. 1 *Cor.* 1.4.

V.21. *Would I not know*] at the brightnesse of that light, I shall finde my selfe to bee quite otherwise then I imagined, I shall abhorre my life, and bee ashamed of it, though before, it did seeme to me to bee prayse worthy and vertuous, see *Rom.* 7.15.

V.22. *This*

V. 22. *This is one thing*] the Italian, *be is all one*, that is to say, let me be either just, or guiltie, it is all one upon this tryall, for by it wee shall bee all found guilty.

V. 23. *If the scourge*] the Italian, *if it be a scourge*, namely, an expresse punishment for some grievous sinne, he would say, Hee often useth the just more rigorously then hee doth the wicked; for these are sometimes destroyed upon a sudden, whereas the righteous doe oftentimes linger a long time in their miseries, God seeming to take no care therfore, *Iob* 21. 13. *Psal.* 73. 4. *Lam.* 4. 6.

V. 24. *The earth*] God many times suffereth the wicked, most licentiously to raign in the world: [*hee covereth*] hee subverteth all order of justice, condemneth and putteth to death, even the Iudges themselves. The covering of the face was a mark of a condemned man, held as unworthy of any more enjoying the light, and therefore deprived of the use of it, *Ester* 7. 8. *Iob* 40. 8. *Isa.* 12. 17. see *Iob* 24. 22. [*if not*] the Italian, *if God doth not this*, can these effects bee attributed to any other supreme cause, then to the providence of God? *Amos* 3. 6.

V. 27. *If I say*] if I doe resolve to beare out the afflictions of the body with the strength of the spirit, and of the minde, I doe finde my selfe more weak this way, being terrified by thy wrath.

V. 29. *Labour I*] to suppresse my griefe, and to endeavour to strengthen my selfe, in constancie and patience.

V. 31. *In the ditch*] in the abisse of the sense and feeling of my sinnes: [*mine own cloaths*] a kinde of figurative speech, as much as to say, I should bee deprived of all my ornaments of dignity, estimation, and glory, as being unworthy to weare them.

V. 33. *Lay his hand*] that is to say, use power, ordaine a Law, and enforce to stand to judgement.

V. 34. *His feare*] namely, his divine and terrible Majesty.

V. 35. *It is not so*] I am quite beside my selfe, amazed, and doe not know what I say.

CHAP. X.

VER. 1. *Vpon my selfe*], as much as to say, at my perill, if there be any danger to be feared, I will undergoe it.

V. 2. *Doe not condemne*] doe not use thy absolute power for to destroy me, and since mine own conscience doth not condemne mee, shew mee the cause of this thy manner of proceeding, that I may either bee contented with it, or amend my selfe.

V. 3. *Oppresse*] that thou shouldest use thy Soveraigne power in destroying thy creature, without observing the course and order of justice, and without the accused persons confession or conviction: [*shine*] to favour and direct their enterprises.

V. 4. *Hast thou*] thou art not subject to error, nor ignorance, as your worldly judges who are oftentimes forced to make severe inquisitions, and proceed roughly with guiltlesse persons, which notwithstanding is justified by the necessity of justice.

V. 5. *Are thy dayes*] art not thou eternall, and doest not thou know in the indivisible moment of thine eternity, all what hath been, is, and shall bee; wherefore thou needest not to proceed by way of enquirie, see *Iob* 7. 18.

V. 13. *Hast thou bid*] how can this agree, that thou shouldest, with the one and the selfe-same free-will, create me, and destroy me? doe me so much good, and prepare so many evils for me?

V. 14. *Thou wilt not acquit*] words spoken according to the judgement of the flesh, which holdeth Gods visitations, to bee punishments and vengeances.

V. 15. *Righteous*] as *Iob* 9. 20.

V. 17. *Witnesses*] certaine proofes of thy wrath and indignation against me, *Ruth.* 1. 21. *Iob* 16. 8. *Mal.* 3. 5.

V. 21. *And of darknesse*] a figurative description of death.

V. 22. *Without any order*] without any vicissitudes, distinctions, or varieties set in order, of which things consist the greatest part of the beauty of this world: [*the light is*] namely, when the light is in the land of the living, by the return of the Sunne; The meaning is, that all is there abissed and sunk into eternall night.

CHAP. XI.

VER. 3. *When thou mockest*] the Italian, *shalt thou mock*, namely, God and us, making us believe such absurd things, as though wee were beasts, or ignorant men, *Iob* 34. 7.

V. 6. *Of wisdome*] this may bee understood of Gods Law, or of his secret providence: [*double*] that is to say, the Law of God doth not only require the outward discipline and obedience, wherein, O *Iob*, thou thinkest thou hast given satisfaction: But it also requireth the internall and perfect conformity to God, and to his will, which is the spirituall meaning of it: by which thou wilt finde thy selfe convinced, *Rom.* 7. 14. *Iames* 1. 25. Divine providence hath likewise two faces, of rigor, and clemencie, tempered and altered, according to the wants of Gods children in this life, by an unspeakable wisedom, see *Eccl.* 7. 14.

V. 10. *If he out off*] that is say, if he destroyeth, or reproveth.

V. 11. *He knoweth*] mens inconstancie is the cause why he doth not always proceed in the same degree, nor in the same manner with them.

V. 12. *For*] the carnall mans brutish understanding is ignorant of, or doth oppose this wisdome of God.

V. 13. *Stretch out*] according to the ancients gesture in praying, not with their hands joyned together, but with their armes stretched abroad, and the palmes of their hands turned up towards heaven.

V. 15. *Lift up*] thou shalt be freed from the confusion of conscience, and wilt bee able to present thy selfe before God with a godly confidence, to call upon him and contemplate him, see *Gen.* 4. 6. *Iob* 22. 26.

V. 17. *Shall be*] thou shalt be renewed in glory and prosperity, even like as the day when it returns after the night.

V. 18. *There is*] the Italian hath it, *there shall bee*, God will always furnish thee with new matter to cause thee to hope perfectly in his grace.

V. 20. *Shall faile*] aspiring to that good which shall never come to passe, *Iob* 8. 13. [*giving up*] namely, by reason of a totall despaire.

CHAP. XII.

VER. 2. *You are*] you believe you know as much, and think you are as good as a great multitude of people put altogether: [*shall die*] an ironicall kinde of speech, as if he should say, in your own opinions you are the only wise men in the world, and with you shall all wisdome die.

V. 3. *Who knoweth not*] these discourses which you so much brag of, are they not common and ordinary?

V. 5. *He that*] namely I, who doe as it were hang dangerously, and am in danger of falling under the burthen of mine afflictions, *Psal.* 31. 15. and 38. 17. *Ier.* 20. 10. [*a lamp despised*] a proverbiall kinde of speech, as much as to say, a thing of nought, and of no value, like a piece of a burnt stick, or like a smoaking smoke, see *Isa.* 7. 4. and 42. 3. [*of him*] of you my friends, that have not the feeling, and experience of my evills, and therefore cannot rightly judge of them, nor have any fellow feeling of them.

V. 6. *Prosper*] very often, and almost ordinarily; *Iob* opposeth this to his friends maxime, who said that adversity always followed the wicked.

V. 7. *The beasts*] the thing is so plaine, that in a manner the very beasts doe know it, and publish it.

V. 11. *Trie*] think you that I will without any examination or distinction allow of your discourse, I who by reason of mine age have obtained wisedome and experience, see *Iob* 15. 10. and 32. 6.

V. 13. *With him*] I doe with you acknowledge Gods wisdome, justice, and soveraign power; but that is nothing touching this present case, wherein the question is, how his fatherly favour, which I am certainly perswaded of, can agree with this same extreame rigour which hee now useth towards mee.

V. 15. *With-holdeth*] if hee doth not let it raine, the waters of the earth doe drie up.

V. 16. *And wisdome*] namely, the rule, and order of the right guiding of the world: [*are his*] as hee is Soveraign Lord over all, even of the Devills, and of all their instruments of deceit; so doth he governe their actions, as also the actions of seduced men, though they be wicked; so that nothing happeneth without his permission, and without being restrained within certaine bounds, and reduced unto the very point of his most just will, see 1 *Kings* 22. 22. *Prov.* 16. 4. *Eccles.* 1. 9. 2 *Thes.* 2. 11.

V. 17. *Hee leadeth*] in triumph like prisoners taken in the warres after he hath overcome them in their combats against his Kingdom: [*Councellors*] the wise Princes and Conductors of the world, 1 *Cor.* 2. 6, 8. [*spoiled*] of all honour, power, and dignity.

V. 18. *Looseth*] that is say, he degradeth them, taking away all command and authority from them; which is the bond which bindeth the people to obedience and subjection, *Iob* 30. 11. *Isa.* 45. 1. 5. [*girdeth*] hee causeth them to bring themselves into bondage, see *Psal.* 66. 11. *Ier.* 27. 2. 2 *Kings* 25. 7.

V. 20. *The trusty*] the Italian, *the eloquent*, or confident speakers.

V. 21. *Weakneth the strength*] the Italian, *slacketh the girdle*, hee makes them faint-hearted and weak; a phrase taken from girdles, which bind a mans garments, and buckle his armour close to him, which makes him more steddy and nimble, see *Dan.* 5. 6.

V. 22. *Shaddow*] namely, most hidden things, which seemed to bee buried in perpetuall ignorance.

V. 24. *To wander*] amazed, irresolute, without direction or counsell in their businesse.

CHAP. XIII.

VER. 3. *Surely I would*] that Majesty which is so terrible to his enemies, shall not hinder me, but I will dare, and desire to maintaine the right of my cause, and good conscience before him.

him: He answereth *Zophers*, saying, *Iob* 11. 5.

V. 4. *Forgers*] the Italian, *botchers*, you gather up without any order, and to no purpose, whatsoever commeth in your way, to strengthen and maintaine your false accusation against me.

V. 7. *Speak wickedly*] condemn me through a manifest prevarication without knowledge, or against your own conscience; onely to insinuate your selves into Gods favour, as defendors of his honour, or advocates in his cause.

V. 9. *Search you out*] namely, to know whether you did it in true zeale or only in flattery and dissimulation: [*doe yee so mock him*] the Italian, *woul'd or could yee so mock him*, by or with a feigned affectation of words, void of truth.

V. 11. *His excellencie*] namely, the Majesty of that great God, the authour and terrible defender of truth.

V. 12. *Are like unto*] they seeme indeed to bee of some value or greatnesse; but they have neither soundnesse of truth in them, nor worth of wisdome.

V. 13. *Let come one me*] let what please God befall me, I must seek some ease in my complaints, and in my instances towards God.

V. 14. *Wherefore*] What may be the reason of these extreme torments, which bring mee into such distresse, that me thinks I should teare my selfe with my teeth? *Iob* 18. 4. [*Put my life*] the Italian, *hold my soule*, that is to say, why am I perpetually in present danger of death? see 1 *Sam.* 28. 21. *Psal.* 119. 109.

V. 16. *For an*] this mine assured confidence ought to bee a certaine argument for you, that I am no such hypocrite as you accuse me to be, for such a one dares not appeare, nor cannot subsist before God.

V. 18. *Justified*] namely, approved of by God as a true beliver observing the Lawes of the duty of a true child, see *Iob* 9. 20.

V. 19. *If I hold my tongue*] the Italian, *I will hold my tongue and give up*; the meaning is, I have but a short time to live, therefore I beseech thee give me leave before I die, that I may pleade my cause unto thee, see *Iob.* 16. 21. 22.

V. 22. *Call*] take which part you please in this cause, be either plantiffe or defendant, I am ready every way.

V. 26. *To possesse*] to beare the punishment of my faults committed in mine age of ignorance, and imprudencie: For since I came to knowledge I have forborne to doe any such thing, *Iob* 10. 11. *Psal.* 25. 7.

V. 27. *In the stocks*] see *Job* 7. 12. and 42. 10. [*fetterest a print*] thou followest me close, and upon the track like a hunter, *Iob* 10. 16.

CHAP. XIIII.

VER. 1. *Borne of a woman*] whole issue is defiled and subject to Gods curse, by his sentence given against her, *Gen.* 3. 6. *Iob* 15. 14.

V. 3. *Open*] thou enquirest diligently into his whole course of life for to punish him therein, although he be otherwise sufficiently wretched, see *Iob* 7. 17.

V. 4. *Bring*] canst thou in thy rigorous judgement finde me to be pure and perfectly just, being even from my birth stained with originall sinne which can never be blotted out in this life.

V. 5. *Seeing his*] let that great misery which he is fallen in through sinne suffice thee; namely, that he cannot escape death, at that prefixed time which thou hast appointed, and doe not aggravate it by extraordinary torments which may drive him to impatience or despight, see *Psal.* 78. 40. and 89. 48. and 103. 14. [*with thee*] that is to say, determined within thy councell.

V. 10. *Where is he*] namely, his body and his corporall life; for *Iob* did firmly believe the immortality of the soule, and the resurrection of the flesh, verse 12. *Iob* 19. 26.

V. 11. *Faile from*] doe resolve, and evaporate.

V. 12. *Till the*] so long as the world shall last in this present estate, untill the change and restauration which thou shalt make of it in the last day, *Psal.* 101. 26. *Isa* 51. 6. and 65. 17. and 66. 22. *Act* 3. 21. *Rom.* 8. 20. 2 *Pet.* 3. 7. 10. 11. [*not awake*] namely, at the last resurrection.

V. 13. *Hide me*] O wouldest thou but convert my death into imprisonment or restraint for a time; that when thou art appeased (which I make no question but thou wilt be) I may againe enjoy thy favour, see *Iob* 7. 7. 21. *Isa.* 26. 20.

V. 16. *For now*] I dare not at this time appeare before thee, because it should seeme thou hast put off the person of a father, and hast taken upon thee to bee an inexorable judge: [*numbrest*] examinest my life most rigorously, see *Iob* 10. 14.

V. 17. *Sealed up*] as the writings or informations of a processe which is ready to be sentenced, *Deut.* 32. 34. *Hos.* 13. 12.

V. 18. *And surely*] all these desires of mine are vaine; there is no escaping of death.

V. 20. *His countenance*] in being, and condition.

V. 21. *His Sonnes*] if God being appeased, lets the children feele the effects of his grace, that helpeth not the deceased father.

V. 22. *Shall have paine*] this poeticall representation, hath no other meaning but that the dead have no manner of communication with the living.

CHAP. XV.

VER. 2. *And fill*] conceive turbulent and untruly thoughts and discourses, and feed himselfe therewith, pointing at the tempestuousnesse and violence of the Eastern wind in those countreys.

V. 4. *Castest off*] thou dost violate, and teachest others to violate that reverence which is due to God by thy bold rashnesse in justifying thy selfe against his judgement, and in contending with him: [*restraines*] by thy talke that God doth afflict men out of his own free-will and absolute power, without any respect to their offences, and by thine ill example of contending with him, in stead of humbling thy selfe, thou doest subvert the grounds of true invocation, which are confession, humility, repentance, and trust in his grace.

V. 5. *Of the crafty*] namely, of dissembling hypocrites, or cunning deceivers, see *Iob* 5. 12.

V. 7. *Art thou*] hast thou the knowledge and experience of all the ages of the world; Speaking this in answer of what *Iob* had alledged of his mature age, *Iob* 12. 12. [*before*] a proverbiall manner of speaking, to shew a great antiquitie, or rather eternity, see *Psal.* 90. 2. *Pro.* 8. 25.

V. 8. *Hast thou*] see *Ier.* 23. 22.

V. 11. *Of God*] which wee propose unto thee in his name, and which are taught us by his word, and are the only remedy appointed by him against the apprehending of his judgements; Namely, that there is a meanes and a hope of forgivenesse through his grace, by converting ones selfe unto him, and humbly calling upon his name, see *Iob* 16. 21. and 21. 34. [*secret thing*] some priviledge or unknown worth to exempt thee from this generall rule.

V. 12. *Carry thee away*] cause thee to goe astray by such excesse of words, beyond the bounds of reason, and the respect due to God: [*wink at*] proudly scoffing at whatsoever is said unto thee.

V. 15. *The heavens*] namely, the spirits or celestiall bodies compared to him.

V. 16. *Which drinketh*] to whom sinning is as naturall and customary as drinking; or who is as it were altogether steeped in sinne, *Iob* 34. 7.

V. 19. *Unto whom*] who for their heroicall vertues, and wisdome were thought worthy to receive from God, by the consent of Nations, lawfull Kingdoms, which they were able to defend against all the assaults of their enemies, see upon *Iob* 8. 8.

V. 20. *Travelleth with paine*] outwardly through calamities and adversities, and inwardly through Gods wrath, pricking his conscience: [*oppressor*] or tyrant, opposed to those lawfull Kings that are spoken of before: Now *Iob* had been in authority, and is by the way taxed, as having dealt unjustly therein, as *Iob* 22. 8. [*is hidden*] is decreed in Gods secret councell.

V. 21. *Is in his eares*] he is troubled with continuall feares and alarms, his conscience representing his wickednesses to him, and their deserved and unavoidable punishment.

V. 22. *He believeth not*] hee lieth in despaire, apprehending continually his remedilesse and eternall evills.

V. 23. *He knoweth*] his conscience doth set his present ruine before him.

V. 25. *Stretched out*] he hath boldly and feloniously resisted Gods will, *Lev.* 26. 21. *Num.* 15. 30. like an open and deadly enemy.

V. 27. *Covereth*] he hath plunged himselfe in delights and pleasures, with which being drunk and puffed up, hee set himselfe against the Lord, *Deut.* 32. 15. *Psal.* 17. 10. and 73. 7. and 119 70.

V. 28. *Dwelleth*] he hath built or repaired cities, pallaces, and strong-holds either for magnificence, or for the safety of his own person, according to the custome of Tyrants: Peradventure he meaneth those Kings of violent Empires, who repaired or built great cities after the deluge: As *Nimrod*, *Assur*, and others, *Gen.* 10. 8. 11. *Iob* 3. 14. *Isa.* 23. 13.

V. 29. *The perfection*] the Italian, *the top*, namely, the heigth and glory, a phrase taken from trees.

V. 31. *In vanity*] in humane councels and meanes, which are altogether deceitfull.

V. 32. *His time*] namely, out of the naturall time of old age, when things naturally decline after they have lasted a long time in their full vigor and growth; as a Vine, or an Olive tree spoiled of its fruits before they be ripe.

V. 34. *The Congregation*] the great number of followers and attendants: [*bribery*] that doe abuse publike government and authority, which *Iob* is accused by these men to have done, *Iob* 22. 8.

V. 35. *Conceive*] they within, device; and abroad, practice, nothing but violence and deceit.

CHAP. XVI.

VER. 4. *Shake my*] in contempt and scorne, *Psal.* 22. 7. *Lam.* 2. 15.

V. 6. *Though I speak*] the Italian, *if I speak*, that which you say is true, my complaints doe not ease my paine, yet silence would encrease it and make it worse; therefore I will ease my minde with talking.

V. 8. *A witnesse*] namely, that my sorrowes are not feigned, nor of small consequence, see *Iob* 10. 17.

V. 9. *Sharpeth*] he looketh fiercely upon mee, and with a piercing eye.

V. 10. *They*

V. 10. *They have*] hee describes how violently his friends did set upon him, with their reproofes and injurious words, see *Iob* 6. 27. and 12. 4. and 17. 2. and 19. 22. [*smitten mee*] cruelly and contumeliously wrong mee with such injuries as this is, *Lam.* 3. 30. *Mic.* 5. 1.

V. 11. *The ungodly*] namely the devill and his instruments, Arabians and Caldeans, *Iob* 1. 15. 17.

V. 13. *Archers*] figurative termes, as *Iob* 10. 17. and 19. 12. [*my gall*] which is a mortall and incurable wound.

V. 15. *I have sowed*] according as my affliction hath been, so hath my humiliation been, in submitting my selfe under the hand of God, *Ier.* 31. 18. [*defiled*] I have taken off all mine ornaments, to put my selfe in the habit of an afflicted and suppliant man, see *Exod.* 33. 5.

V. 16. *The shaddow*] mine eyes are dimme and weak, like unto a dying mans.

V. 17. *Pure*] it is not polluted by an evill conscience, see *Psal.* 109. 7. *Prov.* 28. 9. 1 *Tim.* 2. 8.

V. 18. *O earth*] if I have committed any murther, or such like cruell fact, I doe not desire that it may be concealed, or scape unpunished. A kind of speech taken from robbers and murtherers, who cover all those things as may reveale blood-shed, see *Gen.* 4. 10. 11. *Isa.* 26. 21. *Ezec.* 24. 7. [*my cry*] that is as much as to say, let my request be denied, *Iob* 17. 9. *Psal.* 66. 18. 19. *Prov.* 1. 28. *Iohn* 9. 31.

V. 20. *Powreth out*] I powre out my teares, and cries before him only, and therefore he alone, and not you, is to judge of them.

V. 21. *Plead*] to maintaine by the inward seale of Gods spirit, and by the certaine proofs of a lively faith and pure conscience, his right and title to be one of Gods children; notwithstanding all this seeming rigor, see *Iob* 9. 32. and 17. 3.

V. 22. *When a few*] the Italian, *for my few*, I doe very earnestly desire this, before my death, which I perceive to be very neere; that I may die in peace with Gods approbation, and as a sweet smelling savour to the Church, and for the edification of it.

CHAP. XVII.

VER. 1. *My breath*] that is to say, my life or vitall power is utterly wasted, I have nothing sound nor whole left mee. Others understand it, *my breath is infected, and stinks*, as *Iob* 19. 17.

V. 2. *Mockers*] not of *Iobs* griefes and afflictions, but of his speeches, which seemed unproper unto them, like as it were the speeches of one beside himselfe, *Iob* 21. 3. [*mine eye*] my mind and thoughts are so fixed upon your sharp invectives, that I lose my sleep in the night time.

V. 3. *Lay down*] the Italian, *O lay down a pawne*, hee appeales to God from his friends unjust judgements, according to the ancient custome of those who called one before a Iudge, which was to lay down a pawne, or put in security for to pay or performe whatsoever should bee adjudged: [*strike hands*] the manner of being bound or becomming surety, *Prov.* 6. 1. and 17. 18. and 22. 26.

V. 4. *Exalt them*] that is to say, thou wilt not give judgement on their side.

V. 5. *The eyes*] God shall curse even their posterity, who in a cause between friends, which are the most sacred causes, doe prevaricate through flatterie, or acceptation of persons, as you doe now with mee, thinking to insinuate your selves into Gods favour, who loves mee, and is loved by mee; with whom I contend only in loving termes, as children doe with a father, see *Iob* 13. 7.

V. 6. *Hee hath*] meaning God, whose name hee spares in reverence: [*afore time*] the Italian, *I am openly led about*, I am as a common by-word or publick mocking-stock.

V. 7. *Are as*] they are so meager and wan, that they looke more like an apparition than a true body.

V. 8. *The hypocrite*] or prophane man, who shall thereupon take an occasion to blaspheme God, be hardened in his wickednesse, and make a scoffe of the faithfull.

V. 9. *Holdon*] shall be confirmed, and persevere in goodnesse, notwithstanding these scandals.

V. 12. *The night*] I watch and am troubled all night, as well as in the day time, and can take no rest, *Iob.* 7. 3. 4. 13. [*the light*] the day, wherein I finde a little ease seemeth exceeding short to me, in regard of the most dolefull nights.

V. 13. *If I*] see *Iob* 6. 11. and 14. 14.

V. 14. *I have said*] I am disposed and prepared to die, I have no desire to live, nor have no more fellowship nor community with life, but with death only, see *Psal.* 88. 5. 6.

CHAP. XVIII.

VER. 2. *Make an end*] you *Iob*, and your partakers, see *Iob* 35. 4.

V. 3. *As beasts*] see *Iob* 17. 4. [*reputed*] the Heb. *are wee unclean, vile, and defiled in your sight?*

V. 4. *Hee teareth*] the Italian, *O thou who teareſt*, thou *Iob* that doest so violently bestirre thy selfe, canst thou cause God to give over his wise and just governing of the World? or canst thou move him from his constant justice, which is as firme as a rock?

V. 5. *The light*] their glory and happinesse shall utterly perish.

V. 7. *The steps*] their pride shall bee abated

and their high enterprises shall be stayed.

V. 8. *Hee is cast*] the Italian, *they shall cast themselves*; they shall insnare themselves in dangers, which they shall not afterwards know how to get out of.

V. 12. *His strength*] his strong body shall decay through misery, and all meanes of subsisting shall be quite taken away from him.

V. 13. *The first borne*] an Hebrew phrase, that is to say, the most tragick and cruell kinde of death, see *Isa.* 14. 30. Or the devill prince of death, and the first condemned unto it, *Heb.* 2. 14. as Christ is the first borne of the resurrection, *Col.* 1. 18. *Rev.* 1. 5.

V. 14. *Rooted out*] they shall be past all hope of ever being re-established in their former state; there shall be nothing left them, whereon to build any confidence, *Iob* 20. 21. [*bring him*] this despaire shall bring him to an unhappy death, followed with the everlasting paine of hell.

V. 15. *It is none*] where they shall be bond-men, and no more masters, which shall encrease their griefe: [*brimstone*] in signe of a curse, to condemne that land to bee for ever barren, *Deut.* 29. 23. *Isa.* 34. 9.

V. 16. *Beneath*] a proverbiall kinde of speech taken from trees, as *Iob* 29. 19 *Isa.* 5. 24. *Amos* 2. 9. *Mal.* 4. 1. the meaning is, hee shall bee deprived of Gods grace, which is the root of all happinesse, and of his blessing which is the top of it.

V. 20. *At his day*] the Italian, *their day*, namely the day of Gods iudgements upon them: [*went before*] they that lived in the dayes of those iudgements, and were spectators of them.

V. 21. *That knoweth not*] the Italian, *that know not*, that have quite extinguished his light out of their minds, and blotted a ll respect and feare of him out of their hearts, *Rom.* 1. 21. 28. 1 *Cor.* 15. 34. *Tit.* 1. 16.

CHAP. XIX.

VER. 3. *Ten times*] or many times.

V. 4. *Mine error*] leave the care thereof to mee, for it not ing concerneth you.

V. 6. *Know now*] doe not adde affliction to the afflicted which is so odious a thing to God, *Psa.* 41. 2. and 69. 26. or regard the greatnesse of my evil s which draw these complaints from mee, that seeme so immoderate to y ou, see *Iob* 6. 2. [*compassed mee*] hath encompassed mee round with afflictions, that I can get out no way. A hunting terme, *Iob* 10. 16. *Lam.* 1. 13 *Ezech.* 12. 13. *Hos.* 7. 12.

V. 7. *Wrong*] the Italian, *violence*, I am guiltlesse ly tormented by the devill and his instruments through Gods permission, see *Psal.* 119. 122. *Isa.* 38. 14.

V. 8. *Fenced up*] see *Iob* 3. 23. [*hee hath set*] hee hath taken away all meanes from mee of getting out of my afflictions.

V. 9. *My glory*] namely the authority and dignity I was in, as a magistrate, see *Iob* 29. 7. 14. 20. and 30. 11.

V. 10. *Hath bee removed*] namely of bodily life and comfort, *Iob* 7. 15. but not of eternall sa vation, *Iob.* 23. 15. and 19. 25. [*a tree*] cut down or rooted up.

V. 12. *His troops*] figurative termes taken from sieges, see *Iob.* 16. 13.

V. 17. *My breath*] shee scorneth to come nigh mee, by reason of the change and stinkingnesse of my breath: [*for the*] for the love and in regard of our children, which were the pledges of matrimoniall love between us.

V. 18. *Young children*] young in age, or mean of condition. Others, men of evill life.

V. 20. *The skinne*] namely my gummes, an ordinary kind of speech, as when one saith; such a one hath nothing left him but his teeth.

V. 21. *Hath touched mee*] see *Ruth* 1. 13. 1 *Sam.* 6. 9 *Iob* 1. 11.

V. 22. *Are not*] as much as to say, it seemeth that you could find in your hearts to devoure mee alive, *Iob.* 16. 10.

V. 24. *And lead*] melted into the cuts of the letters, or upon lead. Namely some p late of that mettle, as was anciently us'd for inscriptions and publick monuments. His meaning is, I desire that posterity being well informed of my cause, might judge of it.

V. 25. *For I*] the Italian, *as for mee I know*, as much as to say: Finally I doe appeale to the last judgement of the great Iudge of the world, the promised Messias in whom I have beleeved as well for the s lvation of the soule, as for the resurrection of the body. And hee in time shall make mine innocency to appeare, see 1 *Cor* 4. 5. [*liveth*] as true eternall God: and t at in his humane nature, which hee will take upon him for the redemption of his Church, he will perpetua ly enjoy the life of glory, purchased through his justice for himselfe and all his members, *Iohn* 6. 57. and 14. 19. [*shall stand*] that is to say, shall appeare in glory to judge a l men who were turned to dust, and raised againe by him.

V. 26. *My skinne*] namely this corporall life, in which noth i g is now left mee but my skinne: [*in my flesh*] in mine owne proper person, my body by vertue of the resurrection, being rejoyned to my soule, I shall enjoy the presence of my God and saviour by the divine light in my mind, which shall redound unto the senses of the body, which shall also have for object of its happinesse, the humane and glorified body of Christ, and the misticall body of

of his Church perfectly united unto him, *Psal.* 17. 15. 1 *Cor.* 13. 12. 1 *Iohn* 3. 2.

V. 27. *Not another*] mine own body shall bee againe restored unto mee, and not another new body created, see *Isa.* 26. 19. [*my reines*] an exclamation of a vehement desire, as *Gen.* 42. 18. *Psal.* 119. 81.

V. 28. *The root*] I have Gods word, and his holy promises deeply rooted in my heart through faith, *Ia.* 1. 21. by which being freed by Gods judgement, I ought not, nor must not bee condemned by men, see *Iohn* 3. 18. and 5. 24.

V. 29. *Of the sword*] of Gods just punishment: [*wrath*] the Italian, *iniquity*, see *Iob* 6. 29. [*a judgement*] namely against them that give rash judgement of their brethren, *Matth.* 7. 1. *Rom.* 14. 4 *Ia.* 4. 11.

CHAP. XX.

VER. 2. *Therefore*] because thou threatnest us with Gods judgements, I will answer thee being very certaine that I am in the right.

V. 3. *The spirit*] my soule, or the spiri of God: [*understanding*] with reason and understanding, and not with passion, and recrimination.

V. 5. *Is short*] the Italian, *from neere*, that is to say, it begun but a little while since, and will shortly end.

V. 10. *Shall seeke*] either because they doe not revenge themselves of their fathers injuries; or because they shall make use of them in their extreame need: [*restore*] being forced to it, or to redeem his own life, out of his angry enemies hands.

V. 11. *His bones*] hee shall bee rotten with the excesses and dissolutions of his youth, which shall bring him to his grave.

V. 12. *Though wickednesse*] the pleasure which hee hath taken in the delights of sin, shall at last be changed into horrible torments and sufferings. A phrase taken from some poison that hath been swallowed in some pleasing meat or drink.

V. 17. *The rivers*] a figurative description of Gods blessings bestowed upon his children in this and in the other life, taken from the qualities of the land of promise flowing with milke and hony, see *Psal.* 36. 18.

V. 18. *Restore*] hee shall cast it up againe, and shall restore to others that which hee had gotten from them, as v. 10. [*according*] hee shall bee as poore and wretched as hee hath been rich and mighty: [*his substance*] the Italian, *his power*, namely his wealth and strength: [*restitution*] the Italian, *his change*, see *Iob* 15. 31.

V. 19. *And hath forsaken the poore*] the Italian hath it, *hee shall leave poore behind him*, namely his own children: [*which he builded not*] the Italian, *he shall not build it vvell*, hee shall not found, nor establish his businesse, nor his family in any way to make it endure long, see *Exod.* 1. 21. 1. *Sam.* 2. 35. 2 *Sam.* 7. 27.

V. 20. *Shall not seeke*] hee hath been continually enflamed with an unsatiable covetous desire.

V. 22. *In straits*] hee shall be brought into extreame wants and sufferings: [*every hand*] hee shall be exposed as a prey to the poore.

V. 24. *Of steele*] the Italian, *of brasse*, for in those dayes they could give brasse such a kind of temper, that it was more usefull for weapons than any steele.

V. 26. *All darkenesse*] whersoever hee shall thinke to finde a place of safeguard, there shall hee meet with some horrible mischance: [*not blowen*] that is to say, calamities whose causes shall be unknown, and shall proceed immediately from God, see *Isa.* 30. 33.

V. 27. *The heaven*] all the creatures high and low, conspiring his ruine, shall testifie the curse of God upon him for his sinnes.

V. 28. *Flow away*] shall be carried away as by a deluge of water.

V. 29. *By God*] the Italian addeth, *by God for his words*, namely for his blasphemies, which is the greatest sinne, of the wicked; for which hee also taxeth *Iob* in some sort, see 1 *Sam.* 2. 3. 10. Others the inheritance which was assigned unto him by Gods sentence.

CHAP. XXI.

VER. 4. *My complaint*] seeing it is God who in an extraordinary manner doth afflict me, how should I observe any measure in my complaints, *Iob* 6. 2.

V. 13. *In a moment*] without much languishing, which good men doe oftentimes in their calamities, *Iob* 9. 23 and 14. 19. *Psal.* 73. 4.

V. 15. *What is the*] hee seemeth to rehearse the very words of *Pharaoh*, *Exod.* 5. 2.

V. 16. *Their good*] being perswaded they can have all things at command, and all that they want to be within the compasse of their power; they care not for praying to God for to desire those things at his hands: [*the counsell*] God forbid that ever I should consent to any such wickednesse, *Iob* 22. 18.

V. 17. *How often*] I confesse that which you say, concerning Gods judgements upon the wicked, to bee sometimes true in this world, yet it is not so continually, nor ordinarily.

V. 21. *For what*] if you tell mee that at the last God sheweth his vengeance upon the children of the wicked; I answer you, that the wicked man can not have any notice of that, after his death, see *Iob* 14. 21. and 21. 20.

V. 22.

V. 22. *Teach*] these wayes of God are incomprehensible, the action it selfe is manifest, but the hidden reason of it is not subject to mens censures nor corrections: [*hee judgeth*] hee is the soveraign Lord and judge of the world, above all worldly power and greatnesse; wherefore he ought to be acknowledged to be the absolute rule of all wisdome and righteousnesse, *Gen.* 18.25. *Iob* 8.3. and 34.12. 17.19. *Rom.* 3.5.

V. 23. *One*] namely the wicked.

V. 24. *His breasts*] the Italian, *his milke pailes*, figurative termes, meaning that hee enjoyeth all good things at his will and pleasure.

V. 25. *And another*] namely a good man, as I my selfe am.

V. 26. *They shall*] after so many differences between them in this life, they come both to be alike in their death, namely for bodily death and outward appearance, see *Iob* 14.19. *Eccles.* 9.3.

V. 27. *I know*] I doe foresee what you meane to say to mee, namely, that at the last the wicked are destroyed after some transitory prosperity: and I tell you contrariwise, that prosperity doth not forsake them till death.

V. 29. *Have ye not asked*] men of experience, such as have gone many voyages will shew you, that for the most part the wicked doe prosper in the world.

V. 30. *Of wrath*] namely Gods wrath, by generall and expresse judgements.

V. 31. There seemes to bee no witnesse nor judge against him, contrary to *Zophars* saying, *Iob* 20.28.

V. 32. *Remaine in the tombe*] the Italian, *watch nothing but the heape*, hee hath lost all knowledge and feeling of worldly things, as *Iob* 14.22.

V. 33. *The clodds*] hee lieth sweetly in the ground, or in monuments made of clodds after the ancient fashion, and troub'es himselfe no more with worldly affaires, *Iob* 24.20.: [*after him*] he is followed by many in his death, as many have gone before him.

V. 34. *In vaine*] proceeding with mee thus; thou art grievously afflicted, therefore thou art wicked: convert therefore, and thou shalt be restored. Wherein are two falshoods: the one, that all those who are afflicted are wicked; and the other, that God doth alwayes corporally relieve the penitent, see *Iob* 16.2. [*there remaineth*] you are alwayes possessed with a bad opinion of mee, only thinking to make your selves thereby acceptable to God, *Iob* 13.7.

CHAP. XXII.

VER. 2. *Can a man*] as when God rewardeth mens good works, it is not in regard of any profit hee reaps thereby, so must his punishments be attributed to no other reason, but only to his justice; contrary to that as *Iob* seemed to doe: [*hee that is wise*] namely the spirituall wise man, who by the light of Gods spirit, apprehends the end of eternall life, and follows the true and sure meanes to obtaine it.

V. 4. *For feare of thee*] because that *Iob* had termed his afflictions, to be a strong and secure watch, *Iob* 7.12.

V. 6. *For thou*] that is to say, wee must suppose by thy punishments, that thou art guilty of some or all these sinnes; not that *Eliphaz* had any proofe that *Iob* had done any such thing: [*for nought*] through meere hardnesse, and inhumanity, for covetousnesse to get his goods, though thou wert otherwise sufficiently secured for what thou diddest lend. Or taking of his goods to pawn, and lending him nothing, or much lesse than his goods which he pawned to thee were worth: [*the naked*] that is to say, the ill clothed, or those who are now brought to poverty by meanes of thy extortion.

V. 8. *The earth*] through thine acceptation of persons when thou wert a publick officer; none but great and mighty men could quietly enioy any thing: or thou diddest assist them in their iniust purchases.

V. 9. *The armes*] thou and the ministers of thy tyrannie have oppressed them, and taken from them all meanes, whereby they might subsist.

V. 10. *Are round about*] God hath stayed the course of thy violence, by these afflictions, as a ravenous beast is catched in toiles, see *Iob* 18.8.11.

V. 11. *Darknesse*] namely a trouble and confusion of understanding, want of counsell and advice.

V. 12. *Is not God*] although God be infinite in his essence, and that from his throne of glory hee seeth and iudgeth all things; yet hast thou prophanely smothered up in thine heart all apprehension of his providence and iudgement.

V. 14. *Walketh*] hee enioyeth his blessednesse in idlenesse, and takes no care of worldly things.

V. 16. *Out of time*] before the end of their naturall course, and before they were come to maturity of amendment or repentance, see *Iob* 15.32. *Psa.* 55.23. and 102.24. *Eccl.* 7.17. [*foundation*] being in outward appearance happy, well founded and established.

V. 17. *What can*] the Italian, *what bad*, in what particular could they complaine of God, that they shewed themselves so alien from him? *Isa.* 5.4. *Ier.* 2.31. *Mic.* 6.3.

V. 18. *Is farre*] *Eliphaz* repeateth the same words as *Iob* spake, *Iob* 21.16. as if hee meant to say, that which thou speakest with thy mouth I speak it from mine heart, and in verity.

V. 20.

V. 20. *VVhereas our*] as God hath ſpared us, and others that were like us, namely that feared him, even ſo hath hee deſtroyed the wicked.

V. 21. *Acquaint now*] get into his favour again, and by prayers, humility, and turning to him, get thy ſelfe free acceſſe unto him, ſee *Iſa.* 27. 5.

V. 24. *Lay up gold*] a hyperbolicall phraſe, as much as to ſay, thou ſhalt make pavements of gold, ſee 2 *Chron.* 1. 15. *Pſal.* 68. 30. [*Ophir*] the name of a countrey, *Gen.* 10. 29. 1 *Chron.* 1. 23. where there was excellent good gold grew, and therefore this name is taken abſolutely for the fineſt gold.

V. 25. *Shall be thy defence*] the Italian, *thy gold*, his grace and bleſſing ſhall bee to thee in ſtead of a deare treaſure. Or it will abundantly enritch thee.

V. 28. *The light*] that is to ſay, God will inſpire thee with good counſell, and direction in all thine affaires: or will ſhine over them with his bleſſing.

V. 29. *VVhen thou art*] when thou thinkeſt thine affairs goe to decay, then ſhalt thou re-aſſure thy ſelfe, by thine inward confidence in God, which will not deceive thee: [*the humble*] namely thy ſelfe, who ſhalt have humbled thy ſelfe before God, who will not regard thy paſt ſins, but the ſincerity of thy repentance and thy prayer free from hypocriſie, *Iob* 22. 29. *Iſa.* 1. 15. 1 *Tim.* 2. 8.

CHAP. XXIII.

VER. 2. *Even to day*] after ſo many proteſtations, and juſtificatiens of mine, doe you ſtill continue in your ſiniſter miſconſtructions of my laments, though they doe no way equall my torments, as to terme them mournings, and rebellions againſt God? ſee *Iob* 6. 2. [*my ſtroke*] the Hebrew, *my hand*. Others tranſlate it, though my hand be aggravated upon my groanes, that is to ſay, though I ſtrive to repreſſe them it is but all in vaine.

V. 3. *VVhere I might finde*] O that hee would appeare to mee in viſion, or ſpiritually ſhew himſelfe preſent by his power in my heart: [*his ſeat*] not that of ſoveraign Maieſty or exact rigor, but his throne of grace, *Heb.* 4. 16.

V. 6. *VVill hee plead*] I am ſure hee would not deale with me as an enemie, nor as having abſolute power, but in his fatherly benignity, *Iſa.* 27. 4. 8. *Ier.* 10. 24.

V. 7. *Might diſpute*] in that laudable manner, whereby the faithfull man oppoſeth unto the appearances of Gods wrath, the firme perſuaſion of his grace, by the ſcale of his ſpirit, ſee of ſuch a kind of contention, *Gen.* 32. 24. [*ſhould I bee*] I ſhou'd by Gods definitive ſentence bee abſolved from your raſh iudgements, 1 *Cor.* 4. 5. or God himſelfe after hee had heard my cauſe would free mee out of this hard priſon, *Iob* 13. 27.

V. 10. *As gold*] I ſhould bee found good and loyall, like gold comming out of the furnace.

V. 11. *My foot*] hee doth confute *Eliphaz* his falſe accuſations, *Iob* 22. 5.

V. 13. *But hee is*] the Italian, *but if hee is*, notwithſtanding this mine innocency, I know that if it pleaſe him to afflict mee hee will doe it, and it is not poſſible to oppoſe his will, or to ſearch out the reaſons of it.

V. 14. *And many*] hee doth not deale ſo with me alone, but it is an ordinary thing.

V. 16. *My heart ſoft*] the Italian, *melteth my heart*, makes mee want ſtrength to beare his rigor, ſee *Pſal.* 39. 11.

V. 17. *Becauſe I was not cut off*] the Italian, *why was I not cut off* before that theſe calamities did fall upon mee: [*neither hath hee*] the Italian leaves out, *neither*, hath hee hitherto preſerved mee from death, which is the only meanes to end mine afflictions, *Iob* 3. 23. and 6. 9. and 30. 24.

CHAP. XXIV.

VER. 1. *VVhy*] I doe not deny Gods juſtice in puniſhing the wicked, and rewarding of the juſt: I only diſpute with you concerning the time: namely becauſe hee doth not doe it alwayes, nor alike in this life, but at that time as hee pleaſeth, which time is hidden to al men, even to the faithfull.

V. 2. *Some*] the Italian, *the wicked*, theſe words ought to be ſupplied out of the fifth verſe, according to the frequent uſe of the ſcriptures.

V. 4. *They drive away*] the poore dare not ſtand in their way, either by reaſon of their pride, or by reaſon of their violence and theft.

V. 5. *As wilde aſſes*] they are a fierce, cruell, and untamed kinde of people; for ſuch is the nature of this beaſt, *Iob* 39. 8. *Ier.* 2. 24. *Hoſ.* 8. 9. [*to their work*] namely to ſteale: [*the wilderneſſe*] the Italian, *the field*, or the deſert, that is to ſay, they live upon what they ſteale in the fields.

V. 8. *They are wet*] thoſe poore naked people, doe flie before the faces of theſe violent men, into ſolitary places, where they doe endure great wants: [*embrace*] an Hebrew phraſe, as *Lam.* 4. 5. his meaning is, they lie upon the hard ſtone in ſtead of a bed, wherein other men doe wrap themſelves up in blankets and coverlids.

V. 9. *The fatherleſſe*] namely to ſell him into bondage.

V. 10. *Take away &c.*] the Italian, *they ſuffer hunger which bring them the ſheaves*, they are ſo cru-

ell that they ſuffer their ſervants and work-men to want, in harveſt and vintage time, at which time nature it ſelfe teacheth liberality, *Deut.* 25. 4.

V. 12. *From out of the citie*] which is as it were beſieged by theſe field-theeves, *Iudg.* 5. 11. *Neh.* 4. 23. [*layeth not*] hee doth not uſe them like malefactors.

V. 13. *Againſt the light*] whether it be the naturall light of the conſcience, or the divine light of Gods Law and Word, or the inward light of Gods ſpirit, working oftentimes even in the very hearts of the wicked, for to reprove them.

V. 14. *Riſing*] to goe into the fields to ſteale: [*is as a thiefe*] the Italian, *worketh as a thiefe*, ſteales ſecretly and cunningly.

V. 16. *They know not*] they take no delight in it, they fly it and hate it, for feare of being diſcovered and taken.

V. 17. *Shaddow of*] horrible, and fearfull, even as the darkneſſe of hell.

V. 18. *Their portion*] they chooſe, woody and barren places for their habitations, as well to fly the ſociety of men, which they are enemies to, as for to follow their theeving without fear and unpunished: [*hee beholdeth not*] they fly frequented places, ſuch as ordinarily your vineyards are

V. 19. *Drought*] after they have led ſuch a damnable and beaſtly life, they doe for all this, many times die a ſweet and naturall death, *Iob* 21. 13. 31. *Pſa.* 73. 4.

V. 20. *Shall forget him*] their deareſt friends, as their owne mothers doe quickly forget the love of them: his meaning is, that they have no more communion with the living: [*as a tree*] that is rotten and worm-eaten.

V. 21. *The barren*] which was a wretched and diſhonourable condition, as well as the widdow, ſee 1 *Sam.* 1. 6.

V. 22. *Draweth alſo*] they ſubvert and overthrow all publick order, and lawfull government, with their violence, ſee *Iob* 9. 24.

V. 23. *To be in ſafetie*] namely meanes ſufficient to maintaine themſelves: [*his eies*] hee ſeemes to love and favour them, and to take an eſpeciall care of them.

CHAP. XXV.

VER. 2. *Dominion*] hee is the ſoveraign Lord armed with terrible majeſty, therefore none ought to plead againſt him, as thou O *Iob* haſt deſired to doe: but contrariwiſe, every one ought to ſubmit unto him with all reverence and humility.

V. 3. *Of his armies*] namely his Angels, in whoſe nature and number, appeareth the greatenesſe of his Majeſty: [*upon whom*] by him all men live, and ſubſiſt, underſtand, & diſcourſe, and are guided and directed, *Iohn* 1. 3. *Acts* 17. 28. ſo that being all that they are, only out of his pure and meere good will, they are not proprietaries in any thing: which propriety muſt be the ground of all judiciall acts one.

V. 4. *Iuſtified*] how can hee be perfect of himſelfe, without the gift of grace. His meaning is, that not only Gods Majeſty, but even his own naturall corruption alſo ſhould keep him from contending with God: [*that is borne*] namely man that is borne in ſin, and under a curſe, the ſigne whereof appeares in the womans bearing and bringing forth, *Gen.* 3. 16.

CHAP. XXVI.

VER. 2. *How haſt thou*] thou *Bildad*, and thy companions will undertake, to comfort, adviſe, and inſtruct me, but you doe not proceed well, and goe the contrary way to work: for to excl'ude mee from all acceſſe and filiall communication with God, and bring mee upon nothing but the conſideration of his terrible Majeſty, is the way to caſt mee into deſpaire. Your counſell of converting my ſelfe, being grounded upon a falſe ſuppoſition, is vain and pernitious. The inſtructing of mee in ſuch ordinary and common things, is altogether unprofitable, I knowing, confeſſing, and apprehending them as well as you. The queſtion is, whether a child may not make his moane to his father, and whether a good conſcience may not maintaine it ſelfe before God; and whether in ſuch ſtrange accidents, a man may not be doubtfull, and deſire to be cleared by God.

V. 4. *To whom*] doſt thou tell theſe things to an ignorant and ſilly man? doſt not thou tell them to mee, who know them as well as thy ſelfe, *Iob* 9. 2. and 11. 3. and 13. 2. [*whoſe ſpirit*] wilt thou terme thy diſcourſes to be divine inſpirations, being ſuch vulgar and ordinary things? Or doe but truely examine, what ſpirit it is that moveth the to talke thus, to draw your falſe concluſions out of your diſcourſes, and you will find it is impoſſible to bee the ſpirit of God.

V. 5. *Dead things, &c.*] the Italian hath it, *the Giants were formed by God and &c.* that is to ſay, ſpirits condemned under the earth, as devills, and the damned who are alſo called Giants in the Italian tranſlation, *Prov.* 2. 18. and 9. 18. for the Giants of the primitive world, *Gen.* 6. 4. which were drowned in the deluge were an example of everlaſting damnation, 2 *Pet.* 3. 19. Now *Iob* would ſay, I can exalt Gods Majeſty and Power above that which you ſpeak of it.

V. 7. *The North*] all the hemiſphear of the Arctick pole, under which name hee comprehends the whole heaven, which is a ſubtile body, ſeeming to

be

bee a vacuity, though there be no vacuity in nature, see *Gen.* 1. 6. [*hangeth*] hee hath appointed even from the first creation, that the earth being the heaviest of all the elements, should stand immoveable in the center of the whole universe, compassed about on every side with the ayr, having no prop, nor supporter, but only its own weight, see *Psal.* 104. 5.

V. 8. *Hee bindeth*] a poeticall terme, meaning that hee keepeth up the vapours, where of the raine is engendred, gathered up in the clouds, as in bottles or barrells, see *Iob* 38. 37.

V. 9. *Hee holdeth back*] the Italian, *hee sealeth*, that is to say, hee stretcheth out the heaven, which is his throne, like to a great coverture or seeling, which hee shadoweth over with clouds when hee pleaseth.

V. 10. *Compassed*] hee hath made great hallow places and channells in the earth, within the which the sea and other waters of the earth are kept, that they should not overflow, *Gen.* 1. 9. [*until*] so long as the world lasteth there will be a vicissitude of day and night, *Gen.* 8. 22.

V. 11. *The pillars*] a poeticall phrase, as much as to say, the whole universe is shaken by him, see *Iob* 9. 6. *Psal.* 18. 9. and 104. 32. *Mat.* 24. 29.

V. 12. *Divideth*] namely when the children of *Israel* passed through the red sea; the fame of which miracle was spread all over the neighbouring countreys, *Exod.* 14. 21. Others doe understand this more generally, as *Isa.* 51. 15. *Ier.* 31. 35. [*the proud*] the Italian hath it, *Rahab*, a common name for *Egypt*, *Psa.* 87. 4. and 89. 10. *Isa.* 51. 9. the signification of it is proud haughtinesse, whereupon some have understood it for the rising of the waves of the Sea.

V. 13. *His spirit*] that is to say, his divine and essentiall power. [*serpent*] the scriptures calls all great sea-fishes, and sea-monsters by this name. Others understand it to be the Celestiall signe called the great Dragon.

V. 14. *His wayes*] that is to say, works: [*little*] for want of capacity in us, see *Iob* 4. 12.: [*who can*] if God would reveale himselfe in his full Majesty, without accommodating himselfe to the meannesse of humane nature, it would likelier be an astonishing or thunder-like sound, than a sweet and instructing speech.

CHAP. XXVII.

VER. 1. *Continued*] after hee had stayed a while to see if his friends would reply.

V. 2. *Hath taken away*] hee seemeth to have taken away from mee the right which hee hath given mee through his grace, namely to be his child, *Iohn* 1. 12. and to not respect mine innocencie, see *Iob* 34. 5.

V. 3. *The spirit*] that is to say, so long as I shall enjoy that life which God hath given mee, which is maintained by breathing, *Gen.* 2. 7. *Isa.* 2. 22.

V. 4. *wickednesse*] which I should doe, if I should contrary to that which the spirit of God witnesseth to my conscience, through a fained humility, confesse that I have been wicked, see *Iob* 13. 7.

V. 7. *Mine enemie*] an ordinary kinde of speech to expresse how farre a man hateth any thing, by wishing it to his enemy.

V. 8. *For what*] I detest to have any communion with the wicked, for they cannot choose but die in finall despaire, and in their calamities they have no help nor comfort from God, which is not so with mee, *Iob* 6. 10. and 12. 4. and 13. 15.

V. 10. *Alwayes*] namely as well in adversity, as in prosperity.

V. 11. *The hand*] namely his actuall and efficacious providence, *Acts* 4. 28. [*which is*] which hath no certaine law, nor invariable rule, but dependeth upon his meere pleasure, as his judgements against the wicked in this world are.

V. 12. *All yee*] you know all this as well as I, but only you be obstinate in your opinions to contradict mee, and to insinuate your selves into Gods favour, you incline to this extreame, to say that God alwayes punisheth the wicked in this world: but I stand upon this moderation, that indeed hee doth doe it at some times, according as hee pleaseth, but not at all times, nor equally; wherefore I say and will maintaine, that by mans outward state one cannot, nor ought not to judge of the conscience, *Eccl.* 9. 1. 2.

V. 15. *In death*] a manner of speaking which signifieth, that the wicked dying are plunged into everlasting death, which only is the true death: [*his widdows*] they shall not be honoured with any funerall exequies, nor any mourning; but even as if they were infamous persons, become or slaves unto their enemies, they shall by them be debarred of these last offices, *Psa.* 78. 64. *Ier.* 22. 18. *Ezech.* 24. 23.

V. 18. *As a moth*] which is easily bruised and broken to peeces, *Iob* 8. 14. *Psa.* 39. 11. and 58. 9. [*a booth*] see *Isa.* 1. 8. *Lam.* 2. 5.

V. 19. *Shall lie down*] in the streets in the open ayre, and none shall receive him.

V. 20. *As waters*] as a fallnesse of waters, or a sudden deluge: [*in the night*] that is to say suddenly, as many of Gods judgements have happened in the night, for the greater terror, *Exod.* 12. 29. and 14. 24. 2 *Kings* 19. 35. *Isa.* 15. 1. *Dan.* 5. 30. *Mat.* 25. 6.

V. 23. *Shall clap*] in token of joy, and also of wonder or admiration, as 1 *Kings* 9. 8. *Ier.* 49. 17. *Lam.* 2. 15. *Ezek.* 25. 6.

CHAP. XXVIII.

VER. 1. *For the silver*] man not content with the fruites which the earth brings forth hath digged for those mettals which it kept hidden in her entrailes: but as for Gods wisdome man must content himselfe with what hath been revealed in the Law, and word of God; the secrets of his providence can neither bee searched out with labour, nor purchased for money,

V. 2. *The stone*] called the *Cadmian* stone.

V. 3. *Hee setteth*] hee penetrates into dark places under ground at his own pleasure, and carrying light with him, he doth as one should say limit, and set bounds to those darknesses: [*the shaddow*] which would lie hidden in eternall obscurity if man did not bring them forth.

V. 4. *The flood*] the Italian addeth, *where the flood*, in these mines sometimes veines of water being cut in sunder, doe hinder the work, and the water must either be drawn out, or the course of it turned another way: [*forgotten*] which were never thought of, on which at other times had been dried up.

V. 5. *Cometh*] namely above the earth: [*turned up*] that is to say, it is stirred and digged up: [*fire*] by meanes of furnaces, to melt or purifie mettalls, or by reason of lamps and other lights which are brought thither.

V. 7. *No foule*] which naturally are very quick-sighted, and fly every where, even in most inaccessible places.

V. 8. *The lyons whelps*] lyons have all the same qualities as have been before spoken of.

V. 10. *Rivers*] to set water-works goe to wash the ore of those mettalls, and for other uses, or to draw the waters away when they overflow.

V. 11. *Wee have heard*] not that they have it really there; as they have mineralls, and mettalls.

V. 23. *The way*] the proceedings, motions, reasons, meanes and intentions: [*knoweth*] a figurative terme, as who should say, hee hath it by him ready and at hand, hee needs not look for it, as if it were hidden in an unknown place.

V. 25. *To make*] the Italian, *when hee gave*, namely when hee established the order of nature; perfectly regulated in all things; as if the winde, which is such a wandring and unconstant creature, had its motions weighed and counter-poised, see *Psa.* 135. 7. [*weight*] for an order for the suspending, or holding up of the higher waters in a certaine quantity, leaving the rest below, *Gen.* 1. 6.

V. 27. *Hee see it*] hee had it with him, and, as one should say, employed it, in the establishment of the whole order of nature. Some have understood this passage as also that of, *Prov.* 8. 22. of Gods subsisting wisdome; which is his everlasting sonne by whom as by joynt and co-operating cause the Father created all things, *Iohn* 1. 3. *Col.* 1. 16. [*declare it*] the Italian hath it, *numbred it*, figurative termes, meaning that he possessed and comprehended it all.

V. 28. *He said*] hee hath not revealed, nor communicated to man, the wisdome of his providence, by which hee ruleth the universe, but that of his law by which man ought to governe himselfe, and not goe beyond those bounds, *Deut.* 29. 29. 1 *Cor.* 4. 6.

CHAP. XXIX.

VER. 2. *Moneths*] see *Iob* 7. 3.

V. 3. *When*] when by his spirit he did enlighten mee inwardly, and by his providence he guided mee in all mine affaires and all chances, were they never so doubtfull or difficult.

V. 4. *The secret*] his most wise conduct, did governe my house, and did provide for it.

V. 5. *My children*] the Italian, *my household servants*, the Hebrew young men which some understand to be his children, see *Iob* 19. 15. 16.

V. 6. *I washed*] I enjoyed all my goods and pleasures, as *Gen.* 49. 11. *Iob* 20. 17. *Psal.* 81. 16.

V. 7. *To the gate*] namely the city gate, which was the place where they held their counsells, and kept their courts of justice, for *Iob* was a magistrate.

V. 8. *Hid themselves*] for reverence.

V. 9. *Refrained*] to heare mee speak without troubling of mee, or in regard of my dignity.

V. 11. *Blessed mee*] the Italian hath it, *accounted mee to be blessed*, by reason of the gifts and graces God had bestowed upon mee: [*gave witnesse*] of my vertue and integrity.

V. 13. *Came upon mee*] after that I had delivered him.

V. 14. *I putted*] I applied it to my selfe, and as one should say, I put it on in all my actions, and made it familiar and habituall to mee: [*clothed me*] it did adorne me with its lustre and brightnesse.

V. 15. *I was*] I was as a publick provision or store for all my peoples wants, in counsell, strength, charity and justice.

V. 16. *I searched out*] I took paines with patience to search out the ground of all causes, that I might judge with justice, which is the daughter of truth. Or I did not stay untill I was requested to maintaine the right of the oppressed; but prevented them by enquiring by vertue of my office, see *Prov.* 29. 7.

V. 18. *I shall die*] sweetly, as in my friends armes, a confidence grounded upon Gods promises.

V. 19. *My root*] a similitude taken from trees which are watered below at the root, and have the dew above them; meaning that Gods grace was always in

in his heart and his blessings upon all his businesse and actions, see *Iob.* 8.17. and 18.16.

V.20. *My bow:*] that is to say my strength and power did still encrease, *Gen.* 49. 24.

V. 22. *Spake not again*] either to adde any thing, or to contradict: [*dropped*] they received my speeches, as a welcome and comfortable raine.

V. 23. *Latter raine*] a raine which came very seldome in that countrey, but was much desired, for the refreshing and nourishing of the corne and other fruits and blessings of the earth, *Prov.* 16.1. *Zac.* 10.1.

V.24. *They believed it not*] that I would debase my selfe in so much familiarity: [*they cast not*] yet that did not cause any contempt of my person, to obscure my splendor or abase my greatnesse.

V.25. *As a King*] I was both beloved and feared, tempering and mixing the gravity of command, with the sweetnesse of mercy and beneficene.

CHAP. XXX.

VER.2. *Where to might*] they were so wretched and impotent, that I could have had no service of them: [*old age*] they had lived long in vaine, having gotten neither understanding nor experience: It was altogether an unprofitable old age.

V. 4. *Mallowes*] which served poore people for food, some take it to bee Samphire which is a kinde of Sea-Mallowes or Sea-purslen, and is good for food: [*roots for their meat*] the Italian, *roots to warm them*, according to some, the roots also were their food.

V. 11. *Loosed*] hee hath through mine afflictions brought me into contempt, and deprived me of authority, which is the bond of subjection and obedience, see *Iob* 12.18.

V.12. *raise up*] figurative terms taken from siedges, see *Iob.* 19.12. *Lam.* 3.5.

V.13. *My pathes*] all the wayes by which any relefe may come to me: [*they have no helper*] they are sufficient to doe all this of themselves without the help of others.

V. 15. *My soule*] the Hebrew, *my princesse or principall one*; an epithet of the soule, by reason of the eminencie of it, and of the command which it hath over the body: [*my welfare*] all meanes of avoiding this present misery.

V.16.] *My soule*] I doe melt in teares and sorrow, as mine heart faileth mee and I faint, or fall as it were in a swoun, 1 *Sam.* 1. 15. *Psal.* 42.6.

V.17. *Are pierced*] with most bitter paines which penetrate into the most inward and solid parts of my body: [*in the night*] for then was *Iob* inmost paine and torment, *Iob* 7. 14. and 17. 12. [*take no rest*] by reason of extream inflammation.

V. 19. *Cast me*] brought me into a most miserable and wretched estate, deprived of all honor: [*become like*] my body is leane and pale, like the body of a dead man, and as for my condition it is so base, that I am no more esteemed of then dust.

V.21 *Art become cruell*] the Italian, *turned to bee*, contrary to thy nature and precedent benignity, thou dost entreat me after a most rigorous manner, *Psal.* 77.7.8. *Ier.* 30.14.

V.22. *Thou lifteſt*] thou torments me both in body and minde, and never suffereſt me to rest or recover my selfe.

V. 24. *Howbeit*] howsoever this is my comfort, that death will end all my corporall paines, which cannot goe beyond the grave: *Iob* speaketh this, going no further then the afflictions of the body, for by his faith in the promised redeemer, hee was feare lesse of eternall punishment.

V.25. *Did not I weep*] have I failed in any duties of mercy towards my neighbour, to which are joyned the promises of Gods mercy? *Mat.* 5. 7. *Iam.* 2.13.

V. 28. *I went mourning*] the Italian, *I went brown*, that is to say, dark in sorrowes and infirmities, or in a habite of sorrow.

V.29. *Dragons*] which howle horribly in the Deserts: A very frequent comparison in Scripture.

CHAP. XXXI.

VER.1. *I Made*] I had framed and submitted all my senses to be obedient unto the spirit of God; yea, the most wandering of them which were mine eyes, the very doore and baite of all concupiscence, *Matth.* 5.29. 1 *Iob.* 2.16.

V. 3. *A strange punishment*] the Italian, *the strange chances*, my cruell calamities surpasse all measure of visitation, triall, and correction, of a believers infirmities, see *Prov.* 21.8. and upon *Obad.* 12.

V. 7. *Mine heart*] and if my senses had beene allured by some object of sin, yet my heart which is the seat of Gods Spirit hath opposed them, see *Num.* 15.39. *Ezech.* 6.9. and 20.24. *Matth.* 5.29. [*Any blot*] see *Iob* 11.15.

V.8. *I let me saw*] as for a taste of Gods generall curse, *Lev.* 26.16. *Deut.* 28.30.38. [*My off-spring*] all mine encrease of children, beasts, or fruits.

V.10. *Grinde*] an obscure circumlocution, designing the enterchange of action in adultery, *Hos.* 4. 13.14. Or the meaning may be, that his wife might become a slave, and be employed in grinding at the hand-mils, *Matth.* 24.41. see *Iudg.* 16.21. *Lam.* 5.13.

V.11. *By the Iudges*] that is to say, it is a criminall or capitall offence, which deserveth to be punished with bodily punishment, *Gen.* 38.24. *Leu.* 20.10. *Deut.* 22.22.

V.15. *Did not one*] or did not he fashion us all in one and the same manner?

V.16. *To faile*] through faintneſſe, cauſed by a friuſleſſe expecting of reliefe.

V.18. *From my Mother*] that is to ſay, even from the very beginning of mine youth.

V.21. *My helpe*] people enow that would have ſtood in my defence, againſt all purſuiters that by way of juſtice could have beene made againſt mee: [*in the gate*] namely, in the publike place where judgement and juſtice was miniſtred.

V.22. *Shoulder blade*] that I might be puniſhed with that wherewith I had ſinned, ſee *Wiſ.* 11.16. [*the bone*] the Italian, *the chanell bone*, which is the arme-bone above the elbow, which joyneth with the ſhoulder.

V.25. *Rejoyced*] carnally, ſetting mine whole delight in temporall goods, and in abuſing them in delights and pleaſures, ſee *Luke* 12.19. and 16.19. *Iames* 5.6.

V.27. *Secretly*] contrary to my open profeſſion of ſincere religion, ſee *Deut.*27.10. [*enticed*] or allured through the beautie of theſe creatures, or by the example and inducement of Idolaters: [*hath kiſſed*] and action of Idolaters, who kiſſed their Idols which were preſent, 1 *Kings* 19.18. *Hoſ.* 13.2. and to thoſe which were further from them, they held out their hand, and afterwards did put it to their mouth, as an acknowledgement that they had their life and breath from them.

V.28. *Denied*] ſeeing all Idolaters are incompatible with Gods true ſervice, 2 *Cor.*6.16.

V.31. *If the men*] I have withſtood even my familiar friends, who did incite me to revenge.

V.33. *Covered*] hidden it and not confeſſed it to God, or denied it by not giving him the glory, or diſſembled it by excuſing or extenuating it; whence it appeares that *Iobs* juſtice which he hath ſo often proteſted of, conſiſted not in the perfection of power, but in the benefit of Gods grace and his ſincere endeavouring himſelfe to piety, and in the ſpirits true combating againſt the fleſh: [*as Adam*] *Gen.*3.12. *Hoſ.*6.7.

V.34. *Did I fear*] the Italian, *though I could affright*, though mine own ſtrength and power might have warranted me againſt mine enemies, whom I could eaſily have overthrown, yet I alwayes avoided contentions, and to offend, or be offended.

V.35. *Would anſwer me*] let him either be plantiffe or defendant, *Iob* 13.22. [*a booke*] to cite me to appeare, or give me a coppy of queſtions.

V.36. *Surely I would*] I would make it my glory, and my tryumph.

V.37. *As a Prince*] the Italian, *as a Captaine* in full aſſurance of faith, *Rom.*8.32. *Heb.*10.22.

V.38. *If my land*] if I have gotten my lands unjuſtly, or if I have enjoyed and tilled them, by oppreſſing my neighbour, ſee *Hab.*2.12.

V.39. *The owners thereof*] if the true owners have been put out by me, or if I have not well and juſtly rewarded the labourers. v.40. I then ſubmit my ſelfe to Gods curſe, here deſcribed in the ſame termes, *Gen.* 3.18.

CHAP. XXXII.

VER.1. *Becauſe*] having no proofes contrary to his proteſtations to convince him with.

V.2. *The Buzite*] it is very likely that hee was deſcended from *Buz* the ſonne of *Nahor*, *Gen.*22. 21. whoſe progeny might bee divided into ſeverall branches and nations, whereof one bore the name of *Ram*, from their chiefe: [*juſtified*] caring more to defend his own innocencie, then to give God the glory; and by juſtifying himſelfe he accuſed God of doing him wrong.

V.3. *No anſwer*] namely, no certaine anſwer to convince him, that he had been wicked; ſo that after they had intereſted Gods right in this raſh accuſation, they were forced to give him over.

V.8. *A ſpirit*] men have the naturall faculty of underſtanding and diſcourſing, but for to proceed directly in divine matters, the aſſiſtance, illumination and guide of Gods Spirit are neceſſary.

V.9. *Great men*] in underſtanding, age, and worth.

V.12. *That convinced*] in that wherein by reaſon hee ought to bee reproved, namely, for his unreverend ſpeeches towards God.

V.13. *Leſt you ſhould*] I ſpeak this becauſe you ſhould not deceive your ſelves, thinking you had ſufficiently convinced him; and that he doth only maintaine his ſayings, through obſtinacie, for which he muſt bee remitted to Gods judgement.

V.14. *Now hee*] I will not herein carry any perſonall paſſion, as you ſeeme to have done, being ſtung by his words, which have not touched mee.

V.15. *Amazed*] at *Iobs* firmneſſe and conſtancie in maintaiuing his innocencie.

V.18. *Full*] or bigge, I boile with Gods zeale and am even ready to burſt, I am ſo full of reaſons and meanes to abate *Iobs* exceſſes, ſee *Ier.*20.9.

V.19. *My belly*] my minde in which I have conceived this diſcourſe.

V.21. *Accept*] whereof *Iob* had accuſed his friends, *Job* 13.7. and 17.5.

V.22. *Take me away*] hee would violently take away my life and deſtroy me, *Pſal.* 28.3.

CHAP. XXXIII.

VER.4. *The ſpirit*] I am a man as thou art, and therefore will deale with thee upon

upon even termes, by reason of common right, fitted unto mans capacity, to which thou mayest freely reply without feare of being overcome by my majesty, as thou hast said of God, *Iob* 9.32. and 16.21.

V. 7. *My terror*] these were the two conditions, that *Iob* would have made with God, to treat with him, *Iob* 9.34. and 13.20.

V. 10. *Occasions*] namely, causes and matters of suite, *Iob* indeed had not used the selfe same termes, but such as meant as much, *Iob* 13.26. and 23.13.14.

V. 12. *In this*] thy immoderate justifying of thy selfe, thy complaining of God, and thy desire to argue with him, are the heads whereof I doe accuse thee, and for which I reprove thee, I let thy fore-passed life goe concerning which I doe no way tax thee: [*God*] and therefore it was fitting for thee to shew greater humility, and respect to his infinite Majesty, and not treat with him upon equall termes.

V. 13. *For he giveth not*] for this had been *Iobs* frequent complaint, that hee could not know the reason of this his so hard usage, *Iob* 10.2. and 13.23. and 19.7. and 23.45.

V. 14. *For God speaketh*] the Italian addeth, *it is true that God*, that which thou desirest, indeed happeneth sometimes, namely, that God by revelations, or expresse apparitions, doth warn men of their sinnes, for which he punisheth or threatneth to punish them, but that is not so continually, see *Gen.* 20.7. and 31.24. *Dan* 4.5.

V. 16. *Openeneth*] he revealeth his councels unto them, see *Iob* 36.10.15. [*soliteth*] hee proposeth it unto them as firme and concluded; if so be they doe not repent, and imprinteth in their minde the certainty of the happening of it, and the true cause of it.

V. 19. *He is chastened*] the Italian addeth, *but sometimes also man is*, sometimes God punisheth men, and not reveale his thoughts so expressely unto them, but remitteth them to the ordinary ministery of his word by men, to produce the same effect for their amendment: Now *Elihu* would inferre that, if God hath not granted *Iob* the first meanes of particular revelation, yet he hath not denied him the second in this visitation, having raised him who was his servant to speak unto him [in his name:] [*bones*] his members, & most strong and solid parts.

V. 23. *A Messenger*] a Prophet or Officer of his Church, bringing the ambassage of reconciliation, 2 *Cor.* 5.20. Hebrew, *an Angell*, as *Mal.* 2.7. and 3.1. *Rev.* 1.20. [*an interpreter*] or a mediator that will intercede to make peace: [*one among*] this seemeth to be added to shew the scarcity of good Ministers, and faithfull and wise Distributers of Gods graces, or that the vertue of the holy ministerie doth not depend upon the personall qualities and excellencies of the man, but that God operates by whom hee pleaseth, when the person is but warranted with with a lawfull calling: And so *Elihu* in modestie would make himselfe one of the ordinariest sorts of Gods servants as much as concerned his person, still reserving its weight and vertue to his words which came from God, see *Iob* 32.6.10. [*to shew*] to tell him the only meanes to obtaine grace and pardon at Gods hands, which is true conversion in faith and repentance.

V. 24. *And saith*] namely, so some Angell a minister in this healing, *Psal.* 107.20. or to that Prophet which shall bring him word of this restoring, accompanying the, Prophets word with his owne power to produce the effect of it: So the works of Gods grace are attributed, to the instruments of the word, by the certaine co-operation of God, when his ordinances are observed, *Obad.* 21. *Rom.* 11.14. 1 *Cor.* 9.22. 1 *Tim.* 4.16. *Iam.* 5.20. [*I have found*] by my soveraign will and by mine infinite wisedome, I have set down the meanes of redeeming mankinde from their condemnation, namely, the death and passion of my son, which I now accept of for this penitent man, *Matth.* 20.28. 1 *Tim.* 2.6.

V. 25. *His flesh*] God shall restore him to full health, and new vigor of body, a figure of the restauration of the soule, *Psal.* 103.5.

V. 26. *Shall see*] hee will cause the beames of his grace to shine upon the looking glasse of his conscience, within the which he shall see God appeased and propitious unto him, 2 *Cor.* 3.18. and 4.6. [*render*] hee will set him into his precedent state of grace, and will restore unto him the feeling of the remission of his sins, wherein consists the sinners true righteousnesse before God, *Rom.* 4.5.6. Or after that a sinner is converted unto God in justice and righteousnesse, God shall make him feele the effects of his grace in all manner of blessings, in stead of the calamities, which he had drawn upon himselfe with his sins.

V. 27. *He looketh upon men, &c.*] the Italian hath it, *and he afterwards shall turne himselfe towards men and say, &c.* that converted sinner shall preach Gods grace towards men, and shall propose himselfe for an example.

V. 32. *I desire*] I would heare such reasons come from thee, as that I might yeeld the right to be on thy side, I being no way subject to passion in this businesse, but being thy true friend.

CHAP. XXXIV.

VER. 4. [*Judgement*] let us avoid sloathfulnesse, and all things else that may doe us hurt, an-

and let us have no other end nor rule, but onely reason.

V. 5. *For Iob*] *Elihu* his intent is to shew that though *Iob* was the child of God, and had ever conversed in holinesse and righteousnesse, yet there were in him as well as in all other believers while st they lived in this world, many remainders of sin for which he ought to humble himselfe, and beare with patience Gods visitations.

V. 6. *Should I lie*] should I confesse even against my conscience, that I have been a wicked man, or an hypocrite? *Iob* 27. 5. 6.

V. 7. *who drinketh up*] that doth so freely speak unfitting things, that hee seemeth to intend to scoffe both God and man, *Iob* 10. 3. *Prov.* 19. 28.

V. 8. *Goeth*] he giveth men occasion to believe, that he believeth as wicked men doe, namely, that it is in vaine to serve God, *Mal.* 3 14.

V. 9. *He hath said*] he goeth on rehearsing of what *Iob* had said, though not in the selfe same termes, *Iob* 7. 3. and 9. 22. and 30. 26.

V. 10. *Wickednesse*] injustice in punishing men without a cause, seeing there may cause enough be found even in his own children, as well by reason of their vitious actions as by reason of their originall and naturall corruption.

V. 13. *Who hath*] is not hee supreme, being the summe of all Law and justice, and hath no Law nor superiour above him; and therefore injustice cannot bee in him, seeing injustice is but the transgression or breach of some Law or commandment, see *Gen.* 18. 25. *Iob* 8. 3. and 21. 22. *Rom.* 3. 5.

V. 14. *If hee*] he is besides all what hath been said, infinitely mercifull, for if he did not let passe, and pardon many mens sins, the whole world would perish, *Psal.* 130. 3. and 143. 2. *Isa.* 57. 16. [*his spirit*] that is say, the soule of man or his spirit; that is to say, the life which hee hath given unto man, and doth maintaine by the proper operation of his spirit; whereof his blowing into *Adams* nostrils was a signe, *Gen.* 2. 7.

V. 18. *Is it fit to say*] learn from the respect which is due to earthly Princes, the reverence which is due to the soveraigne Lord, see *Mal.* 1. 8.

V. 20. *Be troubled*] it seemeth that he meaneth the slaying of the first borne in *Egypt* by night with much terrour and tumult, *Exod.* 11. 4. 6. and 12. 29. see *Iob* 26. 11. [*without hand*] miraculously without any humane meanes.

V. 23. *For he will not lay, &c.*] the Italian, *for God hath no more regard unto man, when hee commeth in judgement before him*; Gods foresaid judgements are unavoidable, for then he executeth his sentence with all rigor, forsaking that moderation which he had spoken of vers. 14 see *Iob* 23. 6.

V. 25. *In the night*] here hee seemeth to meane *Pharaoh* his overthrow in the red sea, which was done in one night, *Exod.* 14. 20, 24.

V. 26. *In the open sight*] in a publike place in the sight of all the people; so were the *Egyptians* bodies cast up upon the sea-shore in the children of *Israels* view, *Exod.* 14. 30.

V. 28. *The cry*] this is also taken out of the same story, *Exod.* 2. 23. 24. and 3. 7 9.

V. 29. *He giveth quietnesse*] the Italian, *if he sends home in peace*, if he by his soveraign sentence freeth out of slavery and oppression, as he did his children out of the bondage of *Egypt*: Others, *if he appease his wrath*: [*he hideth*] if hee withdraw his grace, man can no more have accesse unto it: It seemeth he here pointeth at the darkenesse which was raised before the *Egyptians* army, *Exod.* 14. 20. [*whether it be*] this soveraign justice is executed as well, and as easily upon whole Nations, as upon particular persons; contrary to mens justice, which is many times hindered and withstood by reason of the delinquents multitude.

V. 30. *The Hypocrite*] the Italian *the prophane man*, such a one as *Pharaoh* was, an obdurate scorner of God: [*the people*] namely Gods people; [*be ensnared*] in tyranny or unjust slavery.

V. 31. *It is meet*] ô *Iob* in stead of contending with God and with his justice, thou shouldest have implored his mercy, and not have trusted to much upon thine owne conscience which may deceive it selfe. [*I have borne, &c.*] the Italian, *who saith I pardon, I will not destroy*, who hath revealed himselfe not only in his Law by commanding and threatning; but also in his promises of grace to comfort and encourage by the remission of sinnes.

V. 32. *That which I see not*] if therebe in me any hidden sin which my conscience knoweth not off, which hath provoked thy wrath, see *Psal.* 19. 13 1 *Iob.* 3. 20. [*Teach thou me*] that I may aske pardon therefore and amend.

V. 33. *Recompence*] according to the rigor of his justice: [*Refuse*] namely, the way of mercy which I propound unto thee, to demand justice as thou hast hitherto done.

V. 36. *My desire is*] the Italian, *O father let Iob be tryed*, namely, O father whom I adore for thy fatherly goodnesse doe not withdraw thy visitations from *Iob*, untill thou hast brought him to the duty of a child, and to the onely meanes of obtaining pardon, which is humility and confession.

V. 37. *He addeth*] the Italian, *he will adde*, I desire it for his good and salvation, for feare least being delivered by thee whilest hee is in this wicked minde, he should triumph as though he had gotten the victory of thee, to the diminution of thy glory: [*clappeth*] in signe of joy and victory, *Psal.* 47. 1. and 98. 8.

CHAP.

CHAP. XXXV.

VER.2. *Thinkest thou*] how can this agree, that thou shouldest appeale to Gods judgement, to be approved of, and justified by him, and in the meane while contendest with him, as if he not respected good or evill works, for to give them their due reward, *Iob* 9.22. and 10.14. and 31.2.3. [*My righteousnesse is more then Gods*] the Italian, *my righteousnesse is from God*; that is to say, I am sure God will justifie me, though men condemn me.

V.4. *Thy companions*] those which approve of thine opinion, and are here present at this disputation, *Iob* 18.2.

V.5. *The heavens*] consider by the distance which is between heaven and earth what disequality there is between God and man, against whom man cannot have any just action grounded upon dammage or profit, as it is amongst men, *Iob* 22.2. *Luke* 17.10. see *Isa.* 55.9.

V.9. *The oppressed*] mens lamentations, though they be unjustly afflicted, are not heard of the Lord for to obtaine freedome at his hands, unlesse they come unto him by way of humble prayer; how much lesse then *Iob*, shall thy laments be heard, who art smitten by God, and canst complaine of none but him, if thou refusest to convert thy selfe unto him, with humility and acknowledgment, see *Hos.* 7.14.

V.10. *My Maker*] and consequently I am his, and he is take care of me, and free me from the unjust tyranny of other masters: [*who giveth*] comforteth his children secretly in the middest of their greatest afflictions, *Psal.* 42.9. and 149.4.

V.11. *Who teacheth us*] to not complaine to no purpose as beasts doe when they feele any paine, but to flie to him with well prepared prayer, which seemeth opposite to *Jobs* saying, *Job* 6.5.

V.12. *because of*] because they remaine obdurate, and their pride hindereth them from humbling themselves before God to crave pardon and deliverance.

V.13. *Vanitie*] the vaine cries and complaints which are not accompanied with faithfull prayer.

V.14. *Although thou sayest thou shalt not see him*] the Italian, *how much lesse will he heare thee who sayest thou lookest not upon him*; thou that professest thou wilt not humble thy selfe before him in this affliction, but wilt contend with him: [*therefore trust thou*] the Italian, *judge thy selfe in his sight, and then wait for him*; recall thy selfe and condemne thy former proceedings and give glory to God, and then dispose thy selfe to an assured hope, 1 *Cor.* 11.31.

CHAP. XXXVI.

VER.2. *ON Gods behalfe*] to defend his justice which thou questionest.

V.3. *From a farre*] from the generall grounds of his nature, justice and works, I will come to thy particular cause: [*ascribe*] I will acknowledge it, preach it, and maintaine it to be just, for his glory onely, and not for any private respect of mine own.

V.4. *Not be false*] namely, proceeding from flattery, to insinuate into Gods favour against mine own conscience, or without any motion from the heart, a thing wherewith *Iob* had taxed his friends, *Job* 13.7. and 17.5.

V.5. *Mighty*] not by a tyrannicall might, having no regard to justice: As it should seeme *Iob* had intimated *Iob* 19.7. & 23.13. & 30 21. but such a might as is alwayes governed and guided with justice and wisedome: [*Despiseth*] namely, in denying of justice in respect of the inequality of their conditions according to *Iobs* complaint, *Iob* 10.3. [*strength and wisdome*] the Hebrew, *strength and heart.*

V.8. *In fetters*] he calleth afflictions fetters; they being as a prison to the faithfull who are fallen into some sin, for their correction and to prevent judgement, see *Iob* 13.27 & 42.10. *Psal.* 107.10.

V.9. *Hee sheweth them*] namely, by the publike ministery of his word, see *Iob* 33.23.

V.10. *Sheweth them*] he admonisheth them in secret, by divine revelations, *Iob* 33.14.16.

V.12. *They obey not*] seeing hee here yet speaketh of the just, vers.7. opposite to the wicked, ver.13. by this disobedience can no way bee meant an obstinate rebellion, but a carelesnesse in the expresse amendment of some sin, by which others may prevent Gods last visitation in this world.

V.13. *But the hypocrites*] the Italian, *the prophane*, that is to say, the wicked doe not only remaine unconverted in their afflictions, but become more wicked, whereby their punishment is also increased.

V.14. *Among the unclean*] the Italian, *among the Sodomits*, namely, such as commit the abominable kinde of lust: Ayming at the destruction of *Sodome.*

V.15. *In his affliction*] when in their afflictions they voluntarily humble themselves, see *Ier.* 31.18.

V.16. *Have removed thee*] if thou hadst chosen this way for thy conversion.

V.17. *But thou hast*] thou seemest in some manner to imitate the wickeds extream and irremissible sin; which is to contend with God, saying, that he hath wronged them in their perdition: Now *Elihu* did onely intend to dissuade *Iob* from such an impiety, to which his speeches seemed to incline: But *Jobs* aime was no other but to maintaine the seale of Gods Spirit, against all appearances and reasons which might be urged to the contrary, which is the good combat of the faith; but it was followed by *Iob* with a little too much excesse: [*Judgement*] thou art already as it were a guilty man in the judges hands, therefore thou oughtest so much the more to beware least thou doe further provoke him.

V. 20. *Deſire not*] deſire not death in this manner as thou doſt, for in the ſtate in which thou art, thou oughteſt to feare an extraordinary kinde of death, even by Gods hands whereby many people have paſſed even to eternall death, as in the deludge, *Sodom*, and *Egypt*.

V. 21. *Iniquity*] the Italian, *vanity*, namely, that vain deſire of death, only to eaſe thee of ſome corporall paine, never regarding the eternall ſtate of the ſoul: [*choſen*] thou haſt deſired rather to fall into the hands of God, by ſuch a kinde of death, than to endure theſe torments, ſee *Iob* 3. 13. 20. and 6. 8. and 10. 1.

V. 22. *God*] if thou ſayeſt thou wouldeſt argue with God, not to contraty him, but only to relate thy reaſons unto him, that he might proceed with thee according to them. Who art thou that ſhouldeſt teach or direct him, who is in ſuch heigth of Majeſty and command?

V. 24. *Which men*] of which they are neither iudges nor cenſurers, but onely ſpectators and adorers.

V. 25. *A farre off*] either for reverence or through weakneſſe being not able to come neere ſo great a light.

V. 30. *Hee ſpreadeth*] hee ſhooteth out his lightnings every way, *Pſal.* 18. 13, 15. and 144. 6. [*Covereth*] with thick clouds, and the gulfes, and armes of the Sea which ſeeme to be ſo many roofes of a great tree.

V. 31. *For by them*] that is to ſay, Gods providence is incomprehenſible, for with one and the ſelfe ſame ſtorme, hee ſ under-ſtriketh the wicked, and watereth the earth to cauſe it to bring forth fruit.

V. 32. *With clouds, &c.*] the Italian, *hee hideth the flame with the palmes of his hands, and directeth them what they ſhould meet*; he hath as a man ſhould ſay, both his hands armed with thunders, which directly hit whatſoever he will have them.

CHAP. XXXVII.

VER. 2. *Heare*] it ſhould ſeeme that at that time it thundered: [*the noiſe of his voice*] the Italian, *his terrible thunder*, or his thunder with terror.

V. 4. *After it*] not becauſe that the lightning is before the thunder, but becauſe that the thunder is heard after the lightning is ſeen, by reaſon that the ſence of hearing is ſlower then that of ſeeing: [*ſtay them*] namely the raine and ſtormes.

V. 7. *He ſealeth up the hand of every man*] the Italian, *he ſhutteth up every man at home*, he cauſeth by reaſon of thoſe kinds of weathers, every one to retire home, out of the fields, *Exod.* 9. 19. [*that all men may know his workes*] the Italian, *that hee may know his workmen*, as a maſter of a family calleth his ſlaves or his workmen together, for to take the number of them.

V. 9. *Out of the ſouth*] the Hebrew word, ſignifieth a hidden or ſecret place, for the Antarctick or South-thren Pole is hidden from our hemiſphere, *Iob* 9. 9.

V. 10. *By the breath*] by cold winds raiſed by him, or by his command.

V. 11. *Wearieth*] that is to ſay, by ſhowring down of much raine, hee diſſolveth and diſſipateth them: [*He ſcattereth his bright cloud*] the Italian, *and ſcattereth the clouds with his light*; namely, with the Sunne which diſperſeth them with his beames.

V. 13. *For correction*] Hebrew, *his rod*, as *Exod.* 9. 18 23. 1 *Sam.* 12. 17. 18. *Pſ.* 10. 9. [*For his land*] for the earth which is his creature, wherefore he provideth for it, at its need, as he doth for all his other creatures; or that part of the earth which is not inhabited, which God only, and not man taketh care for *Iob*, 38. 26. 27. [*Or for mercy*] ſome ſingular and extraordinary mercy, as 2 *Sam.* 21. 10. 1 *Kings* 18. 45.

V. 15. *Diſpoſed them*] namely, thoſe foreſaid meteors, raine, ſnow, &c. [*The light*] namely, the raine-bow, or the Sunne thorow the clouds when they are ſevered, or after they are diſperſed.

V. 16. *Ballancings*] that is to ſay, how they are hanged up even in the ayre.

V. 17. *How thy garments*] how after a raine cauſed by a Southern winde the weather cleering up, thou art warmed in thy garments.

V. 18. *Strong*] not by reaſon of any hard maſſie Elementall thickneſſe, but by reaſon of their ayrie, incorruptible, and indiſſoluble nature compoſed of very thin and even parts.

V. 19. *Darkneſſe*] namely, the darkneſſe and ignorance of our underſtandings.

V. 20. *Shall it be told him*] his meaning is, that all manner of diſcourſe or conceit of divine things, framed by the corruptſence of the fleſh is abominable to God.

V. 21. *And now*] it ſeemeth that at that very inſtant, the cloudy weather did begin to cleare up, and that thereupon *Elihu* took occaſion to ſpeak theſe words.

V. 22. *Faire weather*] the Italian, *guilded clearneſſe*, the Hebrew, *golden*.

V. 23. *Finde him*] that is to ſay, comprehend the infiniteneſſe of his eſſence, nor draw neer the light of his glory, nor penetrate into the ſecrets of his providence.

V. 24. *He reſpecteth not*] the Italian, *no man though wiſe of heart can ſee him*, that is to ſay, to have a full and direct knowledge of him, either by ſence or diſcourſe of reaſon; for that knowledge is reſerved until the everlaſting life, *Exod.* 33. 20. 1 *Cor.* 13. 12. 1 *Ioh.* 3. 2. Others tranſlate it, *he reſpecteth not any that is wiſe of heart*; that is to ſay, God will diſdaine to take notice of him, as being too much inferiour to him.

CHAP.

CHAP. XXXVIII.

VER. 1. *Whirld-winde*] namely, in the ſame manner as the Lord was wont to appeare, who did in that manner hide the brightneſſe of his Majeſty, and ſhewed the ſignes of his power, to bring man to feare and humility, ſee *Deut.* 4. 12. 1 *Kings* 8. 12. *Ezech.* 1. 4. *Nah.* 1. 3. *Heb.* 12. 19.

V. 2. *Darkneth*] darkeneth the ſoveraign luſter of my providences, juſtice, and wiſdome.

V. *Gird up*] now I appeare unto thee as thou haſt ſo often wiſhed, ſtrengthen thy ſelfe with reaſons to argue with me: [*I will demand*] an ironicall kinde of ſpeech, in anſwer to *Jobs* ſpeech, *Iob* 13. 22.

V. 4. *Where waſt thou*] waſt thou my companion or my councellor when I created the world, that thou wilt now be ſuch in the governing of it? [*laid the*] figurative termes taken from buildings.

V. 5. *Who*] beſides my ſelfe.

V. 7. *When*] namely, when all creatures, eſpecially the heavenly ones being newly created, did glorifie their Creator, every one in its own kind, *Pſal.* 148. 3. He ſeemeth to take this ſimilitude from the birds which uſe to ſing at breake of day: [*The ſonnes*] namely, the Angels, *Iob.* 1. 6.

V. 8. *With doores*] figurative termes to expreſſe the great concavities wherein the Sea is incloſed: [*Brake forth*] ſimilitudes taken from birthes.

V. 12. *The morning*] that is to ſay, the Sunne; cauſing it to riſe at ſuch or ſuch an houre, ſooner or later, in ſuch or ſuch a point of heaven, according to the divers degrees and ſcituations of the *Zodiack*.

V. 13. *Take hold*] to extend it ſelfe to the furtheſt parts: [*The wicked*] which doe hide themſelves by day, and doe flie the light, *Iob* 24. 13. 17. *Iohn* 3. 20.

V. 14. *It is turned*] the Italian addeth, *and cauſe the earth to bee turned into divers formes as clay, &c.* That is to ſay, that it doth appear various, as a potters work of divers figures and colours, whereas the darkneſſe of the night confounds the aſpect of every thing.

V. 15. *From the wicked*] namely, Malefactors, who hide themſelves in their receptacles for feare of being diſcovered and puniſhed: [*The high arme*] that is to ſay, the violence uſed by theſe thieves and night robbers, who are diſcovered and taken by the benefit of the day.

V. 17. *The gates*] poeticall termes to ſignifie the ſubterraneall and infernall parts.

V. 19 *Where is*] poeticall termes likewiſe, which ſignifie or meane nothing elſe, but that God alone without any help, or work of any man appointed, the divers points of Sun riſing and Sun ſetting.

V. 20. *Shouldeſt know*] as it were to bring it to its lodging.

V. 21. *knoweſt thou it*] an ironicall ſpeech: [*waſt then*] it may bee thou waſt preſent when I eſtabliſhed the courſe of nature.

V. 22. *Haſt thou*] haſt thou any part in the bringing forth of theſe meteors, or doſt thou perfectly know the cauſes and meanes of them.

V. 23. *Have reſerved*] as in magazines and armories, for to overthrow mine enemies, *Exod.* 9. 14. *Ioſh.* 10. 11. *Iſa.* 30. 30.

V. 24. *By what*] doeſt thou know the cauſes of lightnings, and other fierie meteors, and of tempeſtuous winds.

V. 25. *Who hath*] who beſides me diſtributeth, as it were by certaine channels and conduits, the raine water upon the earth?

V. 26. *Where no man is*] and therefore this watering can be no effect of humane work, and thereby God ſheweth his providence, even over ſavage beaſts, *Pſal.* 35. 8.

V. 28. *hath the raine*] are theſe creatures produced by cauſes which are conſtant and invariable in nature, as humane generation is? doe they not proceed from my pure and ſimple free-will?

V. 30. *Are hid*] under their frozen ſuperficies in winter time.

V. 31. *Canſt thou bind*] hinder the ſeaſon from becomming more temperate in the Spring-time when the Pleiades riſe with the Sun: [*Or looſe*] or doe ſo that when this ſign riſeth with the Sunne, it may not draw up vapours from the earth to engender raine, miſts, hoary-froſts and ſtormes.

V. 32. *Arcturus*] ordinarily called the guardian of the beare; and his ſonnes are here the other leſſer ſtarres of the ſame conſtellation, of which the biggeſt and moſt noted carryeth the name.

V. 33. *Knoweſt thou*] either how to order them as Maſter over them, or to comprehend what they are certainly and perfectly? [*Dominion*] as well in regard of the motion of the heavens, which varieth the ſeaſons of the earth, as of the influences and vertue which commeth from thence.

V. 37. *Who can number*] who is it that cauſeth vapors to ariſe out of the earth & bringeth forth raine as much as need requireth, according to the order of his wiſdome: [*who can ſtay*] the Italian, *who layeth*, that is to ſay, who can ſtay the raine: A terme taken from that, when one will poure out any liquor out of a bottle or out of a barrell, they doe lift it up; and when they will ſtay it againe, they lay it downe upon the ground.

V. 38. *When they*] namely, when it hath rained ſufficiently, ſo that the ground is moiſtened and the clefts thereof cloſed up.

V. 39. *Wilt thou*] is there any beſides my ſelfe that provideth for all beaſts, and eſpecially your

savage ones which frequent not the compánie of men, *Psal.* 104. 21. therefore my providence ought to be acknowledged, and adored without any contradiction, as absolute, and soveraigne.

V. 41. *His young ones*] often times neglected and forsaken by the old ones, who as we read, are very forgetfull: [*Cry unto*] with all their croaking they move none to help them, but onely God, see *Psal.* 104. 27. and 145. 5. and 147. 9. [*Wander.*] when they begin to come out of their nests and play abroad.

CHAP. XXXIX.

VER. 3. *They bow themselves*] a description of the manner of these beasts bringing forth their young without any humane help, which tame and house-bred beasts oftentimes have.

V. 4. *Are in good liking*] notwithstanding the hardnesse of their birth, by reason of their dams exceeding dry temperature: [*goe forth*] they quickly forsake their dammes, and get pasture for themselves.

V. 5. *Who hath*] is it not I alone that have given this beast that quality that it will by no meanes be made tame?

V. 7. *The multitude*] the Italian, *the noise*, or the multitude; for his fierce and savage nature, causeth him to shun, and as one should say, disdaine inhabited places: [*Neither regardeth*] he is not like a poore slave in a chaine, who is called upon and beaten to his work, see *Iob* 3. 18.

V. 9. *The Unicorne*] this is likewise a very fierce beast which now adayes is very rare, but anciently was more common.

V. 11. *Bring home*] by his labour bring home the encrease of thy seed, or draw it to thy house as other kinde of cattell doe.

V. 14. *Leaveth*] according to the nature of that bird, which never sitteth upon, nor hatcheth its egges, but covereth them with the sand in the Sun, whose heat doth hatch them.

V. 16. *Her labour*] in laying of the egges which doth not cause any such care or love towards her young ones in this bird, as there is in other birds.

V. 17. *Of wisedome*] that is to say, it hath not such fore-cast to provide for its young ones by a naturall instinct as other foules and beasts have.

V. 18. *What time*] being followed by hunters on horse-back, she easily escapeth from them, partly by running, and partly by raising her selfe a little upon her wings.

V. 23. *The quiver*] a horse-mans armes.

V. 24. *Neither believeth he*] poeticall termes; hee doth so rage and burne with desire of battell, that when hee heares the trumpet sound a charge, hee can hardly believe it. Others, *he cannot stand still, when hee hath once heard the sound of the trumpet.*

V. 26. *And stretch*] after that hee hath cast his feathers, hee returneth to hotter climates.

V. 29. *Her eyes*] the eagle is very sharp sighted, and will see a great way off.

V. 30. *Suck up*] they drink no water, but in stead of drink, they suck up the bloud of the prey: [*the slaine*] the eagle hath also a very tender smell, so that shee will sent out dead carkasses a great way off, and flie thither. Which Iesus Christ, *Matth.* 24. 28. Applyeth by similitude unto the motion of the holy Ghost in the faithfull, who giveth them the true odour of faith from heaven to earth, and causeth them to come to him alone, who dyed for their sinnes, and is the true food of the soules.

CHAP. XL.

VER. 2. *Answer it*] if thou hast not any share in the creation, preservation, and conduct of these creatures, much lesse hast thou any in the higher effects of my providence, namely, in the governing of mankinde, and guiding my children to salvation.

V. 8. *Wilt thou also disannull*] wilt thou undertake to be a superiour judge over me, or to stand against mee in judgement, or to bee mine enemie in action and strength, ver. 9. or to usurp my soveraign command? Try first thy strength with men, verse 11. To try what thou art capable to doe.

V. 13. *Hide them.*] shut them up in thy prisons, like guilty men already condemned, whose facts in ancient times they were wonted to cover, as having no more part in the light, see *Esa.* 7. 8. *Iob.* 9. 24.

V. 14. *That thine own*] that thou art strong enough to maintaine thine owne cause, and that thou haste some shew of reason to withstand mee.

V. 15. *Behold*] to confound thy presumption, I will here make use of two creatures of mine, one of the land, and the other of the sea, to make thee acknowledge through thy weaknesse in regard of them, what thou art able to doe with mee: [*with thee*] hee is my creature as thou art framed of the same elements and matter; and lives upon the earth as thou dost, and may bee made tame to live amongst men: [*He eateth.*] of his owne nature hee is not cruell, nor a devourer of flesh; Yet hee will not bee wronged, and is of so great strength that no man dares assault him.

V. 16.

V. 16. *In the navell*] which is as the center of the body of living creatures, through which the chiefe vesse ls of the veines and arteries doe passe and meet.

V. 17. *Hee moveth*] the Italian, *Lee setteth up*, or stirreth it and windeth it about. Others when hee willhis taile is like a cedar: [*his taile*] there being no such greatnesse, nor no such motion in an Elephants taile as is here set down: it seemeth that by the taile is meant his trunk, of which all these things may very properly be spoken: [*the sinnews*] this is also another of the Elephants properties, whose testicles are hidden and stick to his belly, fastened there by certaine sinnews and ligaments, and doe not hang as other beasts testicles doe.

V. 19. *The chiefe*] the greatest and strongest, and most understanding of all earthly irrationall creatures: [*hee that made him*] God alone can overcome him with strength, men (and they in great number) only by art and cunning.

V. 20. *Surely the*] hee liveth not upon preying but hee lives by hearbs, and fruits, and doth not affright other beasts.

V. 21. *Hee lieth*] by reason that hee delights in rivers, and water sides, to wash and refresh himself.

V. 23. *Drinketh up*] the Italian, *hee forceth a river*, by his greatnesse and strength he can stay the course of a river. Hyperbolicall termes.

V. 24. *With his eyes*] the Italian, *will any take him in his sight?* by open strength and not by wiles: [*his nose pierceth through snares*] the Italian hath it, *will any bear his nose to put in snares?* this is also spoken according to the nature of this beast, which though it be apt enough to bee tamed and taught, yet it will endure no halter, bridle, bit, nor ring in his nose, as other beasts have.

CHAP. XLI.

VER. 1. *Leviathan*] a common name for all great sea-monsters, see *Psal.* 104.26. now adayes in the coasts of *Arabia*, the same is attributed to the Crocodill, or to a kind of it, as in the description made in this chapter, there are many things which are proper to him.

V. 2. *A hook*] or draw a rush through his nose to bring him to hand, as another little fish.

V. 3. *will hee make*] poeticall kind of speeches, as if hee should say, canst thou keep him prisoner, to make him use supplicationsunto thee to avoid death, or thine evill usage of him?

V. 5 *Bind him*] as you doe little birds for children to play with.

V. 6. *The companions*] namely the fishers.

V. 8. *remember the battell, doe no more*] the Italian, *thou will never more remember the battell*, hee will quickly kill thee, so that thou shalt thinke no more of assalting him, or any one else.

V. 9. *Of him*] the Italian, *of taking him*, namely by wiles, whilest hee is a sleep, for ofttentimes hee waketh on a sudden, and overthrowes all that he meets.

V. 11. *Prevented mee*] I am not only almighty, but I am also such a one that none can tax me with injustice: I being bound to no man, and all things being mine, and proceeding only from me.

V. 12. *I will not*] hee returnes to the description of the Leviathan.

V. 13. *Discover*] will any one come neere him, as to a horse in a stable, to take off his cloth, and saddle and bridle him for the service of man?

V. 15. *His scales*] the Italian, *his strong bucklers*, namely his great and strong scales. This and some other parts of this description, doe fit better with, and are more proper to the Crocodill than any kind of whale.

V. 18. *His neesings*] the great stirre hee keeps with swimming and beating himselfe in the water, maketh the ayre to sparckle, with sprinkling up of small drops of broken waves: [*the eye-lids of*] like unto the dawning of the day, as *Iob* 3.9.

V. 19. *Burning lamps*] by his casting up transparent water into the ayre, and by the heate of his breath. A poeticall hyperbole.

V. 22. *In his neck*] namely in that part of his body where the neck of other creatures is, for the whale, crocodill and other fishes have no necks: [*and sorrow*] terror of death is his fore runner, to any one that beholdeth it.

V. 25. *Hee raiseth up himselfe*] that is to say, he sheweth himselfe in the sea: [*purifie themselves*] they have recourse nnto God, by prayers vowes, sacrifices, as in a present danger of death, to be delivered by him.

V. 30. *Are under him*] his skin is so hard, or hee is so armed with strong scales, that sharp pointed things, which hee resteth upon doe not hurt him.

V. 31. *Hee maketh the sea*] troubleth it, and maketh it muddy.

V. 32. *Hee maketh*] hee leaveth a long white frothy path behind him.

V. 33. *There is not*] neither man nor beast can overcome, or equall him in strength, nor affright him.

V. 34. *Hee beholdeth*] without any feare: as if hee contemned them.

CHAP. XLII.

VER. 1. *I know*] now doe I acknowledge thy right, and thy soveraigne power over all creatures: and that neither in action, nor in reason

any man can withstand thee.

V. 3. *That hideth*] *Iob* repeateth Gods own words *Iob* 38. 2. the more sharply to condemne himselfe, applying them to himselfe with a godly kinde of disdaine: [*things too wonderfull*] namely thy right to thy creatures, and the secrets of thy providence.

V. 4. *Heare I beseech thee*] it is fitting I should dispose my selfe to humble docility and obedience towards thee, and not to presume to teach thee: contrary to that for which the Lord in a holy scoffe had reproved him, *Iob* 40. 7. where in stead of *answer*, the Italian hath it, *teach*.

V. 5. *I have heard*] that which I conceived of thy Majesty heretofore was but little, and mine ignorance hath thrust mee on to rash thoughts and words; but now thy glorious apparition hath enlightned mee, and brought mee againe into the straight way of humility and reverence, see *Psal.* 48. 8.

V. 6. *In dust*] as in an expresse and publick penance.

V. 7. *Spoken*] in confessing and correcting your presumption, in speaking of my judgements, and secret counsells, as *Iob* hath done at this present.

V. 8. *And goe*] to reconcile your selves to him, before you can imagine to reconcile your selves to mee, *Mat.* 5. 24.

V. 10. *Turned the captivity*] the Italian, *took Iob out of his captivity*, namely out of the griefes and afflictions which hee had been detained in, as in a prison, *Iob* 13. 27. *Psal.* 69. 33. [*when he prayed*] to shew that God gives, and forgives according as a man forgiveth his neighbour: [*twice as much*] save only in children, see *Iob* 1. 2. for his children being dead in Gods favour, they perished not, so that before God, *Iob* had the number of his children doubled.

V. 11. *Did eate*] these were feasts of comfort, which were in use in those dayes, *Ier.* 16. 7. *Ezech.* 24. 17. [*a piece of*] Heb. a lamb, namely a peece of coyne which had that stamp upon it, which presents were tokens of congratulation. *Gen.* 33. 19.

V. 14. *Iemima*] as who should say, beautifull as the day: [*Kezia*] that is to say, *Cassia* aromatick, which was a kinde of sweet smelling plant: [*Keren happuch*] that is to say, a violl or horne of oyle, to beautifie: which is as much as to say, naturally faire, wanting no helpe of art or painting. The beauty of the body being one of the great excellencies of nature, and a singular degree of Gods image in man. And a particular, and especiall gift in a woman, which *Iob* would acknowledge by these names.

V. 15. *And their father*] which it seemeth hee did, to have his daughters live amongst the rest of his family, even after they were married: that they might not be defiled with idolatries, which peradventure out of *Iobs* family were ordinary in that countrey.

THE BOOK OF *PSALMES*.

The ARGUMENT.

Amongst other subjects which the holy Ghost did in ancient times dictate to the Prophets, even from Moses *his time, were spirituall Canticles or songs, whereof there be divers scattered up and down in holy scripture. But this gift was most especially and abundantly conferred upon* David *with skill in Musick to a divine perfection: with an expresse inspiration, that hee should establish, and regulate the publick use thereof in the Church; which use had been before times brought in by some custome and order not specified in Gods law. But* David *made a new order therein, appointing the office of holy singers and musicians to one part of the Levites, to doe their said office in turns like unto the other officers of the Temple. To the chiefe of these singers and musicians, or to some one of them especially,* David *and other divine composers did give their songs, or hymnes, whether they were upon any generall subject concerning the whole Church, or any other particular subject, appliable and profitable to all the elect, for example, document and edification: to be sung in the Temple, at the houres of sacrifices as well quotidian as solemne on Sabboth and festivall dayes: joyning unto their voices the sound of diverse instruments, of which* David *was also the first inventor. All these Canticles, being well known and verified to be made by divine inspiration, were gathered together and kept by the Priests, with other holy books. And at last this part of holy scrip-*

scripture was also closed and sealed up by Ezra, *as the ancients have thought, under the Hebrew name of prayses, which is also the chiefe subject and use of them: in stead of which Hebrew name, the Greeke interpreters have called them Psalmes, that is to say, songs, to whose singing is joyned the harmony of instruments. The matter or subject of them is diverse, and very large, this book being an epitome of all the scripture, reduced into practise, in all manner of vertues and spirituall actions, and in all the accidents and necessities of this present life; by divine motions and ejaculations of the soule, stirred and raised up by the holy Ghost, who with his power accompanied the stile, the numbers, and poeticall art of them, and the grave and holy concents of Musick. Yet in this generality, there may this distinction be observed, that in some Psalmes God speaketh to his Church, and to his elect, and in other some to his enemies: to the first by instructions, exhortations, corrections, consolations, promises, and prophecies, especially of the Messias and of his spirituall and everlasting Kingdome, of which there are in this book more notable and plaine ones than in any other book of the old Testament. To his enemies hee speaks by threatnings and reproofes, and reclaiming them from their rage. In other places the Psalmists speak, or cause the Church to speak unto God, in confessions, complaints, prayers, prayses and thanksgivings; or to the faithfull, in instructions, exhortations, corrections, and reprehensions. And all to this chiefe end, to frame and instruct the faithfull man, even in this world, in the way to performe that great work, of life everlasting, which is to glorifie God with a heart ravished unto him, and to keep the soule in a lively and spirituall exercise and application of the doctrine of piety, and in the fruition of Gods grace, in the joy and comfort of the holy Ghost: and cause it to feele the joyes of the age to come, and to taste the happinesse of it, by certaine heavenly motions, which the said soule is driven and drawne, by the use of the Psalmes practised in fervor of spirit, and purity of minde, as by a very strong and divine engine.*

PSAL. I

VER. 1. *That walketh not*] who in his deliberation concerning his manner of living, hath not betaken himselfe to follow the examples or the inducements of the wicked: [*nor standeth*] nor is not obdurate, and fixed in the habit and custome of sinning: [*of sinners*] of those who make a trade and occupation of sinning, and are elsewhere called workers of iniquity: [*nor sitteth*] that doth not consent unto, nor take pleasure in sin, with a dead, and seared conscience, and contemneth not, nor prophanely casteth off, all manner of correction and feare of Gods judgements, which is the very height of sin, see *Prov.* 18. 1. and 21. 24.

V. 2. *In the law*] that is to say, in all Gods revealed word: for to draw the ground of his faith, and comfort of his conscience, out of the promises of grace. Out of his commandements the rule of his life, and out of his doctrine, the light of his instruction to salvation.

V. 4. *Chaffe*] which is the huskes of the corne, when it is threshed in the floore; meaning that they shall be without any firme stay or subsistence in their consciences, without rule in their actions and motions, without any direct aime to a certaine end, and without any profit in operation.

V. 5. *Shall not stand*] they shall not be able to appeare and subsist there with a secure conscience: nor they shall not be absolved by the judges sentence: nor be raised from death to glory in the resurrection. But they shall be beaten down with terror, be void and fallen from all manner of hope, and be throwne into everlasting perdition, see *Luke* 21. 36. *Ephes.* 6. 13. [*in the judgement*] namely in the last and generall judgement.

V. 6. *Knoweth*] that is to say, approveth of it, and favoureth it: [*the way*] their whole life and conversation.

PSAL. II.

VER. 1. *A vaine thing*] which hath neither ground, nor good reason; and besides cannot bring forth any good or happy fruite.

V. 2. *Annointed*] the King who was by him consecrated namely Christ Iesus, see *Psa.* 45. 7.

V. 3. *Let us break*] let us shake off all manner of obedience and respect, and let us endeavour to set our selves fully at liberty, *Ier.* 5. 5. see of this yoak and spirituall bonds, *Mat.* 11. 29. 30. *Rom.* 6. 18.

V. 6.

V. 4. *That sitteth*] in his eternall Kingdome and rest which cannot be moved nor stirred by the ragings of this world.

V. 5. *Then*] at a certaine time which he hath set down, see *Psa.* 14. 7. *Eccl.* 3. 17.

V. 6. *Of Sion*] my Church figured by *Sion*, where *David* dwelt and reigned.

V. 7. *I will declare*] I the son of God will by my Gospell proclaime my Fathers counsell concerning the establishment of my Kingdome; [*the decree*] see upon *Rom.* 1. 4. [*hath said*] hath decreed concerning mee, to whom hee hath communicated all his counsell, that as I am his essentiall son, proceeded from him in an unspeakable manner, in the unmoveable point of eternity, which is the eternall *this day*, which hath no succession, variation, nor vicissitude of time. So in the day of my glorious resurrection, which is the perfixed time of the fulfilling this decree, I should appeare plainly to the world such as I am from my birth, by entering into possession of the new spirituall Kingdome which hee hath given mee, as I am his son and heire: and also head and mediator of his Church, see *Mat.* 28. 18. *Acts* 13. 33. *Rom.* 1. 4. *Heb.* 1. 2.

V. 8. *Aske of mee*] as mediator represent unto mee the perfectnesse of thy obedience, and performance of thy office, that thou maiest receive the promised reward and crowne, to reigne over mankinde, whom thou hast saved, see *Psa.* 89. 29. *Iohn* 17. 4. 5. [*the heathen*] the Italian, *the nations*, all generally; to be Lord over them in power and justice as my Lievtenant. And amongst them chiefely, over the elect, to be thine own proper people, gotten by thee; over which thou reignest in grace and spirit.

V. 9. *Shalt break them*] namely those that are rebellious.

11. *With trembling*] namely a trembling of reverence and worship, by reason of the greatnesse and Maiesty of the King. Of humility by reason of the infirmity and unworthinesse of man. And of care, to beware of the dangers that may happen, if the King be wrath, and for feare of loosing the good things of this Kingdome.

V. 12. *Kisse*] yeeld unto the eternall son of God religious adoration, as to the true God, and hommage of subjection, as to the King of the world; the kisse being a signe of both, 1 *Sam.* 10. 1 *Kings* 19. 18. *Hos.* 13. 2. [*from the way*] the Italian, *in your way*, namely in your manner of living: or by the way, that is to say suddenly, in the midway of your enterprises, which you will never be able to bring to an end. Or that you doe not perish by your way, that is to say, that your proceeding be not to perdition, *Psa.* 1. 6.

PSAL. III.

VER. 2. *Selah*] this word is not any where but in the *Psalmes*, and in *Habacuck*. Some hold it to be a terme of musick, as a pause, or signe of elevation of the voice, or of changing of tune. Others will have it to be a signe of exclamation, or exaggeration.

V. 3. *My glory*] hee, in whose favour and assistance I doe glory. Or the author and defendor of the glory of my Kingdome, which is in question: [*the lifter up*] who comforteth and rejoyceth mee; freeth me from dishonor and contempt; heartneth and setteth mee free; raiseth mee in dignity and honour. All which things are meant by lifting up the head.

V. 4. *I cryed*] hitherto I have alwayes found God propitious to my prayers, and therefore I have the same confidence now at this present. Or in this present occasion I feele my heart strengthned by faith, in the grace of God by meanes of prayer: [*of his holy hill*] namely out of his tabernacle set up in *Sion* hill, 2 *Sam.* 6. 17. where the Arke was, over which the Lord shewed himselfe present in grace and power.

V. 7. *For thou hast*] thou hast alwayes broken, overthrowne and beaten downe mine other enemies, or thou hast already taken away from these all strength and meanes of hurting mee; accomplish therefore the work of thy deliverance.

PSAL. IV.

THE title, [*to the*] the Italian, *given to*, published by *David*, for the use of the Church, though it was penned before upon some particular occasion: [*chiefe Musician*] it appeares by first *Chron.* 15. 17. that even from time out of minde, there had been amongst the ministers, and officers of the Church sacred musicians, under certaine heads or masters, the originall whereof is unknown, the Law making no mention thereof. Afterwards *David* having invented new instruments, and illustrated the art of Musick, *Amos* 6. 5. did also appoint singers in the Temple: and divided them into three companies, and *Asaph* was chosen by him to sing those things which hee composed, 1 *Chron.* 25. 1. 2. whereupon it is likely that it is he is meant in these titles of Psalmes: [*on Neginoth*] that is to say, upon stringed instruments; the meaning may be that this Psalme was sung to such kinde of instruments, or that it was sent to the chiefe of the musicians which played upon such instruments. Every generall sort of iustruments having it severall company of musicians, 1 *Chron.* 15, 19. 20. 21.

V. 1. *Of my righteousnesse*] witnesse, judge, and defen-

defender of mine innocency, and right.

V. 2. *Sonnes of men*] the Italian, *you chiefe men*, it seemeth he directeth his speeches to the officers of the Kingdome, and to the heads of the eleven tribes, who after the death of *Saul*, did for a long time refuse to accept of *David* to be their King, 2 *Sam.* 2. 4. and 3. 1. [*my glory*] will ye contemne and seek to beat down my royall dignity which God hath conferred upon mee, and of which I already begin to have possession in the tribe of *Judah*? [*vanity*] namely vaine, and unprofitable designes, to maintaine your greatnesses, under the preteuce of the house of *Saul*, opposing mee who am your lawfull King: [*seeke after*] feame deceitfull plots, and false conspiracies to withstand mee.

V. 3. *That is godly*] namely mee *David* whom hee hath endowed with true piety, to re-establish his true service, which is spoken in opposition of *Saul*, who was reproved; and of his abominable race, see *Psa.* 89. 20.

V. 4. *Commune*] consider within your selves the great error which you commit, and examine what your duty is: [*and be still*] forbear plotting and taking councell together Heb. hold your peaces, or be silent.

V. 5. *Offer the*] dispose your selves, by submiting to my government, to have part in Gods true service, in his Church, before his arke, in the holy place according to Gods order; that you may have certain assurance of his grace and blessing; which hath not been done in *Sauls* time, 1 *Chron.* 13. 3. [*of righteousnesse*] pure and right ones according to Gods command, *Psal.* 51. 19.

V. 6. *Lift thou up*] cause us to feel the effects of thy grace at full, even as the sun shooteth out his beams at full mid-day.

PSAL. V.

The title: [*Nehiloth*] it seems that this word ought to be understood of all winde instruments.

V. 1. *Meditation*] the conceits of my soule, conceived and framed with deliberation, and uttered with a low and humble voice, yet with a most vehement affection, all which is comprehended under the proper signification of the Hebrew word.

V. 3. *Look up*] the Italian, *expecting*, or stand looking, as *Psa.* 130. 6.

V. 5. *The foolish*] namely those which run eagerly upon sin, and are as it were mad and enraged to commit evill.

V. 8. *Lead me*] give unto my actions and businesses a good direction, that my actions may be holy and righteous, and my businesses and affairs happy and blessed: [*in thy*] the Italian, *with thy*, in thy law, which declareth thy righteousnesse. Or by thy firme loyalty and uprightnesse in the promises of thy grace. Or in thy obedience.

V. 9. *An open*] they gape continually with open mouth after the death and ruine of others like unto the sepulches which never saith enough, *Prov.* 27. 20. and 30. 16. Or their false discourses are like so many pits to cause a man to fall into; or like the throats of ravening wilde beasts, to teare in peeces and devoure.

PSAL. VI.

The title: [*Neginoth*] see *Psa.* 4. upon the title. [*Sheminith*] the Heb. word signifieth, *the eight*, and is a terme of musick opposite to *Alamoth*, 1 *Chro.* 15. 20. 21. and it seems that by the first may bee understood the highest and shrillest tunes; by *Alamoth* the lowest, and by *Muth-Labben*, *Psa.* 9. the mean ones.

V. 2. *My bones*] namely my strength, the strongest parts of my body are cast down.

V. 3. *How long?*] shall thy wrath and thy punishment last? how long wilt thou delay to succour me?

V. 5. *For in*] the meaning of such like speeches (which are very frequent in scripture) is, that God doth afflict his children for their triall or correction, that by their deliverance he may produce matter of glory, and praise unto himself, in the middle of his Church, *Psa.* 50. 15. so that God seemeth to be frustrate of his end if his children die before they bee restored: or hereby is shewen the fear of Gods children, anguished by feeling of his wrath, least they should die out of his grace, unreconciled; and by that meanes be excluded and debarred from their desired aime, to be everlastingly instruments of his glory.

V. 6. *In the grave*] or in hell, as it seemeth to be implied in the precedent verse.

V. 7. *Waxeth old*] that is to say, faint, failing and dimme, by reason of the disgrace and despight which mine enemies doe mee.

PSAL. VII.

THE title, [*Shiggaion*] it seemeth to be some kinde of song to a pleasing and delightfull aire, or some kinde of musick, as *Haba.* 3. 1. [*Cush*] this was very likely to have been some courtier of *Sauls* who had slaundered *David*, see 1 *Sam.* 24. 10.

V. 2. *Tear my soul*] that is to say, my person or body.

V. 3. *Done this*] which is most falsely laid to my charge, namely to have plotted *Sauls* death, and the peoples revolt, &c.

V. 4. *That was at*] namely my friend *Psa.* 41. 9. his meaning is, I have been so farre from seeking to doe *Saul* hurt when he was my friend, that I have contrariwise assisted him to my power, after hee was wrongfully become mine enemy, see 1 *Sam.* 23. 5. and 24. 7. and 26. 9.

V. 5. *Tread down*] let him throw me down, and ignominiously tread mee to death: [*and lay*] and after my death let my honour and reputation lie buried in some infamous dunghill, *Psa.* 22. 15. and 89. 39. and *Lam.* 3. 53.

V. 6. *Thou haſt commanded*] that is to ſay, I am perſuaded that thou haſt decreed within thy ſelfe to re-eſtabliſh thy Church, and to take notice of mine actions, I beſeech thee to haſten on that time.

V. 7. *Compaſſe thee*] make them appeare before thee, and gather them into thy preſence, and then ſit down upon thy throne. A deſcription of a ſolemne judgement.

V. 8. *To my righteouſneſſe*] that is to ſay, according to mine innocency in this action and the righteouſneſſe of this cauſe; not any way concerning Gods ſoveraign right or the rigor of his law: ſee *Pſal.* 130. 3. and 143. 2.

V. 9. *The hearts*] namely the thoughts, and meanings: [*the reines*] the affections the inclinations, and motions of the will.

V. 12. *Angry*] though hee prolong the puniſhment of their miſdeeds, yet doth he ſtill remember the offence, and holdeth them guilty who treaſure up wrath againſt the day of judgement, *Rom.* 2. 5.

V. 14. *He travaileth with*] the Italian, *he bringeth forth*, hee doth what hee can to bring to paſſe, and execute his wicked will: [*falſehood*] an effect of which ſhall be to his own ruine, quite contrary to his intent, *Iſa.* 33. 11.

PSAL. VIII.

THE title: [*Gittith*] a terme of Muſick whoſe ſignification is unknown, ſome hold that it was taken from the city of *Gath* of the *Philiſtines*, from whence the ayre of this ſong, or the manner of ſinging it, or the inſtrument whereto it was ſung, had beene taken. Others derive it from a word which ſignifieth a wine-preſſe, as though this Pſalme were to be ſung upon the ayre of ſome merry ſong of thankſgiving which was uſed in time of vintage.

V. 1. *Haſt ſet*] thou haſt eſtabliſhed the ſeat of it in heaven for ever, from whence it ſpreadeth its beames over the earth.

V. 2. *Ordained*] the Italian, *founded*, that is to ſay, thou doeſt maintaine, the glory of thy power goodneſſe and providence againſt the blaſphemies of carnall wiſdome, *Rom.* 8. 7. by the meanes of ſucking babes, whoſe birth, ſuſtenance and wonderfull protection convinceth the wickednesſe of Atheiſts. As if hee ſhould ſay, thou doeſt employ the lame, feeble, and ignorant, for inſtruments of thy glory againſt the bold undertakings of the wiſe and mighty, *Mat.* 11. 25. 1 *Cor.* 1. 27. [*ſtrength*] the Italian, *glory*, the Hebr. ſtrength, the word ſtrength being often taken for glory; becauſe that the chiefe foundation of glory is might and ſtrength: [*that thou mighteſt*] namely to ſuppreſſe and keep down [*the avenger*] by this is meant a deadly, and much incenſed enemy, ſee *Pſa.* 44. 16.

V. 5. *A little lower*] this might very well bee referred to the command which was conferred upon man over all other creatures, at the firſt creation. But becauſe by reaſon of ſin he is fallen from it, this is perfectly verified in Chriſt the ſecond *Adam*, who hath gotten the title of lawfull heire and poſſeſſor of the world; for thoſe which beleeve in him, *Rom.* 4. 13. whereof they have but a taſte in this world, but in Heaven they ſhall have the full fruition 1 *Cor.* 15. 27. *Heb.* 2. 7.

PSAL. IX.

THE title, [*Muth-Labben*] the Italian, *Almuthlabben*] according to ſome it is a terme of muſick, ſee upon *Pſa.* 6. in the title. According to others theſe words doe point out the ſubject of the Pſalme; and may ſignifie; upon the death of him that ſtood in the middle; namely *Goliah* who hewed himſelfe between the two armies, defying the *Iſraelites*, 1 *Sam.* 17. 4. for which victory *David* compoſed this Pſalme a long time after, namely after hee had his ſettled habitation in *Ieruſalem*.

V. 2 *In thee*] making thee, thy grace, and thy deliverance the only ſubject of my joy, v. 14.

V. 3. *At thy*] the Italian, *before thy*, being diſcomfited by thine only power who art the head of thy people, and ſtandeſt in the front of thine armies.

V. 6. *O thou enemies*] an ironicall kinde of ſcoffe and inſultation.

V. 7. *Shall endure*] the Italian, *ſitteth*, in his imperiall throne, and judgement ſeat.

V. 13. *From the gates*] *Iob.* 38. 17.

V. 14. *In the gates*] in the city, or in the publick meetings which were held neere to the gates of the city: [*of the daughter*] that is to ſay, of the people which dwelt therein, according to the ordinary phraſe of ſcriptures.

V. 16. *Snared*] overcome and ruined, as a beaſt taken in the toiles: [*Higgaion*] according to ſome it is a terme of muſick whoſe ſignification is unknown, ſee upon *Pſal.* 9. in the title. According to others it is a note of exclamation, and admiration, as who ſhould ſay, O a thing worthy to bee conſidered and meditated upon.

V. 18. *Shall not*] although hee ſeeme to bee neglected of God for a time, yet that ſhall not bee perpetually.

V. 19. *Prevaile*] the Italian, *get ſtrength*, let him not through thy patience take more courage and boldneſſe, to endeavour himſelfe more ſtrongly againſt thy Church: or let him not bee the ſtronger.

PSAL. X.

VER. 3. *Boasteth*] hee braggeth of his evill life, whereof hee maketh open profession, or hee braggeth that hee will accomplish his wicked designes, or glorieth that hee hath already accomplished them. Others: hee commendeth others who are according to the desires of his own soule: that is to say, hee respecteth none but such as are like him, and them only hee esteemeth, *Psal.* 36. 4. and 49. 18. *Rom.* 1. 32.

V. 4. *Of his countenance*] which pride hee carrieth engraven in his very countenance and makes it known in all his carriages and gestures: [*will not seeke, &c.*] the Italian, *careth for nothing*, hee contemneth all divine and humane laires, hee feareth not, nor respecteth not Gods judgements: hee careth for nothing to bee, may fulfill his desires; hee enquires after nothing, hone examines nothing; all things are indifferent to him.

V. 5. *Grievous*] the Italian, *prophane*, or troublesome; that is to say, all his endeavours and all his actions aime at nothing, but at hurting of others: [*are farre above*] for hee is altogether carnall, hee hath not any disposition nor correspondency with thy law which is altogether spirituall: and therefore cannot livelily represent unto himself the issue of the wicked according to the said law, see *Rom.* 7. 14. 1 *Cor.* 2. 14. [*hee puffeth*] hee does most arrogantly despise them, and is confident that hee can overthrow them with a puffe.

V. 7. *Of cursing*] of perjuries and blasphemies towards God, and curses against men: [*mischiefe*] the Italian, *perversitie*, or trouble, and torment, that is to say, the end of his deceitfull speeches, is to damnifie, and deceive others.

V. 8. *Of the villages*] A description of a highway robber, under which name are meant all violent and deceitfull men, and their actions.

V. 9. *Into his net*] into his traps and ambushes which hee hath laid for him.

V. 14. *despight*] namely the malice and boldnesse of thine enemies, in despighing thee to thy face; or the injurie done to men with insulting over them.

V. 15. *Seek out, &c.*] the Italian, *and then if thou seek out the wickednesse, &c.* his meaning is, these wicked men are incorrigible, their malice will never have an end, untill they be rooted out, therefore O Lord once rid the world of them.

V. 16. *The heathen*] the Italian, *the nations*, that is to say, the wicked and ungodly, who are like heathens which have no God. Or hee meaneth that God having rooted the accursed nations out of the land of *Canaan*, had given a certaine signe, and proofe, that hee would suffer no wicked prophane people to be there.

V. 17. *Of the humble*] or poore afflicted: [*prepare*] the Italian, *establish*, namely by thy spirit, with grace and strength, to endure all assaults. Others, thou doest prepare, namely them, to call upon thee holily, and righteously.

PSAL. XI.

VER. 1. *How say yee*] *David* speaketh to some of *Sauls* courtiers, who by violence, or deceitfull speeches, did seeke to send *David* far from the land of *Iudah*, to free *Saul* from jelousie and doubts, 1 *Sam.* 26. 19. Others take these words to bee touching some evill counsell of his friends, wishing him to retire to his caves and rocks where hee was wont to lie, and not come heere to *Iudea*, which was *Davids* hearty desire.

V. 2. *For loe*] it is true, that I am in extreame dangers, and that I can have no recourse to justice, in this generall subversion of the state, but yet upon the assurance of mine innocency, I will have recourse to heaven, and to Gods justice.

V. 3. *The foundations*] that is to say, all the state which ought to be founded upon piety and justice; *Psal.* 75. 4. and 82. 5. *Prov.* 10. 28. and 29. 14. being subverted by the malice of mine enemies, can the cause thereof bee imputed to me guiltlesse man?

V. 4. *His eye lids*] a manner of speech taken from those men: actions who being desirous to look upon a thing more steadily, doe winke with their eyes, or close up one of them.

V. 5. *His soule*] a humane kind of speech, the meaning of which is, he hateth them with all his heart.

V. 6. *Shall reigne*] as in the destruction of *Sodome*, *Gen.* 19. 24. [*Snares*] the Italian, *snares*, others, though not so well, translate it, *sorts*: [*the portion*] a similitude taken from banquets at which every one had his portion of meate and drink set out, see *Psa.* 16. 5. and 75. 8.

PSAL. XII.

THE title, [*Sheminith*] see upon *Psal.* 6. in the title.

V. 4. *wee will*] wee will keep our selves in favour with *Saul*, and maintaine our greatnesse in his Kingdome, by flandering of *David*, and flattering of *Saul*. For this Psalme seemeth to have a reference to those times which were infected with such plagues: [*our lips*] our tongue is a meanes sufficient for to maintaine us, which can neither be hindred nor taken away from us, none hath any power thereon but only our selves.

V. 5. *Puffeth at him*] the Italian, *against whom*

they speak boldly] others from them that burst out in speeches against him namely through rage or contempt, *Psa.* 10. 5. Others lay snares, that is to say, seek to entrap him with their courtly arts.

Vv. 2. *The words*] namely the promises hee hath made meet to raise me to the Kingdome: [*pure*] from all falshood deceit and vanity, which are the defects of mens words: for the Lords words are most true, and most just.

Vv. 3. *The wicked*] that is to say, all manner of licentiousnesse and impunity reigneth, when publick offices are enjoyed by unworthy and infamous persons, such as *Saul* officers were, see *Prov.* 28. 12 28. and 29. 2.

PSAL. XIII.

VER. 2. *Take counsell*] that is to say, advise how I shall doe to escape. Or how long shall I be kept in care and troubles of the mind, which daily consume mee?

Vv. 3. *Lighten*] give mee the guide of thy spirit the joy and comfort of thy grace, and re establish me by thy power. [*least I sleep*] least I perish beyond all remedy: like one that falleth immediately from sleep to death.

Vv. 6. *Dea't bountifully*] hath given me the reward of mine innocency in this case; the wages of my paines and patience; and the crown of glory for this combate.

PSAL. XIV.

VER. 1. *He sayes*] the sensuall and prophane man, who is not enlightened with the live-ly light of Gods spirit: who through the malice of his heart, puts out eies as in him lieth the naturall lights of knowledge, and of conscience concerning God, his providence, law and judgement, that hee may run headlong to all manner of evill: [*hath said*] his understanding being darkned, hee doubteth whether there be a God or no; and in his rebellious and perverse will, he endeavoureth to confirme that belefe in himselfe (though atheisme can never find a perfect & continual assent in the heart of man) and so works without any feare of God as though hee were fully persuaded thereunto, see *Rom.* 1. 21. 28. 1 *Cor.* 15. 34.

V. 2. *The children*] namely all men in their corrupt nature, having not the gift of regeneration, see *Gen.* 4. 26. and 6. 2. yea and a great part of Gods own people which had gone astray, while King *Saul* reigned, though there were yet a holy remnant amongst them which are afterwards (namely v. 4.) opposed to the wicked, and therefore are excepted out of this generality by Gods grace. [*and seek*] namely that made God and his service and glory the only end of all their actions and that did seek to gaine the true and lively knowledge of him and to be in his favour, to come at the last to a perfect union with him, *Psa.* 17. 27.

V. 3. *They are all gone aside*, the Italian, *they are all spoiled*] the Hebrew word is taken from wines that are grown sower, see *Isa.* 1. 22. *Hos.* 4. 18. as the word that follows is taken from meat that is grown rotten or stinking.

Not one, &c.] by this word are sometimes meant the poore and needy, whose only protector is God, *Exod.* 22. 25. *Mic.* 2. 9.

Vv. 5. *There*] namely before God and his judgement, contrary to the judgement of the world, *Psa.* 2. 6. see *Eccl.* 3. 17.

V. 7. *Come out of Sion*] that *David* comming to reigne in *Jerusalem* may free the people from *Sauls* tiranny, and his wicked officers. But especially that the great Saviour of the world, whose type I am, may come to be incarnate in *Jerusalem*, to gaine everlasting salvation for his Church.

PSAL. XV.

VER. 1. *Shall abide*] that is to say, who shall bee a true member of thy Church; never to be cast out of it, and who shall enter into thine everlasting tabernacles of glory.

V. 4. *In whose eyes*] who when he will judge of a man, taketh God and his approbation for his rule, and doth not voluntarily honour, vice and impiety, for flattery or any worldly respects, see *Psa.* 15. 3. *Isa.* 13. 19. *Iude* v. 6. he seemeth to touch those who flattered *Saul*, whom God had rejected.

PSALM. XVI.

THe title: *Michtam*] it is not certainly known what the signification of this word is: but it is certain that it is taken from another word, which signifieth most pure gold; whereupon it might bee translated, a Psalme of gold: or a precious jewell.

V. 2. *Thou art*] that is to say, as in thee, O soveraign Lord of all men, *is* the spring and fountain of all goodnesse, so canst thou not be prevented in any good, nor recompenced for any benefits; thy favours proceed from thy meere grace: and that service which thou requirest at our hands, is not for any profit that thou reapest thereby, but for our own good, and the reliefe of those that beleeve in thee.

Vv. 3. *The excellent*] the Italian, *the honoured*, that is to say, the true and noble children of God, heires of his Kingdome and changed from glory to glory. 2 *Cor.* 3. 18. 2 *Pet.* 1. 14.

VV. 4. *Drink offerings*] they were certaine offerings of wine, under which is comprehended all the service done to idols. [*of blood*] they are abominable before God, as the sacrifices of men, and spilling of humane blood which was used by the pagans: [*take up*] I will abhor even the very naming of them *Exod.* 23. 13. *Deut.* 12. 3. *Hos.* 2. 16. 17. see *Ephes.* 5. 3.

V. 5. *The portion*] that is to say, amongst all the goods of the world, whereof every one chooseth

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out his part, I for my part take the grace of God, with which I am ſufficiently ſatisfied. A phraſe taken from thoſe ſhares which every one had aſſigned unto him at feaſts, *Gen* 43.34. *1 Sam.* 1.4. & 9.23. ſee *Pſal.* 31.6. [*Maintaineſt*] thou haſt not onely put of thy grace beſtowed the chiefe of goods upon me, but doſt alſo preſerve it unto me by thy power, *2 Tim.* 1.12. *1 Pet.* 1.5.

V. 6. *The lines*] the Italian, *the lot*. Hebrew, *the lines*, with which they meaſured land when they parted it, ſee *Deut.* 32.9. ſee concerning this lot, off the Saints, *Act.* 26.18. *Epheſ.* 1.11. *Coloſſ.* 1.12.

V. 7. *Hath given mee counſell*] who ſweetly and powerfully inſpireth mee to accept of this gift at Gods hands, and to preſerre it above all other gifts and for it to forſake all other things, and ſtrive to preſerve and encreaſe it, ſee *Pſal.* 73.23. [*My reines*] mine internall thoughts, and ſecret motions of the ſoule, enlightned ſanctified and moved by the holy Ghoſt, doe dictate and ſuggeſt unto me, what I ought to doe and undertake, ſee *Pſal* 27.8. [*In the night*] which is the time of reſt, and of the faithfulls more ſerious meditations, and of moſt lively operation of Gods ſpirit in their hearts; when they are wrapped in reſt and ſilence, free from wordly employments, and all diſtraction of ſenſes, ſee *Pſal.* 17, 3. *Cant.* 3.1. *Iſa.* 26.9.

V. 8. *I have ſet*] that is to ſay, I have had him alwayes preſent in my ſoule by faith, by obedience, I have ſet him before me for the ſcope and object of all my actions, by ſincerity for a witneſſe and judge of them, and by experience for a rewarder of my fidelity, and chiefe aime of my happineſſe.

V. 9. *My glory*] the Italian, *my tongue*, Hebrew, *glory*, according to the cuſtome of Scripture, *Gen.* 49.6. *Pſal.* 30.12. & 57.8. Yet others take it for the ſoule, *Iob* 30.15. [*Shall reſt*] the Italian, *ſhall dwell*, namely, in this world as in a waifairing lodging, then in the grave as in a place of ſafeguard and repoſe, and at laſt in heaven, as in its true and eternall manſion.

V. 10. *My ſoule*] namely I, my perſon, whoſe corporall part remaining dead, the whole man cannot be ſaid to be delivered. Now *Acts* 2.31. this paſſage ſeemeth to bee applyed to Chriſt, who is the onely perfect Saint of God, and to his reſurrection by vertue of his moſt perfect juſtice, which preſerved his body from all putrefaction and corruption. For though *David* have here ſome reflection upon himſelfe, and his deliverances from mortall dangers, and to his hope of bleſſed reſurrection. Yet the termes are ſo high and pregnant, that they cannot properly belong to any other but Chriſt; even according to the internall meaning of the holy Ghoſt revealed unto the Apoſtles.

V. 13. *Of life*] namely, everlaſting and glorious life: [*In thy thy preſence*] that is to ſay, in thy grace (which is called the preſence of God) in this world, and in thy glory in heaven conſiſteth mans ſoveraigne happineſſe: And this good is communicated unto him in conſolation through faith in in this life, and in eternall joyes in the life to come, by the preſence and clear ſight of God and all of his meer liberality and power, who is the right hand of God: This being applyed to Chriſt, ſignifieth his glory received from the father after his aſcenſion into heaven, *Pſal.* 45.7. *Heb.* 12.2.

PSAL. XVII.

VER. 1. [*The right*] namely, by declaring and defending my right and innocency, oppreſſed by mine enemies. [*Goeth not out of*] which is free from hypocriſie, vaine boaſting, and malicious deceit.

V. 2. *Proceed*] that is to ſay, from the ſentence which thou ſhalt give, let it appeare that I am innocent; which mine innocencie being known unto thee, I beſeech thee to defend it.

V. 3. *In the night*] namely, when hee was moſt private and retired, when being hidden from all others, hee was onely manifeſt to thee, and being free from all worldly cares, was all gathered within himſelfe, and having laid of the maske of worldly diſſimulation, hee appeared naked in his true being: [*Tryed me*] thou haſt proved me by thy ſevere examination, as metall is tried in the furnace: [*Nothing*] that was falſe or evill: [*My mouth*] my words are all true loyall & correſpondent to the inward thoughts of my heart.

V. 4. *The works*] that is ſay, in all my converſation and ordinary courſe of life: [*by the word*] namely, by it have I been guided and kept in.

V. 6. *For thou wilt heare mee*] that is to ſay, thou wert accuſtomed to heare me.

V. 7. *By thy right hand*] Others, *thou that ſaveſt thoſe which put their truſt in thee from them that riſe againſt thy right hand*; that is to ſay, againſt thy Kingdom and will.

V. 10. *They are*] their worldly proſperity puffeth them up, and makes them inſenſible and obdurate againſt all reaſon and juſt feare; and the Scripture doth uſe this terme of a fattened heart in this ſence, becauſe that the fat of man hath no feeling in it, and thoſe that are very fat are leſſe ſubject to the paſſion of feare.

V. 14. *Of the world*] whoſe heart is altogether ſet upon worldly things, & who raigning in this world, make no account of any other happineſs, and finally are againſt thee and thy Church, holding with the world, ſee *Ier.* 17.3. [*with thy hid treaſure*] that is to ſay, with thy temporall goods.

V. 15. *In righteouſneſſe*] if I endeavour my ſelfe to holineſſe and righteouſneſſe, I ſhall have thee alwayes preſent by thy grace in this life; and after my happy reſurrection, I ſhall ſee thee face

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to face as thou art, and I shall bee fully and perfectly enlightned by thy glory, *Matth.* 5.8. 1 *Cor.* 13.12. [*thy likenesse*] not with any created image, or representation, but with the essentiall manifestation of God, as hee is really himselfe, and in his glory, which is the forme of God, *Phil.* 2.6. and shall see God as hee is, 1 *Joh.* 3.2.

PSAL. XVIII.

VER. 2. *Rock*] my strong and impregnable hold and defence, *Deut.* 32.4. [*The horne*] my strength, valour, defence, and victory. A frequent phrase in Scripture taken from horned beasts; or from the ancient custome of wearing hornes made of iron, or some other metall upon their Helmets, for a crest or militarie ornament; whereupon the raised horne was a signe of victory, and the horne beaten down a sign of being overcome.

V. 3. *I will call*] or praising the Lord, I will call upon him, and I shall be delivered, as now I prayse him for his past deliverances; and from them I take a resolution alwayes upon the like necessity to flie unto him, with certaine assurance that he will surely deliver me.

V. 4. *The sorrowes*] or bonds, see upon the next verse. [*The floods*] sudden and violent assaults, like the overflowing of a great multitude.

V. 5. *The sorrowes*] the Italian, *the bonds*, namely, the dangers of present death. A figurative phrayse taken from the bonds and linnen wherein they wrapped up dead corpses when they buried them, see *John* 11.44. and from the cords wherewith they bind malefactors when they are had to execution.

V. 6. *Out of his Temple*] namely from heaven, the holy seat of his glory.

V. 7. *Then*] a poeticall description to shew, that *Davids* deliverance, had been altogether miraculous, and meerly divine beyond all order of nature, and humane power.

V. 10. *Cherub*] that is to say, Angels, see *Gen.* 3.24.

V. 11. *Dark water*] vapours, dark and thick clouds.

V. 20. *To my righteousnesse*] integrity and innocencie of life, beseeming a true believer and a childe of God, which hath a reward from God in grace, and not according to the rigour of his Law.

V. 23. *From mine*] that is to say, from my naturall corruption, whereof some reliques doe remaine, and work even in regenerate men, *Rom.* 7. 17. *Gal.* 5. 17. see the like manner of speech, 1 *Cor.* 7.5.

V. 25. *Upright*] namely, in keeping thy word, and promises.

V. 26. *Froward*] the Italian, *frowardly*, that is to say, roughly, and cruelly withstanding him in all his actions.

V. 27. *The high looks*] namely, the proud, the raising up of the eye-browes being a naturall signe of pride, *Psal.* 101.5. *Prov.* 6.17.

V. 28. *Light my*] in the darknesse of ignorance, and in my perplexities, evills and dangers, thou dost give mee the light of knowledge, direction, joy and comfort, *Job* 29.3.

V. 30. *God his way*] all his actions, and directions are most just, and his words most true, having neither vice, vanity, nor deceit in them.

V. 32. *Perfect*] the Italian, *plaine*, that is to say, easie, and happily directed in all my actions and enterprises, *Isa.* 26.7.

V. 33. *He maketh my*] he hath endowed me, with that excellent militarie vertue, of promptitude and celerity, in taking hold of opportunities; and putting in speedy execution all my deliberations: [*And setteth me*] he gives me grace not onely to conquer by valour, but also to establish my selfe through magnanimity and wisedome in those high degrees of honour, from which without these vertues, the fall would bee ruinous and unavoidable.

V. 34. *A bow*] this seemes to bee understood of *Davids* admirable strength, 1 *Sam.* 17.35.

V. 36. *Enlarged*] given me a happy issue in all my straights and difficulties.

V. 41. *Unto the Lord*] without any faith or pietie; yea, rather to make the Lord a companion or favourer of their wickednesses; or it is done in an extreame dispaire of any other help, see *Psal.* 109.7. *Prov.* 28.9.

V. 43. *From the strivings*] he seemes to meane, that resistance which was made him by the major part of the tribes after the death of *Saul*, 2 *Sam.* 2.9. 10. and 3.1. [*A people*] this is to be referred to the strange nations, which were subdued by *David*, 2 *Sam.* 8.

V. 44. *As soone as they heare*] at the very first newes of my arrivall, or at my first command or bidding. [*Shall submit*] the Italian, *have feined*, Hebrew, *have lied unto unto me*; not out of any sincere good-will, nor loyally; but forcedly and dissemblingly have yeelded themselves unto mee, and have acknowledged me, see *Deut.* 33.29. *Psal.* 66.3. and 81.15.

V. 45. *Fade away*] the Italian, *are faded*, the have lost their courage and have fainted; and beene afraid, see *Exod.* 15.14. *Josh.* 2.9.11 and 7.5.

V. 46. *The Lord liveth*] the Italian, *may the Lord live*, that is to say, as the Lord liveth and is eternall within himselfe, so let him be acknowledged and worshipped by all, *Psal.* 104.31. A manner of speaking, taken from the acclamations and wishes of

of long life, which are made to Kings, 2 Sam. 16, 16. Dan. 2. 4. and 3 9.

V. 47. *Avengeth me*] the Italian, *that giveth unto me meanes to revenge my selfe*; not by a private passion, or viciously, but by way of publike justice.

V. 50. *Great deliverance*] as *Psal.* 17. 7. and 20. 6.

PSAL. XIX.

VER. 1. *Declare*] they are as a miraculous pourtraiture of God their Creaters wisdome, power, and eternitie, and of the Majesty of that soveraign King, who hath his residence there in glory; and they instruct man as powerfully by the eye, as he could be instructed through the eares by being spoken to. *Rom.* 1. 19. 20. [*The Firmament*] see *Gen.* 1. 6. *Isa.* 40. 22.

V. 4. *Their line*] as who should say, their writing, grosse and in plaine drafts, others, *their delineation*, that is to say, their structure perfectly set up and framed.

V. 7. *The Law*] by this word Law, Testimony, &c. is meant the second means of revelation which God hath used, and that is his word: [*Is perfect*] it seemeth that this perfection, is contrary to the line which is spoken of before namely, a rough revelation by creatures, which declare nothing but the generality of Gods nature, whereas the word reveales at full both his nature and his will, as farre as is necessary for mans salvation: [*Converting*] the Italian, *it restoreth*, it is the true light which revives the soule, as the Sunne revives the body. Others, *converteth the soule*, that is to say, brings it back directly to God, whereas the creatures, through mans fault and defect, doe often detaine him too long with themselves in love, confidence and admiration: [*the testimonie*] see *Exod.* 16. 34. [*The simple*] that is to say, every man in generall, naturally blinde, and ignorant in divine things and more particularly him who doth not oppose the presumption of carnall wisedome to this pure light of the word of God; but in humility and simplicity, submits himselfe to believe and obey all that which hath been revealed unto him, see *Pro.* 1. 4. and 8. 5. *Mat.* 11. 25. 1 *Cor.* 3. 18.

V. 9. *The feare*] that is to say, the rule of his feare, and of all true religion contained in his word: [*Enduring*] that is say, it is invariable and incorruptible, and produceth the effect of eternall life in them that observe it: [*The judgements*] that is to say, the statutes and lawes according to which he judgeth man.

V. 11. *There is great*] in the first covenant made with *Adam*, God did indeed promise eternall life to the perfect observer of his Law, but this condition being become impossible by reason of sinne, *Rom.* 8. 3. the Gospel which is the covenant of grace, promiseth man the same life, by vertue of the merit of Christs perfect obedience; so that he follow the way and direction to holinesse and sincere and true obedience, though unperfect in this life.

V. 12. *Who can understand*] that is to say, this externall revelation, by his works and by his word, is not sufficient of it selfe to salvation; unlesse the operation of Gods internall grace and spirit, bee added to it; to remit man his sinnes, whose greatnesse and weight exceeds all humane sence and power, and to regenerate him in newnesse of life.

V. 13. *Keepe back*] by thy spirit represse the motions and affections of my flesh; which doe yet dwell and combat in those who are regenerate, that they may not get the victory over me, and command me, and come to the heigth of untamed and presumptuous rebellion, called pride, which is incompatible with the spirit of regeneration, *Lev.* 26. 21. *Num.* 15. 30. *Ier.* 15. 35. and is opposite to the infirmity, ignorance, and inconsideracie of Gods children, see *Deut.* 31. 5. *Heb.* 5. 2.

V. 14. *My strength*] the Italian, *my rock*, see *Deut.* 32. 4.

PSAL. XX.

VER. 1. *The name*] the true God, who hath revealed himselfe unto his people by his name, by which he is worshipped and known. Others, *his famous power*. [*Defend thee*] the Italian, *raise thee on high in safety*, as it were on a high and inaccessible place out of all danger.

V. 2. *From the Sanctuary*] which upon earth was the ordinary place of Gods presence, in grace and power and the figure of heaven.

V. 3. *Accept*] the Italian, *turne to ashes* let him shew that it is, acceptable to him, for God in extraordinary Sacrifices, did often give a signe of his approbation, by sending fire from heaven to consume the offering, *Levit.* 9. 24. *Iudg.* 6. 21. 1 *Kings* 18. 38. 1 *Chron.* 21. 26. 2 *Chron.* 7. 1. Or give thee grace to desire his convenient aide for thine offerings, so that thou mayst feele the effects thereof.

V. 5. *Banners*] that is to say, tokens of victory set up to the honour of God.

V. 6. *Know I*] words of faith, and of a prophetick spirit of the whole Church, represented by the Priest offering prayers and sacrifices: [*His holy heaven*] the Italian, *the heaven of his holinesse*, the throne of his most sacred majesty: [*With the*] with

with miracles and glorious effects of his omnipotencie.

V. 7. *Will remember*] wee will call upon him, and and will have all our hearts and intentions fixed upon him, of whom we have such excellent proofes through the remembrance of which wee will take courage.

V. 8. *Stand upright*] we have stoutly withstood all their assaults and have obtained a full and firme victory.

V. 9. *Heare us*] the Italian, *answer us*] make our King (who is the figure of Christ) a ready and assured instrument of our deliverances, every time that we shall be in danger and necessity.

PSAL. XXI.

VER. 3. *Preventest him*] thou hast prevented him with thy graces and benefits which thou hast bestowed upon him of thine owne free will.

V. 4. *Length*] this is to be referred to eternall life which *David* had assurance of by Gods spirit, besides temporall blessings, *Mat.* 19. 29. 1 *Tim.* 4. 8 see *Ephes.* 3. 20. Or else to the continuance of his Kingdome in his posterity untill the comming of Christ, who should change it into an everlasting Kingdome, 2 *Sam.* 7. 19.

V. 6. *Most blessed*] the Italian, *thou hast set him in blessings*, that is to say, to bee every way blessed, to be an instrument of blessing to thy people, and a formulary and solemne example of blessing, see *Gen.* 12. 2. [*With thy*] see *Psal.* 16. 11.

V. 9. *Thou shalt*] thou shalt consume them with the fire of thy wrath, like wood put into a furnace.

V. 11. *They intended*] the Italian, *they have warped*, the Hebrew, *have bent or stretched*, a similitude taken from Weavers, who warpe their yarne before they weave, or from archers; who when they have bent their bow and put in their arrow doe take their ayme.

V. 12. *Shalt thou make them turne their back*] the Italian, *set them as a but*, see the like similitude, *Job* 7. 20. & 16. 12. *Lam.* 3. 12.

PSAL. XXII.

THE title [*Aijeleth Shahar*] that is to say a hinde or strength of the morning according to some it was the beginning of a song, to the tune of which this Psalme was to be sung, according to others, it was a full singing, or the great morning quier, because that every morning and and evening there was musick in the temple, 1 *Chro.* 9. 33. & 23. 30.

V. 1. *My God*] in respect of *David*,] they are words of faith, fighting against some great terror, when hee did not feele the present effects of Gods grace. But in respect of Christ, shadowed by *David*, they are expressions of his humanity, on the one side fully assured of Gods love, and on the other side brought into extream agonies, to give his wrath satisfaction for the sinnes of the world; to which end the God-head did not onely for a time suspend the influence of its power, so farre as it was fitting to let him suffer the incomprehensible paines, even in an extreame manner, though it never forsooke him insomuch as was necessary to vanquish and overcome them, *Isa.* 42. 1. *Iohn* 16. 32. but did also make him feele, the horror of Gods wrath against sinne, for which hee had undertaken, see *Matth.* 26, 38. 39. *Luke* 22. 44. *Gal.* 3. 13.

V. 3. *O thou that inhabitest*] the Italian, *the constant*, that is to say, immutable in thine essence, councels and promises, *Psal.* 102. 12. 27. and therefore thou canst not vary in thy grace towards mee. But in respect of Christ, these words doe meane that the truth of Gods promises, and the confidence of all the ancient Fathers, being grounded upon his victory in this combat, he desired his fathers power, with confidence that hee should bee heard: [*the prayses*] the subject of the thanks and blessings which thy people yeeld unto thee. Or the onely cause and foundation of all their honour and glory.

V. 6. *A worme*] a most vile and contemptible person, as *Isa.* 41. 14.

V. 9. *That took mee*] see *Psal.* 71. 6. *Isa.* 49. 3.

V. 10. *I was cast*] thou tookest me into thy care and tuition, and tookest me up, as a mid-wife or nurse taketh an infant when it first comes into the world.

V. 12. *Bulls*] namely, strong and fierce enemies: [*Bashan*] a place abundant in fat pastures and great cattell, *Deut.* 32. 14.

V. 15. *Hast brought me*] thou haste made mee even ready to bee laid downe in the graye, see *Psal.* 7. 5.

V. 17. *They look*] feeding their eyes and passions with my misery, as with a pleasant spectacle. see *Luke* 23. 35.

V. 20. *My darling*] the Italian, *my onely one*, an epithet of the soule, as *Psal.* 35. 17. for man having but one life, that is so much the dearer to him: Vnlesse he meane the solitude hee was in, being destitute of all humane relieve, *Psal.* 25. 16. which was also verified in Christ, *Iohn* 16. 32.

V. 22. *My brethren*] all the faithfull adopted by the Father through grace and regenerate by his spirit, and made brothers and co-heires with Christ, *Iohn* 20. 17. *Rom.* 8. 29.

V. 26. *The meeke*] an ordinary title of the faithfull:

ful: [*Shall eat*] shall spiritually be fed with the Lords flesh and blood, who died and did rise againe for them, and in him shall have the full fruition of all good things.

V. 27. *All the ends*] a prophecie of the calling of the Gentiles: [*Shall remember*] the true and lively knowledge of the sufferances and glory of Christ shall be given to, and preserved amongst all Nations by the preaching of the Gospel, and especially by the Sacrament of his body, therefore called a remembrance *Luke* 22. 19.

V. 28. *The Kingdome*] namely, the spirituall Kingdom over the Church, and the universall one over all the world belongeth unto Christ, true eternall God.

V. 29. *All they that be*] all the true elect and faithfull, rich and poore, of what condition soever, shall participate of these spirituall goods without vainely stopping, vainely at the worldly and corruptible ones: [*That go down*] that are weak and halfe dead through hunger and misery.

V. 30. *Shall bee accounted*] shall bee put into the number of the children of God, *Psal.* 87. 6.

V. 31. *His righteousnesse*] by this word is meant Gods grace under the Gospel, which was acquired unto men by Christ, the everlasting Gods righteousnesse, according to the truth of his promises and covenant, see *Rom.* 3. 21. 22.

PSAL. XXIII.

VER. 3. [*He restoreth*] or bringeth it againe into the right way when it goeth astray. [*Of righteousnesse*] according to others, straight and plaine paths.

V. 4 *I walk*] and though I were in the terrors of present death: [*thy rod*] namely, thy providence and conduct, or thy spirit, which is the internall guide and comfort of the faithfull.

V. 5. *Thou anointest*] that is to say, besides my necessary occasions, thou dost fill me with joy and glory; Your odoriferous oyles being used at banquets, and upon other festivall occasions, and to consecrate Kings and Princes, see *Psal.* 92. 10. and 104. 15.

V. 6. *In the house*] namely, in his Church in this world, and in the everlasting Kingdome of heaven afterwards.

PSAL. XXIV.

VER. 2. [*Upon the Seas*] that is to say, upon the great abisse of waters which is under the earth, enclosed in great hollow places, whence the heads of rivers doe spring and bubble out upon the earth, see *Gen.* 7. 11. and 49. 25. 2 *Pet.* 3. 5.

V. 3. *Into the Hill*] that is to say, into the Lords Temple set upon the hill *Moriah* in *Jerusalem*, where *David* carried the Arke, 2 *Sam.* 6. 17. 2 *Chron.* 3. 1. And afterwards into the Kingdome of heaven figured by that hill.

V. 4. *Lift up*] who giveth no heed, nor puts no confidence in the vaine and foolish designes of the world, not in the fraudulent enticemenes of the Devill.

V. 5. *Righteousnesse*] the effects of the loyaltie of Gods promises and covenant, and of the righteousnesse which his sonne hath acquired to the Church, *Psal.* 22. 31. and the free reward of that righteousnesse which the faithfull doe practice through the Spirit of regeneration.

V. 6. *Jacob*] the Italian hath it, *such is Iacob that seeketh thy face O God*, namely, the true *Israel* according to the Spirit, *Rom.* 4. 16. *Gal.* 6 16. Others translate it, *that seeke thy face is Iacob*: Others, *that seek thy face O Jacob*: that is to say, which seek out the true Church to be incorporated into it by a lively faith, under the onely head of the Church which is Christ, see *Isa.* 44. 5. *Rev.* 3. 2.

V. 7. *O yee gates*] a prophetick representation of Christs glorious entrance into heaven, under the figure of the Arke brought into the place prepared by *David*, as *Psal.* 47. 15. and 68. 25. to shew the onely cause of the Churches gathering together, and of the bringing of it up into heaven, namely, Christs ascension, see *John* 12. 32. *Acts* 2. 33. *Ephes.* 4. 8. 10. [*Lift up*] a phrase or terme taken from triumphall arches or great porticoes, set up, or beautified and adorned for the comming in of great victorious and triumphant Captaines.

V. 8. *Who is*] the Angels admirations at the comming in of Christs humanitie into heaven, see *Ephes.* 3. 10.

PSAL. XXV.

Without cause] through meere and wilfull malice, no way merited nor provoked by any offence of mine.

V. 6. *Remember*] that is to say, use them effectually towards me according as thou wert wont to doe: [*for they*] seeing that from all eternity thou hast made use of those thy loving kindnesses, in decreeing my salvation to thy selfe, let not them now be interrupted, staied, nor limited any way.

V. 8. *Therefore*] because God is good, therefore he will give his children his Spirit for their direction, and because he is upright, it must of necessity bee a good and most certaine direction.

V. 10. *The pathes*] that is to say, the works and councels by which hee commeth and communicateth himselfe to his, and by which he also bringeth them back to himselfe, guiding them by the tracks of his owne vertues.

V. 11. *For it is great*] therefore the expiation of that iniquity, must be a work of thine infinite mercy, whereunto thou art moved most when thou seest the greatest misery and necessity, and the offender grieving most for it, *Rom.* 5. 20.

V. 12. *The feet*] namely, his decree and fixed will concerning their salvation, and all the meanes appointed for it, see *Iohn* 15. 13. *Acts* 20. 27.

V. 21. *Mine integrity*] let mine innocencie and sincerity be a sufficient defence and safe guard, against all mine enemies ambushes and violence, drawing thy protection upon mee: Or let these vertues alwayes keep me from doing evill, and let them never depart from me.

PSAL. XXVI.

VER. 2. *My reines*] see *Psalm.* 7. 9. and 16. 7.

V. 3. *Is before*] thy grace goeth alwayes along with my faith, and I have sincerely obeyed the truth of thy word.

V. 6. *I will wash*] I doe endeavour to bee pure in all my actions, because that the service which I doe thee, may not bee defiled with an evill conscience: A phrase taken from those washings which were appointed for the Priests to use when they came neere to the Altar, *Exod.* 30. 19. 20. [*I confesse*] a ceremony used at solemne thanksgivings, whilst they offered sacrifices of prayse, or after they were offered, see *Psalme* 43. 4. 1 *Kings* 18. 26.

V. 8. *Where thine honour dwelleth*, the Italian, *of the Tabernacle of thy glory*, namely, the seat of the glorious signes of thy presence on earth in grace and power, which was the Arke, called also the glory of God, 1 *Sam.* 4. 21. *Psal* 78. 61.

V. 9. *Gather not*] doe not enfold mee in the same ruine and curse: see the contrary, 1 *Sam.* 35. 29.

V. 10. *Of bribes*] the Italian, *of presents*, that is to say, of injustice, corruption, and prevarication.

V. 12. *standeth*] the Italian, *standeth firme*, by faith I doe already hold my selfe victorious over mine enemies freed from all dangers and difficulties, and settled in secure happinesse.

PSAL. XXVII.

VER. 1. *My light*] all my councell, guide, and direction, my joy and comfort, bee that dissipateth all my inward clouds of trouble and confusion, and externall cases of dangers and calamities.

V. 3. *In this*] namely, that the Lord is my light, salvation, and strength.

V. 4. *May dwell*] that I may perpetually both upon earth and in heaven live in the happy communion of his Church, *Psal.* 91. 1. [*The beauty*] the excellencie and sweetnesse of his grace, truth, and other perfections which hee maketh manifest in his Church by his word. And besides that, his glory which hee shall fully reveale in heaven; things which were represented by the magnificence of Gods Tabernacle, and farre more afterwards by the glory of *Salomons* Temple.

V. 5. *shall hide mee*] namely, in this communion with the Church shall I bee safe and secure: [*upon a rock*] into a place, and condition most secure.

V. 6. *Mine head*] that is to say, I shall have a glorious victory, *Psal.* 3. 3. [*Of joy*] the Italian, *with joy*] with voices of joy, used in sacrifices of thanksgiving, together with the sound of holy trumpets, *Num.* 10. 10. *Psal.* 26. 7. and 43. 4.

V. 8. *When thou saidst seek yee my face, my heart said, &c.*] the Italian hath it, *my heart saith, from thee I seeke yee my face.* [*seek yee*] thou and all the faithfull direct your selves to me in my Temple, where I doe reveale my selfe in grace and power, and seeke to have me alwayes present with you faith and in spirit, and aspire to the full manifestation of my glory in heaven: [*My heart*] moved and inspired by thy spirit.

V. 11. *Teach me*] inspire and strengthen me constantly to follow thy holy will in patience and faith, so that mine enemies may not cause me to goe astray but that by this secure way, I may escape their ambushes.

V. 13. *Vnlesse I had*] the Italian, *oh vnlesse I had*] we should adde I had beene overcome in my troubles and combats; or woe is me, or I should have fainted unlesse, &c. see *Psal.* 119. 92. *to see*] that is to say, to be before my death re-established in the fruition of Gods benefits in his Church, which are a certaine pledge of the eternall happinesse.

V. 14. *Waite*] *Davids* words to himselfe, and all the faithfull.

CHAP. XXVIII.

VER. 1. *My rock*] see *Deut.* 32. 4.

V. 2. *Oracle*] this was the most inward and secret place of the Tabernacle and Temple, in which the Ark was, and out of which the Lord answered, being enquired of by *Urim* and *Thummim*, see *Num.* 27. 21. 1 *Kings* 6. 5.

V. 3. *Draw me not*] doe not cause me to die the death of the wicked, which is alwayes forced and violent, in regard of their worldly affections, and

being an execution of punishment on Gods behalfe. Whereas the death of Gods children is a sweet gathering up and voluntary departure, 2 *Sam.* 25. 29. *Psal.* 52. 5. & 116. 5.

V. 3. *Regard not*] through contempt and prophanenesse, they reject all meanes of conversion as can be offered unto them by the Lords worke: [*And not build*] that is to say, their ruine shall be eternall and irreparable. Others, *let him destroy them and not build them up again.*

V. 8. *Their strength*] namely, the strength of his people and inheritance.

V. 9. *His anointed*] namely, me *David* who was consecrated by him.

PSAL. XXIX.

VER. 1. *O yee mighty*] the Italian, *yee sonnes of the mighty*, let there bee no greatnesse nor heigth in the world, that doth not humble it selfe before the great and terrible God.

V. 3. *Upon the waters*] upon the clouds where the thunder is engendered, *Breech.* 10. 5. or upon the sea over which the thunder maketh a noise, and runneth for a long time.

V. 6. *To skip*] that is to say, hee hath made the splinters and broken peeces of trees that have been strucken with thunder, to flie up into the ayre: Or when they have been shaken by the wind, or stormes, or by earth-quakes: [*Sirion*] a hill neer unto *Libanus*, *Deut.* 3. 9.

V. 7. *Flames*] namely, lightning and thunder.

V. 8. *Kadesh*] this is the great wildernesse between *Egypt* and *Palestine*.

V. 9. *In his Temple*] God indeed makes manifest unto all the world the effects of his power and majesty, but hee is no where acknowledged nor worshipped but in his Church. [Or these things which make God terrible to all the world, are arguments and inducements to his Church to prayse and blesse him.

V. 10. *Upon the flood*] that is to say, in these terrible tempests, which seeme to turne the earth upside down, God in a peaceable Commander of the universe, governing all these accidents through his providence, and by his Soveraigne power: some think that he meaneth the generall deluge.

PSAL. XXX.

THE title [*and song*] the Italian, *Canticle*, it is thought that when these two words of Psalme and Canticle or Song are both put in the titles of Psalmes, it is meant that the sound of instruments was to be joyned with the voyce when they were sung in the Temple, and that the voyce went before when it is said Canticle and Psalme, and did come after when it is Psalme and Canticle. [*Dedication*] see of these dedications of houses, *Deut.* 20. 5. here is meant the purification of *David's* house when he came to dwell in it againe, after the death of *Absolom* who had defiled it with incests and other wickednesse, see 2 *Sam.* 20. 4.

V. 1. *Lifted me up*] farre from any assault or danger, *Psal.* 20. 2.

V. 2. *Healed me*] freed me from all evils, restored and re-established me.

V. 5. *His anger*] namely, his fatherly anger and saving correction which hee giveth his children, *Psal.* 103. 9. [*A moment*] namely, with his grace which never faileth: And also because that all temporall things and accidents are but as a small moment in comparison of eternity: [*Life*] the Italian, *lasteth a whole life*, an ordinary kinde of speech to signifie perpetuity, as amongst men there is a difference between things that are but for a time, and things that are for life.

V. 6. *Prosperity*] the Italian, *quietnesse*, that is to say, ease and prosperity: [*I said*] by a motion of carnall security, though faith have no promise made unto it of exemption from all punishments, trials or exercises.

V. 7. *My mountaine*] my Kingdome whose chiefe seat was in Sion: [*Diddest hide*] that is to say, thou diddest suspend the actuall influence and communication of thy grace.

V. 9. *What profit*] he speaks after the manner of man, as *Psal.* 44. 12. the meaning is, canst thou out of my destruction reap the fruit and obtaine the end of thy glory in thy Church, see upon *Psal.* 5. 10. 55. 18. [*In my blood*] namely, my violent death inflicted upon mee for a punishment, which being joyned with the feeling of Gods wrath, cannot produce in man the effect of praysing God voluntarily, see *Psal.* 39. 11. Now all believers have alwayes abhorred such a kinde of death before they were reconciled to God, and had a true feeling of his grace.

V. 12. *My glorie*] that is to say, my tongue or my soule, *Psal.* 16. 9.

PSAL. XXXI.

VER. 1. [*In thy righteousnesse*] namely, thy upright and invariable truth and faithfulnesse of thy promises and covenant, or thine equitie which consists in righting of those who are wrongfully oppressed.

V. 5. *Redeemed mee*] that is to say, my soule is thine because thou hast redeemed it from eternall death, and therefore living or dying, I will by an assured faith put it into thine hands, being sure that it cannot perish, but that thou wilt turne all

mine evills and disastrous chances, to my salvation.

V. 6. *That regard*] that are given o Idols, which have no God-head in them, but that which the Idolator doth fallly attribute unto them; not power, but what the Devill deceitfully doth lend them: or generally, those that put their trust in any thing but onely in God.

V. 8. *Thou hast set*] thou hast established mee in a peaceable and secure estate.

V. 10. *Iniquity*] the Italian, *my pains*; Hebrew, *mine iniquities*, because that death and all miseries proceed from sinne, the Scripture doth often confound the names of the cause, and of the effects.

V. 11. *A feare*] by reason of horrour and griefe, as if I were a person struck with some extraordinary curse of God.

V. 12. *A broken vessell*] a broken potsheard or some old forsaken peece of tile.

V. 15. *My times*] thou ruleſt, and governeſt my whole course of life, thou setteſt down how long it shall last, and disposeſt and ordereſt all the passages of it.

V. 17. *Let them be silent*] or let them be rooted out.

V. 20. *Hide them*] thou setteſt them in safety, in a place that is secure and hath an inviolable priviledge of freedome: A kinde of speech taken from Princes secret and withdrawing Chambers, which are sacred places. [*From the strife*] from falſe accusations and calumnies, from cruell slanders, and from being wronged and insulted over.

V. 22. *In my haste*] the Italian, *in my errour*, or hastinesse; when I have by my calamities beene transported into irrigular thoughts and unseeming words.

PSAL. XXXII.

THE title [*Maschil*] this word is often found in the titles of Psalmes; some hold it was some particular kinde of penning; others expound it a Psalme of instruction, or made by some wise and understanding body, and therefore fitting to give instruction to others.

V. 1. *Is covered*] a figurative terme taken from the filths and ordures which men cover, because they may not annoy and be loathsome to mens view; so God cloatheth man with Christs justice and innocencie, that hee may not bee moved to wrath and to reject him, by reason of sin, which would otherwise appeare in him; but that he may receive him into favour, beholding him in and through Christ, see *Gal.* 3. 14. *Rev.* 3. 18.

V. 2. *No guile*] namely, hypocrisie and dissimulation, which is incompatible with true and justifying faith, 1 *Tim.* 1. 5.

V. 3. *Kept silence*] when I have not disburthened my conscience by a sincere confession to God, and have not with prayer sought the true meanes to obtaine grace: [*My bones*] all my strength hath been destroyed, and hath failed in me: [*My roaring*] whilest I have done nothing, but complaine grievously for mine afflictions; and have not sought a remedy for the cause of them, which is sin, not yet healed by thy grace.

V. 4. *My moisture*] or greennesse, that is to say, all the moisture and substance of my body hath been consumed and dried up, either by some burning disease, or by the feeling of Gods wrath, and all the vigour and gladnesse of my soule hath been quelled with the fire of thine indignation, see *Psal.* 38. 3. 4.

V. 5. *The iniquity*] namely, so much of sin as was criminall and deadly in thy sight, for God after hee hath pardoned, doth yet reserve unto himselfe the fatherly correction of a sinner, and the curing of the wound and disease of the soule by many calamities, by which *David* himselfe had been visited, see *Psal.* 39. 12. & 109. 24.

V. 6. *For this*] namely, being taught, and induced by mine example to put full confidence in thy mercy, he shall desire it at his need: [*When thou mayest*] that is to say, whilst thou giveſt a man time and scope of repentance, before thou doſt pronounce the irrevocable sentence against the obdurate sinner, and before thou hast taken thy spirit and grace from him, either during his life or at his houre of death, see *Isa.* 55. 6. *John* 7. 34. & 8. 21. *Heb.* 6. 6. [*in the floods*] namely, in great and generall calamities.

V. 7. *My hiding place*] refuge and safeguard. [*thou shalt compasse me*, thou shalt on all sides give me occasion to praiſe and and rejoyce in thee: Or, thou shalt give all thy people occasion by being participants of my deliverance to yeeld thee solemne thanks, and make a publick rejoycing therefore.

V. 8. *I will*] *David* wordes to every beleever: [*With mine eye*] to guide thee, and for to have a care of thy salvation.

V. 9. *Least they come, &c.*] the Italian, *otherwise they will not come, &c.* thou canſt not rule them, nor have any service of them, before thou hast tamed and bridled them. Others translate it, *that they may not come neere unto thee*, namely, to doe thee any harme.

PSAL. XXXIII.

VER. 1. IS *comely*] that is to say, it is their proper dutie, fitting for their state, and acceptable in their mouth, and wherein hypocrites and wicked men ought to have no part, for they prophane Gods name, in what manner soever they take it, *Psal.* 109. 7. *Prov.* 28. 9. *Zech.* 11. 5.

V. 3. *A*

V. 3. *A new song*] that is to say, sung with such fervencie as new things use to bee sung. Or alwayes new, according to Gods grace which never waxeth old. Or, sung by the motion of the new spirit of grace: which doth not so much looke after the old benefits of the creation, as after the new benefit of the redemption in Christ, which renoweth all things, see *Psa.* 40. 3. and 96. 1. *Rev.* 5. 9. and 14. 3.

V. 5. *In truth*] with loyalty, without any guile, with perseverance, without any inconstancy; which are the two maine vices and corruptions, which defile and corrupt all goodnesse which proceeds from man.

V. 6. *By the word*] namely by the manifestation of his word and effectious decree, or by his subsisting word, which is the son of God by a coadjunct cause, equall, and cooperant, *Pro.* 8. 27. *Ioh.* 1. 3. 10. *Colos.* 1. 16. *Heb.* 1. 2. [*by the breath*] namely by his word and command. Or by the subsisting spirit, which is the third person in Trinity, inseperable from the other two, as well in essence as in operation, see *Gen.* 1. 2. 26. *Ioh* 33. 4.

PSAL. XXXIV.

THE title: *Changed his behaviour*] the Italian, *counterfeited*, that is to say, feigned himselfe mad, or changed his carriage and behaviour: [*Abimelech*] in *Samuel* it is *Achish*; but it should seeme that *Achish* was the name of the person; and *Abimelech* the name of the Royall dignity, common to all the Kings of the *Philistines*, as *Pharaoh* in *Egypt*, and *Cæsar* in *Rome*, &c.

V. 2. *The humble*] or the meek, the ordinary title of all believers.

V. 5. *Looked*] through faith, hope and prayer: [*lightened*] comforted, cheered, and directed in their necessities and calamities.

V. 6. *This poore man*] *David* speaks this of himselfe, or brings in the elect speaking of him.

V. 8. *Taste*] cleere your judgements, that you may rightly know Gods goodnesse, examine the trials and proofes which hee gives you of it, and take pleasure and delight in it.

V. 11. *That hee may see*] that is to say, that hee may enjoy those good things as if they were in his present possession.

V. 18. *Broken hearts*] bruised, and beaten downe with afflictions and troubles. Or, contrite and mortified by humility and patience, *Psa.* 51. 17. *Isa.* 57. 15. and 61. 1.

PSAL. XXXV.

VER. 6. *Let their way*] let them have no light for their actions and enterprises, nor bee guided by any good counsel, nor have any firme subsistence.

V. 7. *They hid for me*] a phrase taken from hunters.

V. 10. *All my bones*] that is to say, I my selfe with all my strength and power. Or, I whom at this present am quite consumed and extenuated, as if I had nothing left mee but skin and bones.

V. 11. *They laid*] the Italian, *they asked mee*, they laid faults unto mee, and accused mee for faults, whereof I was not only innocent, but also ignorant.

V. 12. *Spoiling*] the Italian, *discomfort*, the Hebrew word signifieth a privation from all help, comfort, joy and assistance.

V. 13. *Sick*] that is to say, afflicted with any kinde of calamity: [*my clothing*] by figure their afflictions and did humble my selfe in prayer before God, to mediate for them: [*returned*] a phrase taken from the manner of praying which they anciently used, namely by wing their head downe to their breast. And so it is represented the continuance and assiduity of prayer, proceeding from the heart, and by this gesture returning, as one should say, back to its spring againe, so to make a continuall revolution.

V. 14. *I behaved my selfe*] the Italian, *I went about*, a description of an extream care, and unquiet passion of the minde.

V. 15. *But in mine adversity*] the Italian, *in my halting*, that is to say, when I have been thrust out of my precedent happinesse, and have been shaken by advertsity: [*teare mee*] with scoffes and calumnies.

V. 17. *Destruction*] their ambushes, and snares whereby they seek to make mee fall into perdition: [*my darling*] the Italian, *my only one*, see *Psa.* 22. 20.

V. 19. *Winke*] a gesture of a malitious scoffer, *Prov* 6. 13. and 10. 10.

V. 22. *Keep not silence*] doe not forbeare operating by thine almighty word.

V. 24. *To thy righteousnesse*] righteous I am and innocent in this cause, yet not any way meriting towards God, nor perfect of my selfe, see *Psa.* 31. 2.

V. 25. *Ah*] a terme of mirth, as of a man that would incite himselfe to the full fruition, of the pleasure which is shewed him.

V. 27. *Which hath pleasure in the*] the Italian, *who will have the*, who causeth it, and makes him enjoy it, and granteth it him, for the love hee beareth him.

PSAL. XXXVI.

VER. 1. *The transgression*] through the experiance I have of his wicked life, I doe discourse, and conclude within my selfe, that he hath forsaken all manner of piety and feare of God.

V. 2. *Flattereth himselfe*] hee doth incite and entice himselfe to sin; by discoursing falsely of Gods patience, of his owne wealth and prosperity, of the delight and profit that hee reaps thereby, and other like baites of iniquity. *Or* hee covereth and cloaketh his sin, see *Iob* 20. 12.

V. 4. *Upon his*] hee bestowes his time of rest, when hee is retired from other employments, to plot those wicked deedes, which in the day time hee puts in execution.

V. 5. *Thy mercy*] it should seeme that these two vertues, mercie, and truth are for the faithfully and the other two of righteousnesse and judgements for the wicked: [*reacheth*] that is to say, it is infinite, and incomprehensible.

V. 6. *Great mountaines*] that is to say, it is eminent and governeth all things. *Or* it is firme and immovable. Hebr. the mountaines of God, according to the *Hebrews* doe adde the name of God to many things, to extoll the greatnesse of them; see *Psal.* 80. 11. *Ion.* 3. 3. [*a great deep*] the Italian, *abisso*, as well for his incomprehensible providence, as also because that through his judgements, the plomp and greatnesse of the world, is abbished, and sunk beyond recoverie.

V. 8. *Satisfied*] this ought to be chiefely referred to Gods children, who in this life have the grace of God in abundance in his Church; and afterwards doe passe to the perfect possession of his glory and happinesse, *Psal.* 16. 11.

V. 9. *In thy light*] the Italian, *by thy light*, that is to say, in this world wee are vivified and enlightned in a lively faith, and saving knowledge, by thy spirit of grace; and in the celestiall life the light of thy glory shall fill us, and transforme us, and make us capable of contemplating thee face to face, and to enjoy thy presence for ever, see *Isa.* 60. 19. 1 *Cor.* 9. 18. *Rev.* 21. 23.

V. 10. *And thy righteousnesse*] in defending and protecting their right against their enemies.

V. 11. *Remove me*] let it not make mee goe wandring out of thy house, where liveth the good of all fulfull ones. It seemes hee meanes his flights from *Saul* (persecutions, 1 *Sam.* 26. 19. *Psal.* 11. 1. and 42. 6.

PSAL. XXXVII.

VER. 3. [*Shalt be fed*] like a sheep, under the conduct and keeping of a good sheepheard.

V. 5. *Commit*] by prayer recommend thy way unto the Lord, and by faith assure thy selfe that hee undertaketh the care and conduct of it: [*thy way*] thy habitudes, actions, and all the passages of thy life.

V. 6. *Shall bring forth*] shall make the truth of it appeare out of ignorance, the vertue of it amidst calumnies, and false judgements, and the dignitie and value of it, after some obscurity of calamities and afflictions: and this he will doe, either by convincing of them hearts inwardly, or by making it renowned and glorious by the proofs of outward blessings.

V. 7. *Patiently*] in peace and patience without mourning see *Psa.* 62. 5. *Isa.* 30. 15. *Lam.* 28. 3.

[*in the abundance of peace*] or through the abundance of peace.

V. 12. *Shall laugh*] a humane manner of speaking: to shew the absurdity and folly of the wicked enterprises, the vanity of their endeavours, how easily they may bee put back: and the ignominie which they receive: [*his day*] namely the time prefixed by divine providence for the judgement, and perdition of them.

V. 16. *Of many*] or of the great and mighty wicked ones.

V. 18. *Knoweth*] hee takes a care of their life and being: and as hee hath within himselfe decreed how long it shall last; so hee guides all the passages of it, and doth daily supplie their necessities, see *Psa.* 16. [*inheritance*] the goods which they possesse as they are the children of God, can not perish nor be taken away from them.

V. 19. *Assumed*] the Italian, *confounded*, that is to say, deprived of helpe, and frustrate of their hopes.

V. 20. *The fat*] melted at the fire.

V. 21. *Paieth not*] hee cannot pay by reason of the extreame poverty which God in his judgement afflicts him with.

V. 22. *Shall inherit*] they shall have the true and only right and interest in Gods creatures, which is gotten them by their redeemer; they shall lawfully and godlily enjoy that part which shall be bestowed upon them in this world; and shall afterwards have their full inheritance in heaven, *Rom.* 4. 13.

V. 23. *The steps*] God prospereth and bringeth to happie period and end, all the businesse of such of his children as hee hath received into his grace, and which doe endeavour to please him. Others translate it, the just mans steps are directed, and hee delighteth in his way: [*are ordered*] or established and strengthened.

V. 24. *Though he fall*] namely into miseries and calamities.

V. 25. *Begging*] this must not be understood of all manner of poverty, which may constraine a man to live of almes: to which kinde of poverty there have in all ages many godly men been subject: but of the shamefull trade of begging, which joyned with poverty beareth a signe of Gods curse along with it, and is accompanied with many vices,

see

see *Iob* 15. 33. and 30. 1. 3. 5. *Psal.* 59. 13. and 109. 10. Others doe understand this particularly of almes givers, who give for the love of God, and therefore doe not come to poverty. *Psal.* 112. 9. *Prou.* 11. 24. 28.

V. 26. *Is blessed*] receives grace and communication of all true goodnesse from God, and praises, good will, and good wishes from men.

27. *And dwell*] thou shalt ever be disposselled of those good things, nor the secure habitation which God hath given thee in his Church, and at the last shalt be gathered to eternall glory.

V. 28. *His Saints*] the Hebrew word doth properly signifie godly and good men.

V. 29. *The land*] namely the whole world whose lower part the elect doe enjoy during this life, as they are Gods children: and after this life they have the heavenly inheritance, which is the proper land of the living.

V. 31. *His steps*] hee shall be firme and constant all his life time, as well in goodnesse as in blessing.

V. 34. *His way*] his commandements, which are the direct way which God hath marked out for man, to bring him to him.

V. 35. *Bay tree*] the Hebrew word according to some, signifieth any kinde of tree that standeth in the same place whereas it did first grow.

V. 37. *For the end of that man is peace*] the Italian, *for there is a reward for a man of peace*, namely the good man who seeks to be at peace with God and man, and offendeth no man, nor doth not trouble any righteous society, but hee whose goodnesse makes a sweet league and harmony with all good men, see *Mat.* 5. 9.

V. 38. *The end of the wicked shall bee cut off*] the Italian, *all reward shall bee taken away from the wicked*, or, the wicked's posterity shall bee cut off.

PSAL. XXXVIII.

THE title, [*to bring to remembrance*] that is to say, penned to keep his afflictions in memory, that the fruit, instruction, and amendment may last for ever. Or to put God in minde of his grievances by prayers, confession, &c. A phrase taken from sacrifices, wherein there were certaine offerings of memoriall, see *Exod.* 30. 16. *Levit.* 2. 2. and 6. 15.

V. 4. *Gone over*] they have overflowed even my very head, *Psa.* 42. 7. Or they are more in number than the haires of my head, see *Ezr.* 9. 6.

V. 5. *Foolishnesse*] my rashnesse and inconsiderateneesse in sining.

V. 6. *Goe mourning*] the Italian, *in sad colour clothing*, for those that were afflicted with sickenesse, did anciently use for to humble themselves before God in this manner, see *Iob* 2. 8. and 30. 28.

V. 7. *A loathsome disease*] the Italian, *with inflammation*, it might be some burning fever, which made his sides part and heave continually. Others take it for some sore, or pestilentiall carbuncle. Some translate it matter, or rottennesse.

V. 8. *Roared*] I doe send forth cries which are lowd and full of anguish, my heart boyles, and heaves with griefe and sorrow.

V. 11. *Stand aloofe*] the Italian, *have against me*, like idle spectators, scorning, or not daring to come neere mee. Or, stand off, looking upon mee with horror, *Isay.* 21. 32.

V. 12. *Lay snares*] or lay waite for mee to take away my life.

V. 13. *Heard not*] I doe as though I heard not: I beare all things with silence, whether through ignorance, or by reason that I know not what to answer to their reproofes, and false judgements, which are grounded upon the sore my strange evills, and disasters, see 2. *Sam.* 16. 10. *Psal.* 39. 2.

V. 14. *No reproofes*] no good reasons or arguments to confound mine adversaries, see *Iob* 23. 4. *Psal.* 119. 42.

V. 15. *Thou wilt heare*] the Italian, *thou wilt answer*, for mee that have nothing to reply.

V. 16. *My foot*] when it seemes that I am moved in body or minde.

V. 17. *My sorrow*] the abuse and feeling of sin is continually before mee.

V. 18. *Declare*] only in thy sight, as a penitent man, in all humility confessing, that I may obtaine mercy, whereupon mine enemies grow the more insolent.

V. 19. *Are lively*] they flourish and enjoy health and prosperity.

PSAL. XXXIX.

Gods providence. [*from good*] namely from that which was lawfull and reasonable for mee to speake in my sufferances, for defence of mine innocency, which was to complaine unto God and desire justice at his hands.

V. 3. *Was hot*] seeing I could not evaporate my passion in words, I doe inwardly boile through impatience.

V. 4. *Make mee to know*] seeing mine afflictions are such, that it seemes they can have no end, but only with my life; I pray thee let mee know the prefixed time of it, that according to it I may provide my selfe with patience. Or doe thou shorten it, that I may not be quite overcome.

V. 5. *Behold*] hee seemeth herein to correct his former wishes or desires, as if hee said; But why doe I thus grieve at the lastingnesse of my miseries, seeing that mans life is so short? cannot I comfort my selfe in the shortnesse of my life, which will also shorten my miseries, see 2 *Cor.* 4. 18. [*an hand breadth*] or foure fingers breadth, which is one of the least geometricall measures: [*at his best state*] the Italian, *though he stand*, that is to say, though hee be alive, or in a prosperous, and well settled state: [*altogether vanity*] he is like an abbreviate, or compound made of all that is brittle, transitory, and decaying in this world.

V. 6. *walketh*] the Italian, *goeth and commeth*, this vanity of man is not only discovered at his death, which is so sudden, but in the whole course of his life also which is like unto a flying shaddow, see 1 *Cor.* 7. 31. [*they are disquieted*] or tossed to and fro, the Scripture often joyneth trouble and vanity together, and also confounds the termes, see *Hos.* 8. 7. an irregular tossing to and fro, being proper to light and empty bodies.

V. 7. *And now Lord*] though I know very well by the discourse of reason, that death will end my miseries, yet that is not my true comfort, which consists in nothing but only in thy grace and salvation.

V. 8. *The foolish*] that is to say, the worldly man, who is preoccupated with false and erroneous opinions, transported with vaine passions, and drunken with his own prosperity, see *Psal.* 14. 1.

V. 9. *I was dumbe*] the Italian, *I grow dumbe*, now that I have through faith set my soule in peace, and leaving aside mine enemies, who are but secondary causes of mine evills, I am come up by vertue of thy spirit, to thee who art the supreame cause; I can voluntarily keep silence and have patience, which before, naturall reason could not induce mee to doe.

V. 11. *For iniquity*] namely when corrections are sent by thee for an expresse punishment of sin, either in fatherly severity to thy children, or as a judge for a punishment to the wicked: [*like a moth*] which is easily crushed, and killed, see *Isa.* 27. 18. *Psal.* 58. 8. or by a secret kinde of consumption; as a moth gnaweth or fretteth a garment, and makes no noise, see *Iob* 13. 28. *Isa.* 50. 9. *Hos.* 5. 12. [*surely*] in the violent and fierce wrath of God, mans vanity is plainly discovered, which is not so well perceived in the slow and unperceivable decay of nature.

V. 12. *A stranger*] I am to make but a short stay and abode in this life, by thy sufferance, therefore doe thou that art the everlasting Lord, use thy clemency towards mee which thou commandest to bee used towards strangers, that are pious persons. Or, regard mee as a poore stranger who am come under thy roofe for protection: [*as all*] I doe acknowledge my selfe to be in the same state of misery as all my predecessors were, and therefore I desire the same grace and favour at thy hands as they had before mee.

V. 13. *Spare mee*] mitigate the violence of mine affliction: [*recover strength*] by faith in spirit, that I may finish my course, and the good fight, obtaining the victory through a happie death, after which there is no more beginning againe: [*he no more*] in regard of this life, in which the fight continueth, and is ended by death.

PSAL. XL.

VERS. 1. [*waited patiently*] the Italian, *I waited long*, Heb. in waiting I waited.

V. 2. *Horrible pit*] that is to say, out of horrible, and unavoidable dangers and calamities, *Psal.* 18. 16. and 69. 1. 2. a phrase taken from high falls of waters.

V. 3. *A new song*] see *Psal.* 33. 3. [*and feare*] shall, by these wonders, bee brought to an humble reverence, and worship of God, and to trust in his goodnesse.

V. 4. *Respecteth not*] doth not stay to build his hopes and enterprises upon the Kings and Princes of the world, *Psal.* 62. 10. 118. 8. 146. 3. nor upon any meanes or assistance of prophane and idolatrous men. Others, he turneth not at those &c. doth not imitate those who trust in their own powers, or deceitfull wisdomes, which are the two kinds of carnall confidence, which are blamefull.

V. 5. *Thy thoughts*] no man can justly acknowledge nor yeeld thee sufficient thanks, for the singular acts of thy providence, which are infinite in number, and surpassing in greatnesse. All that can be said, or known, is but only in part, and in generall.

V. 6. *Thou didest not*] for all these kindnesses thou desirest no other sacrifice, but the true and spi-

ſpirituall ſacrifice of new obedience, and thankſgiving: without which, and in reſpect of which, all externall ſacrifices are of no eſteeme in thy ſight *Heb.* 10. 5. this hath a relation to the aboliſhment of the ſacrifices of the law by Chriſt, either by alluſion, or by the declaration of ſome ſecret meaning, revealed to the Apoſtle, by the ſpirit: [*haſt thou opened*] the Italian, *haſt thou boared*, by thy ſpirit thou haſt opened my heart and mine underſtanding to make mee know, love, and deſire thy law, ſee *Iſa.* 35. 5. *Acts* 16. 14. Some think *David* had a relation to the law, *Exod.* 21. 6. to boare or pierce his eare, who voluntarily did yeeld himſelfe to perpetuall bondage, and that the meaning is, I of mine own accord, have dedicated my ſe fe to be thy ſervant, and thou haſt accepted of mee.

V. 7. *Then ſaid I*] namely after thou haſt diſpoſed mee to thy obedience: [*loe I come*] I anſwer to thy call, and obey thy command I am ready to doe what thou pleaſeſt, this is alſo ſome intimation of Chriſts comming in the fleſh: [*in the volume*] Heb. *in the roll*, according to the manner of ancient writing, upon great long peeces of paper, which were afterwards rolled up upon a little ſtick, ſee *Iſa* 34. 4. *Ezec.* 2. 9. [*it is written*] I doe ſubmit my ſelfe to the obedience of thy law, as if it were written particularly for mee. Or to mee only, and to all thy regenerate elect doth thy law ſpeake with fruit and efficacie, producing in them the true effect of obedience, and not to unbeleevers, to whom it is unprofitable, and doth oftentimes increaſe their rebellion.

V. 8. *within my heart*] the Italian, *in the middeſt of my bowels*] it is rooted in my heart, not only by knowledge, but alſo by a lively love: my heart is imprinted with it, and it is written upon it, ſee *Ier.* 31. 33. 2 *Cor.* 3. 3.

V. 9. *I have*] this is the ſecond kinde of ſpirituall ſacrifices, namely of thankſgiving, *Hoſ.* 14. 2. *Heb.* 13. 15. [*righteouſneſſe*] he meaneth the Evangelicall righteouſneſſe which is nothing but Gods grace, and all the effects thereof: according to his juſtice and loyalty in all his promiſes and covenants ſee *Pſa.* 22. 3. *Rom.* 3. 21. 22.

V. 11. *Withhold not*] doe not hinder them from comming thowring down upon mee: [*preſerve me*] doe thou employ them in protecting of mee.

V. 12. *Mine iniquities*] the puniſhments of them have ſuddenly overtaken me, ſee *Num.* 32. 23. *Iob.* 8. 4. [*faileth mee*] through horror and feare of thy judgement.

V. 15. *Aha*] ſcorning, and inſulting over my miſeries.

V. 16. *Such as love*] that doe fervently deſire it, and uſe the right meanes to obtaine it.

PSAL. XLI.

VER. 1. *Conſidereth the*] the Italian, *carrieth himſelfe wiſely towards the*, as well in judging ſoberly, and charitably, of the hidden cauſes of their affliction, as in words and acts of humanity and mercy: [*the Lord*] this is a promiſe of requiting the merciful, *Mat.* 5. 7. Or a reproofe of mens falſe judgements, and a comfort to the faithfull contrary unto their ſaid judgements; to whom *David* promiſeth in Gods name that they ſhall bee a'ſed, and have a happy iſſue.

V. 3. *Make*] the Italian, *turne*, a figurative terme, taken from the making of a bed for a poor ſick man; that is to ſay, thou wilt ſtirre up his bed. Others, *thou wilt change his bed*, namely from a bed of ſickneſſe, to a bed of reſt.

V. 6. *Speaketh vanity*] the Italian, *ſpeaketh lyingly*, that is to ſay, maketh a falſe ſhew of friendſhip and good will: [*gathereth*] out of all that he ſeeth or perceiveth in mee, hee gathereth matter of evill, and ſiniſter thoughts.

V. 9. *Mine own familiar*] hee ſpeakes of ſome perfidious traitour, who was the figure of *Iudas*: [*lift up*] a figurative terme taken from the kicking of beaſts.

V. 10. *Requite them*] as I am a King and lawfull magiſtrate: I will by way of juſtice requite their wicked treacheries, and not out of any private paſſion, which is alwayes condemned.

V. 11. *Becauſe mine*] becauſe thou haſt already abated his pride, and confounded his hopes, by beginning to reſtore mee.

V. 12. *In mine*] my ſickneſſe and calamities, have not endammaged nor diminiſhed mine eſtate: [*before thy*] being alwayes under thy ſafeguard and care, as thy ſervant.

V. 13. *from everlaſting*] the Italian, *from one age*, that is to ſay, in all ages; to the end; or from this preſent age to that which is to come, that is to ſay, from this time evermore.

PSAL. XLII.

THE title: [*Maſchil*] ſee *Pſa.* 32. [*of Korah*] Heman one of the three heads of the holy muſicians was one of *Korah* the Levites poſterity, 1 *Chron.* 6. 33. and 25. 5. 6. And theſe three Pſalmes beare his name, not that hee made them, but becauſe they were particularly ſent to him, for to keep them, and play and ſing them, when his turne came, to waite upon Gods ſervice.

V. 1. *The hart*] at all times by reaſon of his hot and dry nature which makes him extreame

thirstie at a certaine season of the yeare, but especially when hee is hunted: [*my soule*] I fervently desire to bee in thy tabernacle, before thine Arke, where thou art present in the tokens and effects of thy grace and vertue: whereas I am now farre from them by reason of mine enemies persecutions, and especially *Sauls*, see 1 *Sam.* 26. 19.

V. 3. *Where is*] seeing hee appeares no where to thy reliefe, it is a signe that either hee hath no power, or that hee hath cast thee off, and is no longer thy God, and that therefore if thou hopest in him, thy hopes are all vaine

V. 4. *I power out*] that is to say, my spirits are scattered, and emptie themselves in teares and sorrow, see *Iob* 30. 16. [*for I had gone with*] when I went to the house of God with a great company of people rejoycing, according to the manner of solemne feasts, see *Isa.* 30. 29.

V. 5. *For I shall yet*] I doe assure my selfe by faith, that hee will give mee new cause to praise him, when hee shall in grace turne towards mee, whereon dependeth the salvation of all his elect. Others expound it, I will yet praise him and his salvation, &c. Or for his salvation.

V. 6. *Remember thee*] I take comfort, representing unto my selfe, by faith in spirit, thy presence, and grace in thy Temple, from which I am now absent: [*from the land*] from the countrey which is neere the heads of *Iordan*: meaning that great row of hills which is generally called *Hermon*, *Num.* 34. 7. where *David* lay hadden during *Sauls* persecutions: [*Misar.*] the name of a hill not mentioned elsewhere.

V. 7. *Deep calleth unto*] a figurative description of his calamities, the meaning is, that as after the thunder in the clouds, there fall great showers of raine; so thy wrath is followed by a whole deluge of afflictions, which shower downe one after another without cease, or end.

V. 8. *Will command*] the Italian, *will send*, that is to say, I hope that after this fullnesse of calamities, hee will send forth a commission and command of grace, for to set mee free, *Psal.* 44. 4. and 68. 28. whereby the day shall be filled with his loving kindnesses: and the night shall be employed in meditating upon them, acknowledging them, and setting them forth: [*of my life*] the only author, defender, and preserver of it.

V. 9. *I will say*] now in the state of affliction, wherein I finde my selfe at this present, I will persevere in prayers, expecting hereafter the effect of my Faith.

V. 11. *The health*] the Italian, *the compleate safety*, the only author, and perfect cause of my deliverance; through which I hope yet one day I shall be able to lift up my head freely, and shew my countenance cleared through gladnesse and honour.

PSAL. XLIII.

VER. 3. *Send out*] according to the truth of thy promises, let mee againe behold the brightenesse of thy countenance: namely of thy grace and favour, which may disperse all the clouds of my calamities, and may bring mee againe into thy Church, out of which I am now driven by the violence of mine enemies.

PSAL. XLIV.

VER. 1. *And cast them out*] the Italian, *and causedst our fathers to grow*, that is to say, thou causedst them to prosper and grow like vines or other plants which doe grow and spread abroad.

V. 3. *Their own sword*] which though they did employ with much valour, by Gods command; yet it could not have wrought those effects, which did surpasse all humane power, and were true miracles wrought by God: [*thy light*] namely thy grace and favour.

V. 4. *Command*] that is to say, worke it by thine almighty word, which gives a being, and is a law for all things, see *Psa.* 42. 8. and 68. 28.

V. 5. *Through thy*] calling upon thee, through thy strength and power, under thy conduct, fighting thy cause, by thy command.

V. 9. *Goest not forth*] thou doest no more assist us in our fights, a terme taken from that the arke was wont to be carried in the campe in the time of great and imminent dangers of warre, *Num.* 14. 42. and 31. 6.

V. 12. *Thou sellest*] that is to say, thou hast suffered their enemies to subdue them easily, without any losse or dammage: or hast given them over to their wills, as a thing of no value: [*dost not increase*] thou thy selfe seemest to have lost by this oppression of thy people, which was as it were thine own inheritance and thine enemies have not so much as yeelded thee any acknowledgement, or done thee any hommage therefore, as it were to recompence thy losse. Others, thou hast not raised their price, that is to say, thou hast let their enemies have them at what price, and upon what condition they would themselves, and hast not caused them to pay a deare rate for their conquest.

V. 14. *A shaking*] a signe of scorne, and derision, as 2 *Kings* 19. 21. *Iob* 16. 4. *Psal.* 22. 7.

V. 15. *My confusion*] I have causes of confusion continually before mine eyes, the marks whereof I carry upon my face, and forehead, which are covered with shame.

V. 16. *Avenger*] that is to say, an enemie grievously incensed, *Psa.* 8. 3.

V. 19.

V. 19. *Of dragons*] that is to ſay, horrid places ſuch as are the receptacles or dens of thoſe beaſts, ſee *Iſa.* 34. 13. and 35. 7. by which is meant an extream deſolation: [*the ſhaddow*] that is to ſay, deadly calamities, *Pſa.* 23. 4.

V. 20. *Stretched out*] prayed after the ancient manner of praying, with armes laid abroad, and hands turned up, *Iob* 11. 13.

PSAL. XLV.

THE title [*ſhoſhannim*] an unknown name of a tune, or of a muſicall inſtrument: [*of loves*] ſpirituall loves, of Chriſt and his Church, as in the book of Canticles, the contemplation and penning of which was peradventure occaſioned by *Solomons* nuptialls and from thence are taken many termes, to ſignifie things which are meerly divine and celeſtiall.

V. 1. *Enditing*] the Italian, *bubbleth out*, a figurative terme, which is very frequent in ſcripture, to expreſſe not only the fervency of a righteous mans zeale, but alſo the vehemencie of divine inſpiration, ſee *Iob* 32. 18. [*a good*] that is to ſay, a diſcourſe of dainty matters: [*touching the*] the Italian, *I rehearſe my works to the King*, that is to ſay, I conſecrate theſe my works, to the honour of the everlaſting King of the Church.

V. 2. *Fairer*] excellent and perfect in all manner of vertue, and ſuch doſt thou appeare to be to thy Church, ſee *Iſa.* 33. 17. [*grace*] that is to ſay, beſides thine own proper perfections, thou haſt that ſoveraign gift of communicating thy ſelfe by thy moſt ſweet and gratious word, ſee *Iſa.* 50. 4. [*therefore*] theſe are the two cauſes, and grounds of the eſtabliſhment of thine everlaſting Kingdome by God, thy Father.

V. 3. *Thy ſword*] which is the moſt efficacious and piercing word of thy Goſpell, *Iſa.* 49. 2. *Heb.* 4. 12. *Rev.* 1. 16. and 19. 15.

V. 4 *Ride*] or bee thou carried as it were upon a triumphant chariot; which is meant by the Goſpell, by the preaching of which, Chriſt was to be carried victorious and triumphant all the world over: [*proſperouſly*] being thus ſumtuouſly armed and furniſhed, ſet a happie period to all thy buſineſſes. *Iſa.* 53. 10. [*thy right hond*] that is to ſay, if thou doſt employ thy ſoveraign power, thou ſhalt finde the experience of thoſe admirable effects, which the ſpirit doth foretell by mee.

V. 5. *Thine arrowes*] ſee concerning theſe armes of Chriſt, and of their effect. *Iſa.* 49. 2. 2 *Cor.* 10. 4.

V. 6. *O God*] hee directeth his ſpeech to Chriſt *Heb.* 1. 8. true eternall God who beſides and with the Kingdome of eſſence, and eternall glory, is alſo mediator as lievtenant generall to his father, which place hee undergoeth in the union of the two natures, yet by the power of his deitie.

V. 7. *Therefore*] that is to ſay, becauſe that thou alone through the moſt perfect juſtice art fitting and worthy to bee King of the Church; God hath conſecrated thee for this place, in thine whole perſon, and hath endowed thy humane nature beyond meaſure with the gifts of the ſpirit, which gifts were anciently figured and ſhewed as it were in a ſhaddow, by the annointing of Kings *John* 3. 34. 1 *John* 2. 20. 27. [*of gladneſſe*] for your ſweet ſmelling oiles were alſo uſed for to beautifie the face upon occaſions of feaſting and mirth, *Pſa.* 23. 5: and 104. 15. and likewiſe this oile of conſecration, and infuſion of the gifts of the holy Ghoſt is alſo an oile of joy and glory in Chriſt: [*thy fellowes*] all the true elect, ſanctified by the ſame ſpirit, and endowed with the ſame graces, to be Kings and Prieſts, *Rev.* 1. 6. and 5. 10. of which nevertheleſſe they receive but a certaine portion and meaſure, 1 *Cor.* 12. 7. 11. *Epheſ.* 4. 7. whereas Chriſt hath the whole fullneſſe of it, *Iohn* 3. 34.

V. 8. *All thy garments*] thou art clothed with the gifts of the holy Ghoſt, which ſpread forth a moſt ſweet odour of grace even from heaven thy dwelling place, *Cant.* 1. 3. [*out of the*] from heaven which is Chriſts royall habitation, alluding to Kings pallaces whoſe walls were covered over with marble, 1 *Kings* 22. 39. *Amos* 3. 15. [*made thee glad*] namely that everlaſting joy which thou haſt in heaven.

V. 9. *Daughters*] as much as to ſay, Kingdomes and provinces ſhall be joyned to the Church of *Iſrael* which is here ſpecially meant by the ſpouſe, by reaſon of that nations prerogative, though they altogether doe make but one univerſall Church, *Cant.* 6. 8. [*honourable women*] the Italian, *amongſt thine honours*, that is to ſay, thy nuptiall traine and pompe. Others have it thine honorable, that is to ſay, thy maids of honour: [*upon thy*] the chiefe place of honour, next to the ſoveraign, and was given to the queenes, 1 *Kings* 2. 19. [*of Ophir*] ſee *Iob* 22. 24.

V. 10. *Hearken*] the prophets words to the Church: [*forget*] renounce the world which is as it were thy fathers houſe whence thou wert taken, to cleave altogether to thy husband, according to the Lawes of matrimonie, *Gen.* 2. 24.

V. 12. *The daughter*] that is to ſay, the people of that city: hee meaneth that the mightieſt and famouſeſt nations of the *Gentiles*, ſhould bee joyned to the Church, to doe in it and with it hommage to Chriſt, *Pſa.* 72. 10. *Iſa.* 23. 18.

V. 13. *The Kings daughter*] namely the Church, which is Gods daughter, and Chriſts bride, *Cant.* 7.1. [*within*] the Church though it bee adorned with divine graces even in this world, yet it is like unto a bride which is yet at home, untill her ſolemne going forth when ſhee goeth to her husband, *Rev.* 19.7. 8. which ſignifieth that ſhee doth not outwardly make ſhew of what ſhee is as yet, 1 *Iohn* 3.2. or that her ornaments, are ſpirituall and internall, not worldly, *Cant.* 1.5. 1 *Pet.* 3.3.

V. 14. *Shall bee brought*] that of altogether may be compoſed the intire body of the univerſall Church.

V. 15. *Pallace*] firſt into the communion of the Church in this world, and afterwards into heavenly glory.

V. 16. *Thy children*] as if hee ſaid, O Chriſt, in ſtead of the Iewiſh nation out of which thou ſhalt come according to the fleſh; the whole Chriſtian Church ſhall bee thy people, which is made ſo by thy word and ſpirit, *Heb.* 2.13. [*princes*] by ſome degree and meaſure of participation of Chriſts ſpirituall and everlaſting Kingdome, and glory, *Mat.* 19.28. *Luke* 22.29. 1 *Cor.* 6.3. *Epheſ.* 2.6.

PSAL. XLVI.

THE title: [*Alamoth*] ſee 1 *Chron.* 15.20. and upon *Pſal.* 6. in the title.

V. 4. *A river*] the Church ſhall enjoy her ſweet reſt, and ſecurity, though it have in it ſelfe but weak meanes, meant by thoſe ſmall ſtreames and torrents where with *Ieruſalem* was watered; oppoſite to great rivers and ſeas that is to ſay, the power and greatneſſe of the world, ſee *Iſa.* 8.6.

V. 5. *Right early*] the Italian, *when the morning appeareth*, that is to ſay, juſt in the point and very moment of the greateſt danger, even as when after the dangers of the night, with the day the aſſalt is expected, as God hath done in diverſe afflictions of his people, *Exod.* 14.24.27, 2 *Chron.* 20.20. *Pſa.* 30.5.

V. 6. *The heathen*] this may bee underſtood of ſome ſingular deliverance, as that of 2 *Chron.* 14.12. and 20.23 and 32.21. or of ſuch ordinary ones as God ſendeth to his Church: [*hee uttered*] a figurative deſcription of Gods miraculous aſſiſtance without any humane meanes, as *Pſa.* 18.6.7.

V. 8. *Hee hath made*] or hee hath ſent deſolations upon the earth, that is to ſay, hee hath deſtroyed the Kingdomes of the world which were his enemies.

V. 10. *Be ſtill*] Gods words to his enemies, to exhort them to repentance, or to denounce perdition to them, if they continue.

PSAL. XLVII.

VER. 2 *For the Lord*] that is to ſay, the everlaſting ſonne of God, being gone up to heaven, hath taken poſſeſſion of the univerſall Kingdome; which God his father hath given him.

V. 3. *Hee ſhall ſubdue*] this muſt bee underſtood of the ſpirituall ſubjection of the whole world to Chriſts Kingdome, in whom the Church hath part as being his body, ſee *Iſa.* 49.23.

V. 4. *Hee ſhall*] the Italian, *hee hath*, that is to ſay, hee hath by his free election given us an excellent inheritance, choſen out above all other, wherein conſiſts all our glory; namely the Kingdome of heaven.

V. 5. *Is gone up*] this may figuratively be underſtood of the arke of the covenant, in which God did ſhew himſelfe preſent, which was by *David* tranſported with great pompe and ſolemnity into his city, 2 *Sam.* 6.12. or by *Solomon* into the Temple 1 *Kings* 8.6. But ſpiritually and chiefely it ought to be referred to Chriſts aſcenſion into heaven, as *Pſa.* 68.24.25.

V. 8. *The throne*] namely the arke figuratively, 1 *Chron.* 28.18. *Pſa* 80.1. and 99.1. and heaven in truth and miſtically, *Heb.* 8.1. and 12.2.

V. 9. *The people*] namely of two they have been made one only people, a prophecy of the calling of the Gentiles: [*unto God*] hee is the only protector, and governor of the univerſe; and therefore it is fitting and juſt that all men ſhould acknowledge him and ſerve him.

CHAP. XLVIII.

THE title: [*Of Pſalme*] ſee upon the title of *Pſal.* 30.

V. 2. *Beautifull for ſcituation*] not ſo much for temporall bleſſings, for which ſhee was called the Queen of the Eaſt, as for the ſpirituall ones, God being preſent there, and his ſervice truly eſtabliſhed there, and the promiſe being, that the Meſſias ſhould there accompliſh the worke of our redemption: [*of the great King*] which God had choſen for his Royall reſidence, where all his people are to come, to receive his commands, and to yeelde him hommage and ſervice.

V. 4.

V.4. *The Kings*] he speaks of some notable enterprise which was against the Church, as *Psal*46.6

V. 7. *Thou breakest*] the Italian, *they were broken as the East wind, breaketh the Ships of Tarshish*, thou dost overthrow all the preparations of men in the Sea of this world: [*Of Tarshish*] of the great Sea, either Mediterranean or Ocean: *With an East winde*] which is a tempestuous winde in those countreys, *Ier.*18.17.

V.8. *As we have heard*] that is to say, this deliverance of ours, is equall to those ancient deliverances whereof we have heard report: Or we have found the effects to be according to thy words and promise.

V. 10. *According to thy*] thou makest thy selfe to be known such, as indeed thou art; and like unto such a one art thou praised and glorified.

V.11. *The daughters*] the cities of the Tribe of *Iudah*, called daughters in respect of *Ierusalem* which was the Metropolis.

V.12. *Walk about*] a poeticall representation, by which the world is invited to consider the inpregnable strength and magnificence of the Church, by reason of the presence of her God; even as singularities of the Fort or Castle of a City are shewed to Travellers, to the end, that the may spread the fame thereof into forraign parts a great way off.

PSAL. XLIX.

VER. 3. OF *wisdome*] Hebrew, *wisedomes*, namely, concerning the true knowledge and apprehension of the end of man, that hee may lead his life accordingly.

V.4. *I will encline*] a terme taken from Musitians who leane to their eare, when they are tuning their instruments, meaning that he will instruct himselfe as well or better then any other can.

V.5. *The iniquity*] that is to say, the congregation of the wicked, or the calamities which God useth to inflict upon his children for the punishing of sinne.

V.8. *Precious*] the Italian, *cannot be found*, or it is deare or rare to be gotten.

V. 11. *They call*] seeing themselves to be mortall, they think for to immortalize themselves by meanes of their lands and Lordships, which they call by their owne names.

V. 12. *The beasts*] as much as concerneth the body and this present life, *Eccles.*3.19.

V.13. *Their sayings*] Hebrew, *their mouth*, the meaning is that although the sonnes of worldly men see the vanity of their fathers confidence, yet they will follow their example. Others translate it, *they doe approve of it with their mouths*, that is say, doe with words prayse that kinde of life, and doe follow it with their deeds.

V.14. *Feed on them*] the Italian, *shall pasture them*, a poeticall kinde of speech, that is to say, being laid in the earth, like unto a great flock of sheep they shall be under the command of death: Other, *shall feed on them*, that is to say, shall consume them: [*Shall have dominion*] the elect who are partakers of Christs eternall Kingdome in the blessed resurrection which is called the great day-break, *Cant.* 2.17, and 7.12. 2 *Pet.* 1.19. shall obtaine a full victory, and have quiet dominion over the world and the worldly: [*Beautie*] or strength.

V.15. *Will redeeme*] shall raise my body to life and glory, beeause I dyed in his grace, and my soule shall be carried up to heaven: Or according to others, *because he hath adopted me, and received me into the number of his elect.*

V. 18. *He blessed*] hee hath been contented, and flattered himselfe with a vaine opinion of happinesse.

V. 19. *He shall goe*] the Italian, *it shall goe*, namely, the soule of the worldly man: [*See light*] namely the light of life and glory everlasting.

V. 20. *Understandeth not*] namely, true spirituall wisdome to apprehend the scope of everlasting happinesse, and direct his life towards it: [*The beasts*] not as concerning the lastingnesse and subsistence of the soule which is eternall, but in the privation of happinesse which is the true end of man.

PSAL. L.

THe title, [*Of Asaph*] a famous Musitian in *Davids* dayes, 1 *Chron.* 25.2. who was also a Prophet and composer of Psalmes, 2 *Chron.*29.30. whereupon it is not certaine whether the Psalmes which are entitled by his name were composed by him, or whether they were onely directed to him and his successors, to bee plaid and sung in their turnes.

V. 1. *The mightie God*] the Italian, *the God of gods*, the representation of a solemn act; namely, the Lord judging of his Church, drawn according to the modell of the great and last judgement, to which it serves as a preparation for instruction and correction: [*The earth*] that is to say, all the inhabitants thereof.

V.2. *The perfection of beautie*] the Italian, *the place of the perfection*, or according to others, he appeared compleatly beautifull.

V.4. *To the heavens*] to bee as assisting and witnesses, *Deut.* 32.1. *Isa.*1.2. unlesse that by the heavens he meanes the Angells.

V.5. *Gather*] this seemes to bee spoken to the Angels, who are ministers in this judgement, *Matth.*13.39.41. and 24.31. [*Saints*] namely, all the members of my Church and people, sanctified by my covenant and the seales thereof, by my call-

ling and their profession; though many have denied the truth and vertue of it. [*By sacrifice*] that is to say ratified it by a solemn sacrifice and spilling of the bloud, set down, *Exod.* 24. 8. Others referre it more generally to all sacrifices which were seales of Gods covenant.

V. 6. *Declare*] Gods justice shall in this judgement of his bee manifested to all the world, as plainly as those things which from heaven are seen here upon the earth, *Rom.* 1. 18. [*God is Iudge*] a true and Soveraign Iudge of all the world, and therefore in him there can be no injustice, *Iob* 34. 13. *Rom.* 3. 6.

V. 7. *Testifie against thee*] the Italian, *make my protestations to thee*, namely, solemne declarations of what I require at thy hands, and what I doe enterchangeably promise to thee.

V. 8. *I will not*] in this judgement, I will not aske thee any account of the externall and ceremoniall service, which of it selfe is not agreeing with my nature, nor acceptable to mee, but onely being done as a duty of obedience, and joyned with the internall service of faith, invocation, holinesse thanksgiving, &c.

V. 11. *I know*] they are alwayes before me ready at my service.

V. 14. *Thanksgiving*] the Italian, *prayse*, he comprehends all the spirituall service in these two parts of thanksgiving, and invocation; and in effect it consisteth all, in receaving of God in faith by meanes of prayer; that which he pleaseth to bestow upon us, and to give unto him againe what he therefore requires at our hands; that is to say, service and acknowledgement in words and deeds, which things are pointed out unto us by these termes of the Law, namely, of sacrifices of prayse, and of vowes, see *Lev.* 7. 12.

V. 18. *Thou consentest with him*, the Italian, *thou delightest in his companie*, or thou runnest along with him. [*Hast beene partaker with*] the Italian, *thy portion is with*, thou art their companion. A terme taken from commerce, or from banquets made after the ancient manner, to which divers did contribute, and had their shares therein.

V. 20. *Thou sittest*] even at thine own ease, as if it were a pastime and recreation to thee.

V. 21. *And I kept silence*] I have not taken notice of thine offences, nor have not punished them suddenly, *Eccles.* 8. 11. 12. *Isa.* 26. 10.

V. 22. *Teare you*] that is to say, destroy you by executing of my judgements: God in his rigor being compared to a Lyon.

V. 23. *That ordereth*] according to my will which is here set down.

PSAL. LI.

VER. 1. [*Blot out*] sinne hath in it the staine of spirituall pollution, and makes one liable to punishment; God blots it out, when notwithstanding the said staine he looks graciously upon the soule by vertue of his sonnes justice and satisfaction, which presents it selfe between the sinner and him; and together with that, cancels the debt of the offence in his judgement, and so gives peace to the conscience.

V. 2. *Wash mee*] a frequent terme to signifie the lively application and imputing of Christs bloud to the sinfull soule, whereby it is put into such an estate, that God doth not abhorre it as foule and impure; but accepts of it as beautifull and and cleane, see *Heb.* 9. 14. 1 *Iohn* 1. 7.

V. 3. *I acknowledge*] I doe judge rightly of it, without dallying or lulling my selfe asleep: I am ashamed thereof, and am in anguish therefore, and doe confesse the fault: [*And my sinne*] my conscience doth alwayes set it before me as it is, horrible and abominable.

V. 4. *Against thee*] *David* had sinned against men also, as well through private injury as by publike scandall, but for to aggravate his offence, and to seek pardon and remedy, there where onely it is to be had, he makes himself guilty towards God alone, the offence towards man being nothing in regard of the offence towards him, whose Majesty is offended, and Law violated in every sin. And also to shew that no excuse, pardon, acceptation of persons, or want of power on mens side, could free him from Gods judgement, though as he was King, he was exempted from the punishment of men, see *Gen.* 20. 6. & 39. 9. *Lev.* 5. 19. & 6. 2. [*That thou*] I doe thus confesse it, because that all glory may bee given to thee, for all the judgements, and punishments, which thou shalt lay and inflict upon me.

V. 5. *I was shapen*] I do not only confesse my sin in this action, but in generall also by reason of the corruption of my nature through originall sinne, which hath passed into me in my begetting: As if he should say, I have not only sinned, but am also wicked of nature, see *Iob* 14. 4. *Iohn* 3. 6. *Rom.* 5. 12. *Ephes.* 2. 3. [*Conceive*] the Hebrew, *warme me*, a terme taken from birds that hatch their egges.

V. 6. *Thou desirest*] the Italian, *it hath pleased thee to teach me*, that is to say, to regenerate me with thy Spirit, creating a new spirituall light in mine understanding and wisdome in mine heart, see *Isa.* 54. 13. *Ier.* 31. 34. *Iob.* 6. 45. *Rom.* 12. 2. *Ephes.* 4. 23. Others translate it, *thou delightest in truth in the inward parts, and hast taught mee wisdome inwardly*: that is to say, thou hast made mee by thy Spirit such as thou requirest man to bee in sincerity and uprightnesse; but alas, I have not employed this talent in resisting of temptation, but have spoiled this good work of grace, even as that of nature was already corrupted in mee. Yet those small reliques which remaine in me, doe yet revive some hope of pardon, and

and restorement in me. [*In the hidden*] the Italian, *in the inward*, Hebrew, *in the secret*, see *Rom.*2.29. 1 *Pet.*3.4.

V.7. *With hyssop*] working in me that effect, which is figured by hyssop in ceremoniall purifications, *Lev.*14.4.49.51.52. *Num.*19.18. *Heb.*9.19. which is that God doth not onely cleanse the filthinesse of sinne, but doth also cure the malady, doth onely take away the stink of it, but conferreth also upon man the sweet savour of his sonnes justice, by imputing it unto him.

V.8. *Make me*] as thou hast humbled and bruised me by *Nathans* message; so let me either by thy Spirit inwardly, or by some minister outwardly, receave the sweet ambassage of peace, and reconciliation, to comfort me after so much terror, see *Job* 33.24.

V.10. *Right spirit*] or a constant spirit and well settled in a resolution to serve and obey thee, or to doe well.

V.12. *Thy free Spirit*] the Italian, *thy voluntary Spirit*, or free, that is to say, the Spirit of grace, which is the author of true spirituall liberty in the faithfull, *Rom.*8.1. And freeth them from sin and death, and causeth them to serve him willingly: Others translate it, *the principall or reall spirit*, which is ruler and governour of the soule, and all the thoughts and motions of it, as the soule is of the body, see *Iob* 30.15.

V.14. *From blood guiltinesse*] namely, from *Vriahs* murther, or generally the capitall punishment which I have deserved: [*Thy righteousnesse*] not that of the law which condemneth irre-missibly: but that of the Gospel, which observes the promises of grace, and according to them doth grant pardon, *Rom.*3.26.

V.15. *Open thou*] that is to say, give me cause, and together with that, a will and holy motion to give thee thanks for thy forgivenesse.

V.16. *For thou*] the meaning is, the corporall sacrifices are not of any value, in respect of the Elects true spirituall sacrifices; yea the first, without these are abominable: Now there are two sorts of these spirituall sacrifices, the one for to obtaine grace, such as your acts of repentance and contrition were; the other after that wee have obtained it; such as the sacrifices of thanksgiving were. I doe now present the first unto thee, give mee occasion hereafter to yeeld thee the second, see *Psal.* 50.14.23.

V.17. *Broken Spirit*] that is to say, extreamly afflicted and humbled with griefe for sinne, yet without dispaire, but offering up such a heart unto God, by a faithfull calling upon him in his sonnes name, see *Isa.*57.15. & 61.1. & 66.2.

18. *Build*] maintaine, strengthen, and defend thy Church. It seemes that he hath a regard to that, that Princes sinnes doe take away Gods safeguard from the people, *Exod.*32.25. and they oftimes are punished for them, 2 *Sam.*24.17.

V.19. *Then*] namely, when thou hast purged my sinne, by which the whole body of the people is defiled through me who am their head: thou shalt look upon us in favour to accept of our service: [*Of righteousnesse*] done rightly according to thine appointment, *Psalme* 4.5. [*Burnt offerings*] see *Levit.*6.22.23.

PSAL. LII.

VER.1. *Why boastest thou*] why dost thou triumph in thy wickednesse and cruelty, which thou findest to be favoured and recompenced by *Saul*: [*O mighty man*] see 1 *Sam.*21.7. [*the goodnesse*] Gods grace towards his elect, is not changed or annihilated through thy persecutions and cruelties, but it will arise against thee in their behalfe.

V.5. *Of the living*] see *Psal.* 27.13.

V.6. *And feare*] namely, they shall reverence God for his judgements.

V.9. *On thy name*] that is to say, on thy selfe, revealed as by a proper name to thy Church; or upon thy grace and favour: [*Before thy Saints*] the Italian, *and it is good, &c.* that is to say, thy Saints doe alwayes look after it by faith, and calling upon it, and it is also continually nigh unto them, in all their necessities, and whensoever they pray or call upon it, *Psal.*16.8.

PSAL. LIII.

THE title, [*Mahalah*] it is thought to bee the name of a musicall instrument, see the same subject as that of this Psalme, *Psal.* 14.

V.5. *Where no feare*] the Italian, *where no cause of feare*, without any apparant cause of feare by panick terrours, sent by the Lord, and by a certaine secret remorse and trouble of conscience, see *Lev.* 26.17.36. or when they shall be in carnall peace and security, 1 *Thes.* 5.3. [*Put them to shame*] for God condemneth their present enterprises, and reproves their persons, hee hath given thee power to overcome and beat them back shamefully.

PSAL. LIV.

THE title, [*Neginoth*] see *Psalme* 4. in the Title.

V.1. *By thy name*] that is to say, by thy selfe, shewing by thy power that thou art indeed such as thou art termed to be.

V.3. *Strangers*] he calleth *Saul*, and his followers so, and the *Ziphims*, because they proceeded against him, like barbarous people without any humanity, see

see *Psal.* 144 7. [*My ſoule*] that is to ſay, they ſeek to take away my life.

V. 4. *With them*] namely, as their head and conductor, whoſe power ſupplyeth their little number, and their weakneſſe.

V. 5. *In thy truth*] pronouncing a juſt judgement againſt them or according to thy truth, that is to ſay, thy true promiſes, made to thine elect.

V. 7. *Delivered me*] I aſſure my ſelfe by faith that he will doe it, therefore I hold it as done. Others, *when he hath delivered me.*

PSAL. LV.

VER. 2. MAke a noiſe] with laments, fervent prayer and groanes.

V. 3. *Of the voice*] the Italian, *of the cry*, it ſeemes that he would deſcribe the warre like cries which they make at aſſaults: [*They caſt*] a terme taken from ſiedges, where they uſe to roule down, dart, and throw down anything as they can upon the beſiedgers, for to endammage them.

V. 8. *Windy ſtorme*] namely, the fury and violence of mine enemies.

V. 9. *Divide their*] diſ-unite them and diſſipate their councels; hee ſeemeth to have a relation to the confuſion of languages at the tower of *Babel*, *Gen.* 11. 7. ſee *Iudg.* 9. 23. *Hoſ.* 10. 2. [*In the City*] it is very like that hee deſcribes the eſtate of the City of *Ieruſalem*, from the beginning to the ending of *Abſoloms* conſpiracy, to which time this Pſalme hath a relation, 2 *Sam* 15. every thing being then in confuſion and out of order, without any juſtice or policie, as it doth happen oft-times in popular commotions.

V. 13. *It was thou a man*] the Italian, *it was thou whom I thought to be a man*, in as good eſtimation as my ſelfe: [*My guide*] mine ordinary councell whoſe advice I followed, as a ſure guide in all mine affaires and actions, he ſeemes to point at and have a reference to *Achitophels* ſure advices, 2 *Sam.* 15. 12. & 16. 23.

V. 15. *Ceaze upon*] as a creditor going to recover his debt forcibly: [*Let them goe down*] puniſh them as *Korah*, *Dathan*, and *Abiram*, were puniſhed who were old conſpirators as theſe are now, *Numb.* 16. 32.

V. 17. *Evening*] he points out the three ordinary times of daily prayer, obſerved by Gods people in private houſes, *Dan.* 6. 10. *Acts* 3. 1. and 10. 3. 9. 10. [*And cry aloud*] the Italian, *make a noiſe*, namely, praying with great commotion of the heart, fervour and elevation of voice.

V. 18. *There were many with me*] the Italian, *they are againſt me in great number*: Others, *with mee*, meaning the Angels, Guardians of the faithfull, 2 *Kings* 6. 16.

V. 19. *Have no changes*] by repentance and converſion.

V. 22. *Thy burthen*] thy cares, travels, and buſineſſes which trouble thee.

V. 23. *The pit*] namely, preſent and everlaſting death.

PSAL. LVI.

THE title, [*Ionath*] theſe three Hebrew words doe ſignifie the dumb dove, which is in diſtant and remote places: Others imagine it was the beginning of a Song; to whoſe aire this Pſalme was to be ſung: Others, believe that *David* calleth himſelfe ſo, being like a poore dove driven out of its own countrey, which durſt not ſpeak, and was faine to counterfeit for feare of the *Philiſtins*, 1 *Sam.* 21. 13. [*Michtham*] ſee *Pſal.* 16. in the title.

V. 1. *Swallow me up*] the Italian, *men with open throats follow mee*] they hunt after mee, and doe what they can to deſtroy mee; a terme taken from ravenous beaſts.

V. 2. *O thou moſt high*] the Italian, *from on high*, that is to ſay, they take advantage of their degree and might, for to over-top me: A terme taken from the advantage which high places have to command the lower ones: Others, tranſlate it, *O thou moſt high.*

V. 4. *In God*] I am confident that with Gods help, I ſhall have occaſion to magnifie the truth of his holy promiſes, in which I have beleeved: [*What fleſh can die*] that is to ſay, mortall man; for man is often ſo called from that his fraile and fading part in contempt of his pride, and for to abate it and beat it down.

V. 5. *They wreſt*] they give me perpetuall cauſe of griefe and complaint.

V. 7. *Shall they eſcape by iniquity*] the Italian, *it were in vaine for to deliver them*, that is to ſay, deſtroy them O Lord, for they are hardened, and incurable; thy patience will never draw them to repentance, ſee *Iſa.* 26. 10. Others tranſlate it, *their ſafety is in iniquity*, that is to ſay, they put all their confidence in their deceits, as though they could free them from all dangers.

V. 8. *Put thou*] doe not ſuffer mee to ſpend ſo many teares in vaine, keep them in minde, that thou mayeſt bee moved through the abundance of them to reſtore me.

V. 12. *Thy vowes are upon me*] that is to ſay, I have vowed my ſelfe unto thee, and laying hold on thy deliverance with a lively faith, I doe finde my ſelfe obliged to performe my promiſe, ſee *Prov.* 7. 14.

PSAL. LVII.

THE title, [*Altaschith*] these words signifie, doe not destroy: And the meaning thereof in these titles of Psalmes is unknown. Some beleeve that it was the beginning of some ordinary Song, to whose tune these Psalmes were sung. Others think that it was a title of prayers made in great danger of death.

V.3. *He shall send*] he shall work my deliverance in a manner which shall be altogether miraculous and heavenly, making the effects of his mercy, and the truth of his promises to appeare.

V.4. *Are set on fire*] the Italian, *incendiaries*, slaunderers, court flatterers, which doe incense *Saul* against me, see 1 *Sam.*24 19.

V.5. *Be thou exalted*] that is to say, make known thy soveraigne and glorious power in my deliverance.

V.6. *Is bowed down*] the Italian, *they drew down*, or my soule began to decline.

V. 7. *Is fixed*] or re-confirmed and re assured therefore I will sing.

V.8. *My glory*] that is to say, my tongue, or my soule, as *Gen* 49.6. *Psal.*16.9.

PSAL. LVIII.

VER. 1. *Doe yee indeed*] according to some the Hebrew word, signifieth congregation in this sence. *O congregation doe yu speak uprightly, and yee sonnes of men doe yee judge, &c.* [*sonnes of*] he directs his words to *Saul*'s Councellors and Courtiers.

V.2. *You weigh*] that is to say, you frame and devise: Or, you maturely deliberate meanes and wayes to execute it: Or, you make shew of using some kind of justice, in oppressing me, *Psal* 94 21. *Isa.* 10. 1. Or, you levell and make plaine all things that lie in your way, and remove all hinderances.

V. 3. *Estranged*] from God, and from his obedience and love, as if they were not Gods people, see *Isa.*48.8. *Ephes* 2.12. [*From the*] even from their first being, by reason of their corrupt nature, *Ephes.* 2. 3.

V.4. *The deafe Adder*] the Italian, *Aspe*, they say, the Aspe when he feeth the Charmer, layeth one of his eares close upon the ground, and covereth the other with his taile, because he will not here the Charmes, so *David* would say, that his enemies were hardened in evill, and could not admit of any word of sweet correction, to dead their malice, not any way approving of any magick spels which were condemned, *Deut.* 18. 10, 11.

V.7 *Let them be*] the Italian addeth [*in an instant*] Or let them be as if they were cut in sunder: Or let them shoot their arrowes, but let them be as if they were cut off.

V.9. *Before*] that is to say, O you wicked men, which even from your birth are as hurtfull as thornes, the Lord destroy you betimes before your malice encrease and gather strength, like a young thorne which in time groweth to bee a great and thorough bush.

V. 10. *Wash*] a phrase taken from victorious Warriers as, *Psal* 68.24. as much as to say, he shall peaceably enjoy his victory over his enemies.

V. 11. *Reward for*] the Italian, *fruit of*, that is to say, a reward from God.

PSAL. LIX.

VER. 3. *NO: for my transgression*] namely, against them, whereby they should have cause to persecute me.

V.6. *They return*] the Italian, *they goe and come*, a description of the care, and diligence *Sauls* Officers used to surprise *David*.

V. 7. *With their mouth*] the Italian, *belch out words*, insulting as though they had already taken me; or outragious and slanderous words; or furious and threatning words.

V. 9. *Because of his strength*] the Italian, *I will beware of their strength*; Others, *As for their strength I will look upon thee*, that is to say, I will hope in thy help to free me from it.

V. 11. *Scatter them*] it should seeme he hath a relation to *Caines* punishment, whom God would not have kild, but would have him to bee a wanderer all the dayes of his life for a spectacle, and an example of Gods judgements, *Gen.*4.12. Others translate it, *Shake them*, namely, their degree of honour and dignitie.

V. 12. *For the sinne*] others, *the words of their lips*, are the sinne of their mouth, meaning that all they doe say or utter, is bad and wicked: [*Be taken*] let them bee suddenly punished and overthrown, for their impudent presumption, in cursing and slandering me.

V 15. *Let them wander*] now they wander up and down to catch me, but the time shall come that they shall wander through hunger and want, to seek food and relieve.

V. 16. *In the morning*] it should seeme this hath a relation to the watching of *Sauls* servants for him, who thought to catch him, and kill him in the morning, 1 *Sam.*19. 11. meaning, at that time when these people imagine to have me in their hands, I shall bee in safety, and shall have cause to praise and blesse thee for my deliverance.

PSAL. LX.

THE title, *Shushan Edith*] the words signifie, the Lillie of ornament, and it is not certainly known whether it were the name of some musicall instrument or the beginning of some ordinary song, *Psal.* 80. in the Title: [*To teach*] that is to say, given to the Colledge of sacred Musitians for a forme of a song of Victory, to have their Schollars learne it, and peradventure all the people; to honour *Davids* triumphant returne in stead of ordinary songs which were used upon such occasions, see 1 *Sam.*18.6. *Psal.* 68.12.25. [*twelve thousand*] in *Samuel* and the Chronicles, there is mention made of eighteen thousand, peradventure these twelve thousand were kild in a pitcht battell, and the other six thousand in some other skirmishes.

V. 1. *Cast us off*] this must bee understood of the grieveous calamities which the people suffered under the Iudges, and under *Sauls* raign.

V. 2. *To tremble*] thou hast shaken the land of *Israel*, and caused them to suffer many adversities.

V. 3. *Made us to drink*] thou hast amazed and astonished us with afflictions, like unto a man that had drank some drink to astonish, and make him beside himselfe, according to the threatning in *Deut.*28.28.34.

V.4. *Displayed*] in signe of victory: [*Because of*] not for any desert of ours, but only to ratifie the truth of thy promises of grace.

V. 6. *Hath spoken*] that is to say, he hath sworn by himselfe, who is the most holy one: Others, *hee hath spoken in his sanctuary*; that is to say, in heaven, or in the Temple where he uttered his Oracles: [*I will rejoyce*] that is to say, I shall enjoy my victory peaceably, possessing the Kingdome of *Israel*, even over those parts which did longest and most obstinately follow *Sauls* side, as those places had done which are here named.

V. 7. *The strength*] namely that Tribe, in which, by reason of the great number and valour of them, consisteth the chiefe strength of my Kingdome, see *Deut* 33.17. *Psal.*78.9. [*My Law-giver*] that is to say, *Jerusalem* the chiefe citie of *Judah* and of all *Israel*; the great councell of the seventy Iudges, *Num.*11.16. and my soveraigne court of Iustice, *Psal.*122.5.

V.8. *My wash-pot*] that is a people brought into a most abject slavery, as your scullions and dishwashers in Kitchins, *Psal.*68.13. or a countrey grown infamous and of a sordid condition, as your water-carriers are; unlesse hee meanes the great slaughters which *David* made in those places, having slaine two parts of the *Moabites*; whereupon the countrey became as a great panne or boule full of blood, 2 *Sam.*8.2 [*will I cast out*] in contempt, and to despise them: [*Triumph thou*] that is to say, acknowledge me to be thy King with joyfull acclamations, as who should say, with a long live the King; honour thou my triumph now that thou art subdued, 2 *Sam.*8.1.12.

V.9. *Who will bring me*] who will put the enemies strong holds into my possession, after that I have overcome them in battell? May bee he meanes *Rabbah* particularly, the chiefe city of the *Ammonites*, which *David* besiedged after all these victories, 2 *Sam.*11.1.

V.11. *From trouble*] or to bee freed from our enemies.

V.12. *Through God*] with his help and assistance, and through his power, *Psal.* 36.4.10.

PSAL. LXI.

THE title, [*Neginah*] see *Psalme* 4. in the Title

V.2. *From the end*] it seemes that *David* made this Psalme at that time as he fled from before *Absolom* to the confines of the Land of *Israel*, 2 *Sam.*17.22. Others say, it was when hee fled from *Saul*, as *Psal.* 42.6. [*Lead me*] it doth represent a man climing to get up into a place of safety, but wanting strength to get to it; the meaning is, doe thou save me, for of my selfe I cannot doe it by any meanes.

V. 3. *For thou hast been*] this verse may be joyned to the former in this manner, I pray thee relieve mee, as thou usest to doe; or with the following verse; upon the assurance of thine ordinary deliverances, I hope to be brought back againe to thy Temple, there to remaine for ever.

V.4. *In the covert*] a phrase taken from birds, as *Psal.* 91.4.

V.5. *The heritage*] namely, these present and eternall goods, which properly belong to thy children, wherein the world hath no part at all.

V.6. *Prolong*] the Italian, *adde*, or thou wilt adde, that is to say, cause thou me to live, and reign under the protection of thy grace and constant love, all that time as thou hast apointed mee without any interruption, and let the Kingdome of thy Church become everlasting under the Messias, who is to descend from me.

PSAL. LXII.

THE title, [*to Jedithun*] the Italian, *over the children of Idithun*, that is to say, over that company, or squadron of sacred Musitions, which was of the progenie of *Jeduthun*, 1 *Chron.*25.1.3.

V.1. *My soul*] or, let it bee how it will, my soule hopeth in, &c.

V.3.

V.3. *How long*] *David* speaks to his enemies and persecutors: [*will yee imagine mischiefe*] the Italian, *how long will yee set upon a man*, or will yee contrive and imagine mischiefe: [*a tottering*] that is ready to fall, being shaken, or through age: [*Feace*] that is dry, and hath no morter to strengthen it, such as your walls that are made about lands or fields.

V.4. *To cast him*] the Italian, *to cast this man*, namely me, against whom they lay all these plots: [*From his excellencie*] the Italian, *from his heigth*, that is to say, from that degree of honour which I now am in, in *Sauls* Court, and from the Kingdome which I expect according to Gods promise.

V.8. *Ye people*] namely of Israel, [*power out*] lay open before him, with lamentations and prayers, all your griefes, cares, and desires, with an open heart, and disburthen your selves thereof upon him, 1 *Sam.* 1.15.

V.11. *God*] he hath oftentimes revealed by his word, and deeply imprinted in my soule, that he is the Almighty, because that man might trust in him; most loving and kinde to reward with his grace, those which serve him; And most just to punish the wicked. Which are the three heads of this Psalme.

PSAL. LXIII.

VER.1. *Will I seek thee*] as I am, now in desert and drie places, flying before mine enemies, much afflicted in body; so my soule being farre from the presence of the Church, thirsteth after grace and comfort.

V.2. *Thy power and*] that is to say, the eye of my soule and body is alwayes fixed towards the most holy place, where the Arke of the covenant is, which is called the strength and glory of the Lord, 1 *Sam.*4.21. 1 *Chron.*16.11. *Psal.*78.61. because that God did shew himself to be present there, in power and venerable majesty: [*So as I have*] the delight which I took heretofore in thy favour, when I was in thy Temple, is that which now doth revive my desires, and causeth this sorrow in me.

V.4. *Lift up*] to call upon thy holy name, according to thy command, trusting in thy promise.

V.8. *Followeth*, the Italian, *cleaveth*, it cleaveth inseparably unto thee, depends all upon thee by faith and perseverance.

V.9. *Shall goe into*] shall bee abisſed into hell, into eternall perdition.

V.10. *They shall fall*] that is to say, they shall be slaine, and withall shall be left unburied, for a prey to wilde beasts.

V.11. *But the King*] namely, I *David*, appointed and chosen by God to be King over his people: [*Sweareth*] that is to say, acknowledgeth him alone for his true God, which is most authentically done when hee sweareth by him, see *Deut.*6.13. *Isa.*19.18. and 45.23. and 65.16. *Zeph.* 1.5. [*Of them*] namely, of flatterers and slanderers, such as *Sauls* Courtiers were, who were *Davids* chiefe enemies, shall be confounded and amazed, when they shall see me established King.

PSAL. LXIV.

VER.1. *My prayer*] or complaint.

V.2. *From the secret councell*] namely, from their private plots: [*Insurrection*] or a tumult, that is to say, a violent commotion, or furie of the people.

V.3. *Who whet*] by slanders and false accusations against others, and by frauds and dissimulations against *David* himself: [*Bitter words*] that is to say, poysoned words; a terme taken from those Archers which poyson their Arrowes.

V.4. *In secret*] the Italian, *in hidden places*, where they lie in wait, and thereby are meant their dissimulations and deceits; such as a hunter useth when he lyeth hid in a bush. *Isa.*29.15. or with which the just man meets, and wherein he is detained, namely his innocencie, simplicity, and perceavance which are his onely refuge, and in things belonging to a humane life, are as it were his passages. [*Feare not*] neither God nor men; or they do it without any danger, and secure from him whom they set upon so unawares.

V.5. *They encourage themselves*] or they strengthen themselves in thoughts, that is to say, they doe confirme them with so much fore-cast, and with such cautions, that they seeme infallible.

V.6. *Deep*] that is to say, most crafty and cunning.

V.7. *Shoot at them*] the Italian, *shall shoot them*, or shall upon a sudden showre his arrowes upon them and wound them.

V.8. *Their own tongue*] namely, their owne wicked councells which they have taken and agreed upon with their tongues, shall even fall upon their own necks, *Psal.*34.21. and 94.23. [*Shall flee away*] or shall bee moved namely with feare.

V.10. *Shall glory*] in God for his judgements, which he hath executed for their deliverances.

PSAL. LXV.

THE title, [*and song*] see *Psal.* 30. in the Title.

V.1. *Prayse*] thy Church prepares it selfe to give thee devout thanks, when as thy wrath being appeased, thou shalt relieve it in its greatest need. It seemes this Psalme was made after the three years of famine, then when God by sending

of raine, gave hopes of a plentifull harveſt, 2 *Sam.*21.10.14.

V.2. *All fleſh*] every one of thy people ſhall come to thy Temple in *Jeruſalem* to give thee thanks.

V.3. *Iniquities*] we were overcome with evils and calamities which wee had drawn upon our ſelves by reaſon of our ſinnes.

V. 4. *And cauſeſt*] whom thou haſt called to the participation of thy covenant to bee a living member of thy Church, *Pſal.* 15.1. and 14. 3. [*Wee ſhall*] wee ſhall bee filled with thoſe graces which thou beſtoweſt upon thine, in thy Church, termes which are taken from the holy meats of the ſacrifices, wherewith the ſacred Officers of the Temple were largely fed.

V. 5. *Terrible things*] that is to ſay, miraculouſly: [*In righteouſneſſe*] that is to ſay, in goodneſſe and equity towards thy children, and in loyalty in all thy promiſes : [*Confidence*] thou art hee which preſerveſt and maintaineſt the world; and upon whom by a ſecret motion of nature it depends, and from whom it hath all goodneſſe and ſubſiſtence: Some think that there is here ſome alluſion to the calling of the Gentiles, whoſe hope of ſalvation depended wholly upon his grace.

V.8. *Thou makeſt*] that is to ſay, by thine univerſall kindneſſes, thou giveſt all the world occaſion of rejoycing, even from the Eaſt unto the Weſt.

V.9. *Thou viſiteſt*] thou haſt care of it, and provideſt for all the neceſſities of it : [*And waterest*] and after that thou haſt made it thirſty, thou doſt enrich it with the treaſures of raine. [*With the river*] termes taken from the watering of gardens, by little channels and conduits; the meaning is that God worketh thoſe effects in the land of *Iſrael*, with raine only which men doe in time of drought, with many ſuch artificiall waterings, ſee *Deut.*11.10.

V.11. *Thy pathes*] the Italian, *thy tracks*, meaning ſuch tracks as a Cart or Waggon makes as it goes, for the Scripture calleth the clouds Gods Chariot: and, as a Chariot wheele leaves an impreſſion, ſo doe the Clouds poure out their raine as they goe; Or plainely, wherſoever thou paſſeſt, thou bringeſt a bleſſing and plenty with thee, *Pſal.*85.12.

V. 13. *They ſhout*] hee doth poetically attribute that to dumb and inanimate creatures, which they doe but give man occaſion to doe to whom it is peculiar to prayſe God with heart and mouth.

PSAL. LXVI.

VER. 3. *How terrible*] or how terrible are thy works : [*ſubmit themſelves*] the Italian, *faine with thee*, they doe; by conſtraint ſeeme to acknowledge and worſhip thee, ſee *Deut.* 33. 29. *Pſalm.* 18. 44. and 78. 36. and 81. 15.

V. 5. *Towards the children*] the Italian, *above the*, that is to ſay, above any power or reſiſtance of theirs, or working upon them.

V. 6. *There did we*] that is to ſay, our nation had great occaſion to rejoyce exceedingly in thoſe notable miracles, whereof the firſt was the ending of the Egyptian bondage, and the ſecond the comming into the land of Promiſe.

V. 11. *Thou broughteſt*] a deſcription of the peoples calamites, taken from wilde beaſts brought into nets and from beaſts to draw and carry, and from ſlaves bound about the body with chaines.

V. 12. *Through fire*] namely, thorow extreame dangers and afflictions, ſee *Iſa.* 43. 2. [*A wealthy place*] the Italian, *a place of refreſhment*, or a proſperous and abundant place.

V. 15. *The incenſe*] namely, that part of ſacrifices of thank giving which was to bee burned, and conſequently to vaniſh away into ſmok, *Lev.* 3. 3. 9. 14.

V. 17. *He was*] the meaning ſeemeth to be, that praying to him aloud, I was therewithall aſſured that I ſhould be heard; whereupon I did conceive, and ſilently frame within my ſelfe the praiſe which I would therefore yeeld unto him in due time.

PSAL. LXVII.

VER. 2. *That thy way*] namely, the marvellous order and meanes which thou obſerveſt in governing of thy Church, as well in regard of thy word and lawe, as of thy works and miracles; and generally in every thing wherein and wherefore thou doſt manifeſt thy ſelfe.

V. 4. *Shalt judge*] ſhalt governe them by a righteous way of juſtice; this muſt bee referred to the Meſſias his Kingdom, and to the calling of the Gentiles under him, *Pſal.* 72. 4. *Iſa.* 2 4.

V. 6. *Yeeld*] that is to ſay, all the world ſhall bee filled with divine bleſſings, and eſpecially with ſpirituall ones.

PSAL. LXVIII.

VER. 2. *Ariſe*] theſe are the ſame words as *Moſes* uſed in the wilderneſſe, when the Arke did remove, *Num.* 10. 35. For this Pſalme was compoſed by *David* when hee removed the Ark to *Sion*, 2 *Sam.* 6. 12. [*before him*] or by reaſon of his preſence.

V. 4. *Extoll him*] the Italian, *raiſe up his wayes*, termes taken from what is uſed to be done, at the triumphall comming in of Kings, whom they uſe

to

to meet, and ridde, and mend the wayes by which they are to come; ſo here is meant the preparation for the bringing of the Arke: but eſpecially the ſpirituall preparations for Chriſts comming into the world, which is a right wilderneſſe, void of all godneſſe, juſtice and life; which preparations were made by his Prophets, and eſpecially by *Iohn* the Baptiſt, *Iſa.* 40. 3. *Mal.* 3. 1. *Mat.* 3. 3.

V. 5. *A judge*] that is to ſay, a protector of their right againſt all manner of oppreſſion: [*habitation*] namely in heaven in his glory, and in his Temple in the ſigns of his preſence and power.

V. 6. *Which ſetteth*] that is to ſay, gives them a peaceable and permanent dwelling where they may live in fellowſhip, in ſweet and holy marrimony, bleſſed with iſſue: [*the ſolitary*] namely they that had no family nor company; Or living in ſolitary places: as it oftentimes happeneth in the great deſolations of warres, wherein man is forced to live without marrying, and wander without any familie, *Pſa.* 78. 63. *Ier.* 7. 34 [*the rebellious*] that is to ſay, contrariewiſe his obſtinate enemies, being ſubdued, are driven out of their countries, and ancient dwellings, into deſert places, where they ſettle their abode, *Pſa.* 107, 40.

V. 8. *The earth*] a poeticall deſcription of Gods glorious apparitions, when hee brought his people through the wilderneſſe, and eſpecially when the Law was publiſhed, *Exod.* 19. 16. 18. [*dropped*] with toile, and ſweating

V. 9. *A plentifull raine*] thou makeſt the land of *Canaan*, which thou haſt taken for thine own, having conſecrated it for the ſeat of thy Temple and Church, marvailous fruitfull, by raine, and abundant dewes, *Deut.* 11. 11.

V. 10. *Thy congregation*] the Italian, *thy band*, that is to ſay, thy people which is as the armie which thou art commander over, amongſt whom, after the victory got, divideſt the conquered countrey: [*prepared it*] that is to ſay, aſſigned and reſerved it for thy Church, by thy ſecret providence: it having before that time, no countrey of it own as other nations had, ſee *Deut.* 32. 8.

V. 11. *The word*] the Italian, *cauſe to ſpeake*, that is to ſay, to celebrate his wonders and benefits, for the victories granted to his people upon the Kings of *Canaan*, under *Ioſhua*, the Iudges and *David*: [*thoſe that publiſhed*] hee hath a relation to this, that upon the firſt report of ſome notable victorie, the maidens did ſing ſongs thereof in the ſtreets, to the glory of God, and praiſe of the Captaine of the Armie, *Exod.* 15. 20. *Iudges* 11. 34. 1 *Sam.* 18. 6.

V. 12. *Did flee*] ſome hold theſe to be the very words of the aforeſaid ſongs: [*and ſuch*] the ſpoile was ſo great which was found after the ſlaughter, that even women and maidens, who either through modeſty, or tenderneſſe doe not uſe to goe much abroad, eſpecially to follow armies, had alſo their ſhare thereof, ſee 1 *Sam.* 1. 24. Or the enemies campe being diſcomfited, thoſe which did moſt uſe to keep at home, came forth without fear, to pillage.

V. 13. *Though ye have*] this verſe alſo may be of the ſubject of the ſaid ſongs, the meaning of it is, After that ye, O people of God, ſhall for a long time have endured baſe ſlavery, and have been like ſcullion boyes, lying upon the ground, durty and ſmoakie: you ſhall bee againe reſtored to glory, and honour by Gods deliverances: [*covered*] that is to ſay, white, and bright like ſilver.

V. 14. *When the*] after all theſe victories obtained againſt the enemies of the Church, the land which before ſeemed horrid through warre and deſolation, *Pſa.* 74. 20. became beautifull and flouriſhing in juſtice, peace and bleſſings, even as the hill of *Salmon*, being ſhady and darke of it own nature, becommeth white when the ſnow is fallen upon it, ſee concerning this hill, *Iudg.* 9. 48.

V. 15. *The hill of God*] that is to ſay, all other hills though they be very high, and therefore called the Lords hills, *Pſa.* 36. 6. and moſt fruitfull as the hill of *Baſhan*, and though they exceed in largeneſſe, yet muſt they yeeld the firſt degree of honour to mount *Sion*, though it bee but a barren and low hillock, ſeeing God hath choſen it for the ſeat of his Temple, figure of his Church, yea of heaven it ſelfe. And hereby is meant, that the higheſt worldly Kingdome muſt humble it ſelfe under the Kingdome of Chriſt in his Church, though it bee lowly and poore in the ſight of the world.

V. 16. *Why leape yee*] as triumphing, and making a ſhew of your naturall advantages over *Sion*. Or to inſult over it, and compare and equalize your ſelves in honour with it; poeticall kinde of ſpeeches. Others tranſlate it, *why gaze you as though you were raviſhed with admiration?*

V. 17. *The chariots*] the Italian, *the horſmen*, a deſcription of the company which accompanied the Arke, when it was brought to mount *Sion*, followed by an infinite number of people marching in order, 2 *Sam.* 6. 15. Which was a figure of the Angels, environing Gods Majeſty in heaven, or following Chriſt when hee aſcended thither, 1 *Tim.* 3. 16. *Heb.* 12. 22. [*Sinai*] the ſame glory, as appeared in mount *Sinai*, when God delivered his law. *Exod.* 19. 16. is now tranſported to *Sion*, where God is preſent in grace and power.

V. 18. *Thou haſt*] a deſcription of this tranſportation of the Arke, compared to a Kings triumphant entry, who having overcome his enemies,

and brought a great many of them away priſoners, having made the reſt tributary, goeth home to his pallace to live in glory, and reſt, governing his Kingdome in peace. A figure of Chriſts aſcending into heaven, which is the ſeate of his glory, and throne of his Empire, after hee had overcome all his ſpirituall enemies, *Epheſ.* 4. 8. *Coloſ.* 2. 15. [*thou haſt received*] the Apoſtle, *Epheſ.* 4. 8. applying this to Chriſt, in ſtead of thou haſt received; ſaith, thou gaveſt; for the Kingdome of Chriſt differeth from earthly Kingdomes in this, that the fruites of his victories are not for the King, but for his ſubjects.

V. 20. *The iſſues*] namely the ſoverayne power of cauſing to die, or the preſerving from death, or the reſtoring to life.

V. 21. *The head*] namely the divell, who is the Prince of the world, *Deut.* 32. 42. *Pſal.* 110. 6. *Hab.* 3. 13. [*hairy*] evill ſpirits are figuratively in ſcripture called hairy or ſhaggie, ſee upon *Levit.* 17. 7. *Iſa.* 13. 21.

V. 22. *I will bring*] the Italian, *I will bring thee againe*, that is to ſay, I will continue, and renew my old deliverances in defending thee from thine enemies, as I once delivered thine anceſtors from *Og* the King of *Baſhan*, *Num.* 21. 33. and from the *Egyptians* in the red ſea, *Exod.* 14. 22.

V. 24. *Thy goings*] namely the holy manner of conducting the Arke, with even and proportionable reſtings, and ſettings downe, ſee 2 *Sam.* 6. 13.

V. 27. *There is*] the Italian, *there was*, the tribe of *Benjamin* was preſent at this ſolemne meeting, though before, it had more obſtinately than any of the other tribes withſtood *David*, and held on *Sauls* ſide. And alſo the tribes of *Zebulon* and *Nepthali* which lived in the borders of the Kingdome, mentioned here; to ſhew that the civill warre being extinguiſhed, and all the countrey reduced to obedience; the whole nation was alſo united in religion and in the ſervice of God, which was appointed by *David* to bee performed in *Ieruſalem*: [*little*] namely that tribe which came from *Iacobs* youngeſt ſonne, hath alwayes been ſmall, both in ſtrength and number, 1 *Sam.* 9. 21. and was alſo much decayed and diminiſhed by the accident ſet down, *Iudg.* 20. [*with their ruler*] the Italian, *which hath ruled*, namely in the perſon of *Saul*. who was a *Benjamite*.

V. 28. *Thy God*] the prophets words to the people: [*hath commanded*] that is to ſay, hath made thee able to ſubſiſt, and reſiſt thine enemies, by his will only, and by the efficacy of his word, ſee *Pſal.* 42. 8. and 44. 4. and 71. 3.

V. 29. *Becauſe of thy Temple*] the Italian, *ſtrengthen him from thy Temple*, from which as from the place of thy preſence, all power and grace deriveth unto thy people: [*bring preſents*] may be made ſubject and tributary unto thee. This was partly and figuratively verified in *David*; but in Chriſt ſpiritually, and perfectly, all power being given him both in heaven and in earth.

V. 30. *Diſperſe*] or drive away: [*the company of ſpeare-men*] the Italian, *the beaſts of the reeds*, the people which are proud, and bold, by reaſon of their wealth and plenty: like unto cattell as feed in a fat foyle, ſuch as that is where reeds grow, ſee *Iſa.* 35. 7. [*bulls*] ſee *Pſa.* 22. 12. *Iſa* 34. 7. [*till every one with peeces of ſilver*] the Italian, *which lie upon plates of ſilver*, are ſo extream rich, and ſo magnificent in their pleaſures, that they make them ſeelings, and beds of ſilver, a thing which was much uſed in former times, ſee *Eſter* 1. 6. *Iob* 22. 24.

V. 31. *Princes ſhall come*] the Italian, *let great Princes come*, to doe hommage and yeeld obedience to God under the Meſſias: A prophecy of the calling of the Gentiles, ſee *Iſa.* 18. 7. and 19. 24. [*ſtretch out her hands*] the Italian, *with full hands* namely with preſents, or tributes: Others tranſlate it, *let them readily ſtretch forth their hands*, that is to ſay, let them confeſſe themſelves to bee ſubject, let them crave favour of him, acknowledge and worſhip him.

V. 33 *The heavens*] that is to ſay, the higheſt heaven, *Deut.* 10. 14. [*of old*] the Italian, *which were ever*, that is to ſay, which doe ſtill remaine in the ſame ſtate as they were firſt created, without any change or corruption.

V. 34. *Strength*] the Italian, *glory*, Hebrew ſtrength; for the holy language often ſets down theſe words one for the other: [*his excellency*] hee hath as it were two thrones of his glory, one here on earth by meanes of his people: and the other in heaven.

PSAL. LXIX.

THE title, [*Shoſhannim*] ſee *Pſal.* 45. in the title.

V. 1. *The waters*] that is to ſay, my life is brought into extream danger, *Lam.* 3. 54. Many parts of this Pſalme may bee referred to *David*, as hee is a figure of Chriſt: others belong only and directly to Chriſt, at whom the holy Ghoſt chiefely aimed.

V. 4. *Then I reſtored*] that is to ſay, I am guilleſſe, yet am uſed as though I were guilty; this is meant by Chriſt, meaning that hee who was juſt, ſuffered for men that were unjuſt *Iſa.* 53. 4. 5. 6. 1 *Pet.* 3. 18.

V. 5. *My fooliſhneſſe*] that is to ſay, whether I bee guilty of thoſe faults which are laid to mee or no.

V. 6. *For my ſake*] that is to ſay, ſeeing mee, namely

namely *David* abandoned by thee, who was an example, and mirror of faith unto them, a gage or pledge of hope, and an inſtrument of preſervation. In Chriſt this hath a more ſublimed and lofty ſenſe ſave mee that I may be author of ſalvation to thine elect, and doe not ſuffer the faith and hope which they have had in thy promiſes, ever to be fruſtrate, ſee *Pſa.* 22. 4. *Luke* 24. 21.

V. 7. *For thy ſake*] for ſerving thee, and maintaining thy glory, and not through any miſdeed of mine; wherefore if thou ſhouldeſt forſake mee, the faithfull would be diſcouraged from ſerving of thee, ſeeing that it would bee in vaine, and rather prejudiciall, than helpfull to them.

V. 8. *A ſtranger*] that is to ſay, I have not been acknowledged, but have been ſhunned by my neereſt kinſmen: So Chriſt was rejected by the *Iewes*, *Iohn* 1. 11. and his own kinred beleeved not in him *Iohn* 7. 5.

V. 9. *The zeale*] the cauſe of this generall alienation from mee hath been, becauſe that I have with an ardent and upright affection maintained thy ſervice and glory, againſt the malice of men; and have purchaſed their evill wills, by not ſeeking to pleaſe them.

V. 10. *That was to my*] mine enemies reproved mee ſaying all I did was in vaine and to no purpoſe.

V. 11. *Sack-cloath*] ſee *Pſa.* 30. 11.

V. 12. *They that*] namely the governours and counſellors of the people, who did anciently keep their courts of juſtice neere the gates of the city: *Gen.* 23. 10 the meaning is, people that are in authority doe condemne mee, and the vulgar ſort doe flout and ſcorne mee, *Pſa.* 22. 7.

V. 13. *An acceptable time*] that is to ſay, thou haſt prefixed a time for the end of mine afflictions, after which thou wilt lay open thy grace, *Pſal.* 30. 5. *Iſa.* 26. 20. [*In the truth*] the Italian, *for the*, that is to ſay, according to thy ſaving promiſes, which are invariable: Or, by thy ſaving truth, which is the cauſe of the ſalvation of thine Elect: who have no other ground therefore, but thine immutable will and decree.

V. 15. *The pit*] a terme taken from the deep going down of a well, which maketh it impoſſible to be gotten out of, ſee *Pſal* 55. 23.

V. 18. *Becauſe of*] becauſe they may not triumph over mee, in contempt of thy Majeſty.

V. 19. *Are all*] to feede their eyes with the ſight of mine afflictions, and of my death, *Mat.* 27. 39. 41. *Luke* 23. 35.

V. 20. *To take pitty*] the Italian, *to condole with mee*, a repreſentation of the diſciples flight, and forſaking of Chriſt at his death, *Mat.* 26. 31. 40. *Iohn* 16. 32. and how that no humane ſtrength nor aſſiſtance hath any way contributed any thing to the work of redemption *Iſa.* 63. 3. 5.

V. 21. *Gall*] the Italian, *poyſon*, or gall, that is to ſay ſome moſt bitter thing.

V. 22. *Let their*] propheticall imprecations or a denuntiation of Gods ſentence againſt the *Iewes*, for the rejection and death of Chriſt, *Rom.* 11. 9. the meaning is, let all their good and delight, bee changed into ruine and perdition. It may alſo bee that the holy Ghoſt had ſome relation to the laſt paſſeover which was kept in *Ieruſalem*, when it was beſieged by the *Romans*, who took the opportunity of the time when there was an infinite number of people in the City which came to the feaſt, which was the chiefe cauſe of its finall deſolation.

V. 23. *Let their eyes*] let them loſe their underſtanding, and as for their eternall ſalvation, let them have a vaile of ignorance before their eyes, and let them bee given over to a reprobate ſenſe, *Iohn* 12. 39. 40. *Rom.* 11. 8. 10. 2 *Cor.* 3. 14. [*and make*] let them bee oppreſſed, with perpetuall and inſufferable bondage.

V. 25. *Let their*] let their Cities, and Temple be deſtroyed and laid waſte, *Mat.* 24. 2. *Luke* 19. 44.

V. 26. *For they*] for their will, and intention was evill, concerning Chriſts death, though it proceeded from the hand and counſell of God, *Iſa.* 53. 3. 4. 10. *Acts* 4. 27. 28.

V. 27. *Adde*] let them accumulate the meaſure of their ſinnes, that the puniſhment thereof may fall fully upon them, *Mat.* 23. 32. 1 *Theſ.* 2. 16. [*let them not*] let them have no ſhare of that juſtice which thou ſhalt manifeſt in thy Goſpell, in grace, and juſtification of ſinners, *Rom.* 3. 25. 26. and 10. 3.

V. 28. *Let them bee*] let them neither have right to it, nor beare the marke of being thy people, reprove them, and take away thy vocation from them, and let them not be included in thine externall covenant, which is the firſt degree of election to life eternall, and beareth the portraiture of it before men: though in many, vocation may be without election to life, *Mat.* 20. 16. *Rom.* 9. 6. and election, in its higheſt ſenſe and meaning is immutable *Rom.* 9. 29. 30. and 10. 6. 11. ſee *Ezech.* 13. 9. and *Exod.* 32. 32. *Rev.* 3. 5. and 22. 19.

V. 29. *Set mee up*] bring mee up out of the ſtate of humiliation and ſuffering, to celeſtiall glory, after my reſurrection to goe up into heaven, *Iſa.* 53. 8. *Acts* 2. 31. *Phil.* 2. 9.

V. 30. *I will praiſe*] I will cauſe mine elect in my Church, to yeeld perpetuall thanks unto the Lord, and that ſhall bee the ſpirituall ſacrifice, by which all ancient corporall and figurative ſacrifices ſhall be aboliſhed.

V. 32. *The humble*] an ordinary title given to the

the true elect, to whom only the Gospell is preached to life and salvation.

V. 33. *His prisoners*] namely his elect enthralled in the bonds of sinne and death, *Isa.* 42.7. and 45.9.

V. 34. *Praise him*] the whole world which hath suffered it part of punishment for mans sinne, *Rom.* 8.20. shall also participate of the glory of his restauration through Christ, *Psal.* 98.7. *Isa.* 44.23. and 49.13. *Rev.* 18.20.

V. 35. *Sion*] that is to say, the universall Church, [*the cities*] namely the particular Churches: [*that they*] namely the humble, v. 33. or his servants, v. 36.

PSAL. LXX.

VER. 2. *Be turned backward*] that is to say, let whatsoever they undertake come to nothing.

PSAL. LXXI.

VER. 3. *Habitation*] or strong hold: [*thou hast given*] see *Psal.* 42. 8. and 44. 4. and 68. 28.

V. 7. *As a wonder*] the Italian, *as a monster*, that is to say, they have been afraid of mee because that such strange things have befallen mee; and have scorned mee, and had mee in abomination by reason of my extream miseries.

V. 9. *Of old age*] as v. 18. and hence may bee gathered that this Psalme hath a relation to *Davids* troubles by reason of *Absaloms* conspiracy, which happened in his old age.

V. 15. *Thy righteousnesse*] thy bounty, and loyalty, in all thy promises, according to the frequent meaning of scripture.

V. 16. *I will goe in*] that is to say, I will endeavour and trie to extoll it. Others, *I will walke trusting in the Lord.*

V. 17. *Taught mee*] through knowledge and experience.

V. 18. *Gray headed*] namely in the time of my decrepit old age, which is the most dangerous time of man, and then is thine aide most needfull for him: [*untill I*] give mee leave to celebrate this deliverance also, as well as I have done the rest.

V. 19. *Thy righteousnesse*] others, *now thy righteousnesse is exalted to the height*, *Psal.* 36. 6. and 57. 10. [*who hast*] the Italian, *thou hast* namely heretofore for mee. Or thou wilt have done them, when thou hast heard and deivered mee.

PSAL. LXXII.

THE title, [*For Solomon*] that is to say, penned by *David* to recommend *Solomon* his son and successor to God: and to set before himselfe the true modell of Christs most perfect Kingdome of whom hee was a figure, that imitating his vertues hee might draw upon him, the aforenamed blessings of his kingdome.

V. 1. *Thy judgements*] that is to say, put thy lawes which are the rule of well governing, in his minde, that hee may know them; and in his heart and will that hee may execute them. Now in respect of Christ, this is a prophecy of the fullnesse of the gifts of the holy Ghost, which were conferred upon his humane nature, *Isa.* 11. 2. 3. 4.

V. 3 *The mountaines*] figurative termes, as much as to say, there shall every where bee justice, and peace in abundance; whereof the first comprehends all the vertues and properties of a good government; the other all the happinesses which ensue.

V. 5. *They shall*] that is to say, thy people and thine elect, shall be induced by these loving kindnesses of the Messias, and brought to a sincere and voluntary performance of Gods service.

V. 6. *Come down*] hee shall bring comfort, and refreshment, and new plenty of spirituall vertues into the world, which is quite scorched with iniquities, and all blessings quite dried up in it, see *Ib.* 19. 23.

V. 8. *From sea*] *Solomon* indeed reigned from the sea of *Sodom*, or from the red sea, to the mediterranean sea East and West; and from the river *Euphrates*, to the uttermost bounds of the land of *Canaan*, North and South, 1 *Kings* 4. 24. according to the bounds which God had set down, *Exod.* 23. 31. *Num.* 34. 3. But all this was but a shaddow, and figure of Christs Kingdome which was to spread over all the earth.

V. 9. *Shall lick*] they shall prostrate themselves before him, with their faces groveling upon the ground, according to the fashion of the Easterne people, as *Isa.* 49. 23.

V. 10. *Of Tarshish*] namely of all the sea-coasts see *Psal.* 48. 7. and that which was spoken of *Solomon*, 1 *Kings* 10. was but a small essay in this point, but the perfect accomplishment of it, was in Christ, who sitteth at the fathers right hand above all powers and dominations, *Ephes.* 1. 21.

V. 14. *Pretious*] that is to say, hee will keepe it from shedding, or hee will be avenged upon them that shall shed it, see 2 *Kings* 1. 13.

V. 15. *Prayer shall be*] not for Christ himselfe, who is farre from needing any assistance from man. Yea hee alone, hath prayed, and doth pray the fa-

ther

ther for all men, by the only vertue of his moſt perfect juſtice: according to the property of his office of Mediator, and interceſſor. But prayer is made for the manifeſtation, preſervation, and increaſe of his Kingdome, and for his body which is the Church, ſee *Pſal.* 18. 46. and 118. 25. 26. *Mat.* 6. 10.

V. 16. *In the earth*] a figurative deſcription of a great plenty and abundance; the meaning is, that of a little ſeed ſowen the eares of corne ſhall grow to ſuch a height, and fullneſſe, that they ſhall make a noyſe in the ayre like the cedars of *Lebanon* driven with the winde.

V. 17. *Shall call him bleſſed*] the Italian, *ſhall bee bleſſed in him*, or they ſhall bleſſe themſelves in him, that is to ſay, they ſhall glory in the happineſſe which they enjoy through his loving kindneſſe. Or they will eſteeme and acknowledge that all the good which they have, proceedeth from him alone.

V. 20. *Are ended*] this is the laſt Pſalme which *David* penned, leaving it as a depoſite, or legacy to *Solomon*.

PSAL. LXXIII.

In the title: [*Of Aſaph*] ſee upon *Pſal.* 50. in the title.

V. 2. *Were almoſt gone*] the Italian, *ſtumbled*, through diffidence in Gods grace, or murmuring againſt his providence, or being tempted to imitate the wicked.

V. 4. *There are no*] they doe ſweetly paſſe over their naturall courſe of life, and are not violently drawn to an untimely death, through weakneſſe or other chances.

V. 7. *They have*] every thing goeth on proſperouſly with them, even beyond their own hope, conceipt, or deſire.

V. 8. *They are corrupt*] the Italian, *they are diſſolute*, that is to ſay, they are licentious, and let the raines looſe to all manner of evill; or they looſe themſelves in pleaſures and diſſoluteneſſe. the Hebrew phraſe is taken from things which doe melt, and are ſpilt: [*that ſpeake*] they are arrogant, and preſumtuous in their ſpeeches, as if they were above other men, above law and order, and that all things were lawfull for them to doe.

V. 9. *They ſet*] that is to ſay, they ſpeake prophanely of God, and of his providence and juſtice: or they doe fooliſhly boaſt of his favour by reaſon of their preſent happineſſe: [*their tongue*] their pride is ſuch that they judge and ſpeake of every thing at their own pleaſure, without any feare or regard. Or they doe take reſolutions and lay their plots everywhere as though nothing were impoſſible to them.

V. 10. *Hither*] namely to theſe thoughts, and to the words following: [*waters*] that is to ſay, God ſends them perpetuall and extreame afflictions, which is meant, by drinking off a cupp; and ſqueeſing all the liquor into it.

V. 12. *In the world*] the Italian, *perpetually*, or in this age.

V. 13. *Cleanſed*] God indeed is hee who only cleanſeth mans heart from ſinne by the bloud of his ſonne, and by the vertue of his ſpirit, 1 *Cor.* 6. 11. But this action is attributed to man, by reaſon of his ſtudy, and voluntary co-operation, by the gift of the holy Ghoſt reſiding in him, namely to cleanſe himſelfe from ſinne, and keepe himſelfe from iniquity, 1 *John* 3. 3. and 5. 18.

V. 15. *I ſhould offend*] the Italian, *I am diſleyall*, that is to ſay, I doe Gods Church a great deale of injury, which hath alwayes been under afflictions; if I thinke or ſay, that all her piety hath been without hope, or her hope without effect. Others I deceive the generation, that is to ſay, I propound a falſe doctrine unto them, which is apt to ſeduce them. Others, behold the generation, &c. that is to ſay, notwithſtanding all afflictions, it is certaine that thou art a Father to the Church only; which is ſufficient to make mee judge well of theſe afflictions; I have done ill, and confeſſe I have erred in this my raſh judgement.

V. 17. *I went*] withdrawing my minde, from the world, and the falſe ſhewes thereof, I have confined my ſelfe to judge of theſe things according to the rule of thy word revealed in thy Church, *Pſal.* 77. 12. Or contemplating by faith, heavenly things, and the glory in which thou dwelleſt (which is the true ſcope and reward of the faithfull, and not the world, 2 *Cor.* 4. 17. 18.) from whence the wicked are excluded.

V. 19. *With terrors*] which cannot bee underſtood by panick terrors, which terrifie the wicked, *Iob* 18. 11. *Pſal.* 53. 5, nor of the tragicall and ſtrange accidents, by which they periſh, ſee *Iob* 31. 3.

V. 20. *Shalt deſpiſe*] when theſe vaine ſhadowes of the world, ſhall be paſt in which thy providence ſeemeth to ſleep, when thou ſhalt bring forth every thing into the light of thy judgement, thou ſhalt make it appeare, that their proſperity hath been but a falſe illuſion: and thou ſhalt change this worldly luſtre, into everlaſting ignominie. Others, *when thou ſhalt awake them*, namely at the laſt reſurrection.

V. 21. *Pricked*] that is to ſay, ſtung with impatience, having my thoughts and affections wounded with rage.

V. 23. *Nevertheleſſe*] not withſtanding all theſe aſſaults, I never forſooke thee for want of faith, to run into deſpaire; nor for want of obedience, to follow the example of the wicked; and thou haſt alſo continually accompanied mee with thy grace and ſpirit.

V. 24. *Thy counſell*] namely thy conduct, and internall direction of thy holy ſpirit, *Pſal.* 16. 7.

V. 26. *Strength*] the Italian, *rock*, the ſtrength the firme ſubſiſtance and prop, *Deut.* 32. 4. [*my portion*] as *Pſal.* 16. 5.

V. 27. *A whoring*] ſo the ſcripture calls the alienation of mans heart, from the pure and loyall love and ſervice of God, to goe after idols, or after the world, and the creatures, and to cleave to them in love, and truſt in them, *Iam.* 4. 4. 1 *Iohn* 2. 16.

PSAL. LXXIV.

THE title: [*Of Aſaph*] ſee *Pſal.* 50. in the title. Now *Aſaph* living in *Davids* time, and the ſubject of this Pſalme being evidently of the deſolation cauſed by the *Chaldeans*, *Aſaph* could not be the compoſer of it, but ſome other Prophet of thoſe times, who put it to *Aſaphs* poſterity, who was one of the three heades of holy ſingers, 1 *Chron.* 25. 1. 2. to ſing it in the *Iewes* ſynagogues in *Babylon*.

V. 1. *For ever*] that is to ſay, without any hope or appearance of being reſtored.

V. 2. *The rod*] the Italian, *the tribe*, namely the tribe of *Iudah*, which above all the reſt had this promiſe, to be preſerved in the dignity and degree of being Gods people, and named his inheritance, *Deut.* 32. 9. and never to faile untill the comming of Chriſt, *Gen.* 49. 10.

V. 3. *Lift up*] come to viſite them to take compaſſion of them and to reſtore them: [*perpetuall*] which are irreparable unleſſe thou ſetteſt thine helping hand unto them.

V. 4. *Roare*] the Italian, *have roared*, that is to ſay, have made great outcryes, and kept a great ſtirre when they gave the onſet, or after the victory. [*of thy congregations*] the Italian, *of thy Temple*, the Hebrew, *of thy place of meeting*, or congregation ſo is the tabernacle called, *Exod.* 27. 21. and afterwards *Solomons* Temple, which is here expreſſely made mention of: [*for ſignes*] namely for trophies, or monuments of victories.

V. 5. *A man was famous*] the Italian, *that ſhall be known*, that is to ſay, they have left ſuch tokens of their fury, that the remembrance thereof will laſt in after ages: [*as hee had*] that is to ſay, even as a woodman with his hook or hatchet cuts downe the ſhrubs, and buſhes without any reſpect or difference: even ſo have the enemies ſpoiled and broken all the ornaments of thy Temple, whereof ſee 1 *Kings* 6. 18. 29. 32.

V. 8. *All the Synagogues*] the Italian, *all the places of meeting*, for beſides the Temple, there were in every city, or inhabited and frequented places, oratories or ſynagogues, where the people came togethet to pray, or to heare the ordinary expoſition of the law. Others will have the Temple only meant, *divided into a great many parts and members.*

V. 9. *Our ſignes*] namely the frequent miracles formerly wrought for our deliverances. Or the ſignes of Gods preſence, ſuch as the Arke was Vrim and Thummim, &c. Or the ſacraments of his grace and covenant, as ſacrifices and other ceremonies were: [*that knoweth*] that hath any prophetick revelation, to know when the end of our troubles will bee.

V. 11. *Pluck it out of thy*] the Italian, *let it not remaine in thy*, which is the action of one that ſtands idle, and careleſſe, ſee *Prov.* 19. 24. and 26. 15.

V. 13. *Of the dragons*] the Italian, *of the whales*, hee ſeemes to meane the heads of the *Egyptian* hoſt, as in the verſe following *Pharaoh* himſelfe is meant by *Leviathan*, a common name for all your great ſea creatures. For *Egypt* is ſituate between two ſeas: and within it is almoſt every where watered by the river *Nilus*, ſee *Iſa.* 51. 9. *Ezech.* 29. 3. and 32. 2.

V. 14. *To the people*] namely to the wilde beaſts, which devoured the *Egyptians* carkaſſes, which were caſt up upon the ſhoar.

V. 16. *Is thine*] thou art the author, preſerver, and governour, of this alternall courſe of nature, namely of the day and the night. Vnder which he ſeemes alſo to meane that alternall courſe of his providence, by which hee ſendes his Church, ſometimes proſperity, and ſometimes adverſitie.

V. 17. *The borders*] hereby may be underſtood the ſeas which devide and ſever the earth, or in regard of particular countries the naturall frontiers of ſeas, hills, and deſarts, ſee *Deut.* 32. 8. Whereby hee ſeemes to inferre that Gods people having alſo had their confines, which had beene broken through Gods judgements, it would one day pleaſe him to re-eſtabliſh and preſerve them.

V. 19. *Thy turtle dove*] namely thy Church, repreſented in ſcripture under the names of ſuch kinds of weak, mild, ſimple, and ſociable tame creatures, which are moſt expoſed to wrongs and injuries, ſee *Cant.* 2. 10. and 4. 1. *Mat.* 10. 16.

V. 20. *The covenant*] formerly made with thy people, ſee *Zach.* 9. 11. [*the dark places*] that is to ſay, the countrey, being deſert, and horrid is full of

of robberies, and receptacles for murtherers.

V. 21. *Ashamed*] that is to say, fallen from all hopes, and denied the request of his prayers: [*praise*] let them have occasion to praise it, through their deliverance.

V. 23. *Increaseth*] the Italian, *ascendeth*, it goeth up to heaven; that is to say, their insolent blasphemies, are directed to thee, and doe provoke thee to vengeance, as *Gen.* 4. 10. and 18. 20. *Exod.* 3. 7. Or it encreaseth, that is to say, it gathereth strength by reason of thy patience. The meaning is, if thou letteſt them alone, there will bee no end of their rage. Others translate it, *in the tumult of those which set upon thee, which ascendeth, &c.*

PSAL. LXXV.

THE title, [*song*] see upon *Psal.* 30. in the title: [*Of Asaph*] that is to say, which is one of the number of those Psalmes wich were especially given to *Asaphs* posterity to sing them in the Temple. And if *Asaph* were the composer of this Psalme, hee speaketh in *Davids*, person, see *Psal.* 50. in the title: [*Altaschith*] see upon *Psal.* 57. in the title.

V. 1. *Doe wee give thanks*] it seemes this Psalme was composed after *Sauls* death, when *David* had taken possession of the Kingdome, and that the *Iebusites* had yet *Ierusalem* in their hands, *Ios.* 15. 63. 2 *Sam.* 5. 6. [*thy name*] thou thy selfe, in the effects of the excellent titles which thou hast of everlasting, almighty, &c. Or thy grace and power: [*is neere*] that is to say, present in operation and efficacy.

V. 2. *When I*] that is to say, when I shall have taken from the *Iebusites* the City of *Ierusalem*, which God hath appointed, to bee the chiefe city of the Kingdome the seat of his Temple, where his people must meet for his solemne service, *Deut.* 12. 11. 1 *Kings* 8. 29. *Psal.* 122. 4. (mount *Sion* being called the mount of the congregation, *Isa.* 14. 13. as the ancient tabernacle was, *Exod.* 27. 21.) then will I employ my selfe wholly and peaceably, to governe rightly, and doe justice, see *Psa.* 101. which is very hard to doe, amongst the confusion of armes.

V. 3. *The earth*] the Italian, *the countrey*, that is to say, all the countrey was ruined, through factions, violences, wrongs and calamities, whileſt *Saul*, and his house raigned, *Psal.* 11. 3. and 60. 2. and 82. 48. now I have set my hand to the restoring of it, and I shall accomplish it, when God hath established me in the royall city.

V. 4 *I said*] I have repressed the boldnesse and violence, of the rebellious seditious and violent men.

V. 5. *Speak not*] bee not obstinate against the manifestation of Gods will, which was to choose me to be King.

V. 6. *For*] my Kingdome is given mee by God, and therefore you must submit your selves thereunto, either willingly, or by constraint: [*from the South*] the Italian, *from the desart*, the great desert lay on the South side, others doe comprehend the North also herein, on which side the wildernesse of *Damascus* was, 1 *Kings* 19. 15.

V. 7. *Is the judge*] hee governeth and ordereth every thing, according to his owne free will.

V. 8. *For in the*] a second reason of the exhortation made, v. 5. God appointeth whom hee pleaseth, but afterwards hee punisheth those which oppose his appointment: [*hand*] figurative termes, yet very frequent in Scripture, taken from banquets, to represent Gods judgements, distributed most justly to every one according to his deserts, *Iob* 21. 20. *Psal.* 60. 3. *Isa.* 51. 17. *Ier.* 25. 15. *Rev.* 14. 10. and 16. 19. [*red*] the Italian, *troubled*, or reddish, to signifie the fiercenesse of Gods wrath, and the effects of the troubles, and amazements of the minde, which it breeds, *Ier.* 25. 16. as new wine doth, which is not cleared nor settled.

V. 10. *But the hornes*] that is to say, I will set good men in safety, honour, power, and gladnesse out of all danger: a terme taken from the souldiers and captaines wearing, a kinde of a horne made of brasse upon their helmets, which the victors did weare upright, but they that were overcome wore it downe, see 1 *Sam.* 2. 1. 10. *Psal.* 89. 17.

PSAL. LXXVI.

VER. 1. KNown] hee hath not only manifested himselfe there by his word, but hath also made himselfe famous by his deeds and excellent miracles.

V. 2. *Salem*] this was the ancient name of *Ierusalem*, *Gen.* 14. 18.

V. 3. *There*] namely in *Iudea*, or in the land of *Israel*. He hath a relation to some notable discomfiture of Gods enemies, as the *Ammonites*, or *Moabites*, 2 *Chron.* 20. or of *Sennacherib*, 2 *Kings* 19. 35. as *Psal.* 46. 9.

V. 4. *Excellent*] powerfull and triumphant over the greatest Kingdomes of the earth, which are full of violence, and likened to high mountaines which harbour devouring and ravenous beasts, see *Cant.* 4. 8. *Hab.* 3. 6. Or excellent from thy hills, namely from thy holy Temple, from whence thou shewest thy power, to the destruction of thine enemies, like unto a roaring lyon, see *Isa.* 31. 4. *Ier.* 25. 30. Or more excellent than the

mountaines, that is to say, thy glory is exalted above all mountaines, which are receptacles for wilde beasts, more than those mountaines are above the lowest grounds or parts of the earth, see *Psa.* 36. 6.

V. 5. *Their sleep*] namely of death, which may properly bee applyed to the discomfiture of the *Assirians*, by night 2 *Kings* 19. 35. [*have found*] their heart and strength have failed them, so that they have not been able to make any resistance.

V. 6. *Cast into a*] they have been made unfit and unable to fight, see *Exod.* 15. 16. *Nah.* 3. 18.

V. 8. *Thou didest cause, &c.*] the Italian, *thou didest Proclaime*, a representation of the same deliverance under the manner of a judgement.

V. 10. *The wrath*] the fierce endeavours of thine enemies, doe cause thee to fight against them, and overcome them, whereby thy glory becommeth more excellent, and so much the more exalted, *Exod.* 9. 16. and 18. 11. [*shalt thou restraine*] the Italian, *shalt thou gird thy selfe with*, that is to say, thou shalt adorne thy selfe with the spoiles of thine enraged enemies, as conquerors use to doe see *Iudg.* 5. 30. 1 *Sam.* 17. 54. others, *thou shalt binde them up as a bundle*, thou shalt destroy them in an instant.

V. 11. *All that be*] namely his people that stand round about him, as souldiers stand about their capteine. Hee seemes to have a relation to the *Israelites* encamping round about the tabernacle in the wilderneſse. Or his people, who only have the right, and favour to come neere unto him to serve him, and call upon him.

V. 12. *Shall cut off*] the Italian, *gather in their vintage*, that is to say, he taketh away their life, as *Ioel* 3. 13. *Rev.* 14. 18. Or taketh away their wisdome and understanding.

PSAL. LXXVII.

THE title: *Of Asaph*] here *Asaph* is the composer, see upon *Psal.* 5. upon the title: [*to Iedithun*] Or to them of the issue, or of the company of this chiefe of the Musitians, see *Psal.* 62. in the title.

V. 1. *And hee gave*] the Italian, *because hee should give*, or hee shall give &c.

V. 2. *My sore*] the Italian, *my hands*, the gesture of a discomforted and afflicted person, or my hands have melted, and run, that is to say, my strength is utterly decayed.

V. 3. *Was troubled*] in fervency, and great agitation of spirit, *Psal.* 55. 2, 17.

V. 4. *Troubled*] the Italian, *astonished*, the Hebrew word properly signifieth *an astonishment caused by some great blow received*.

V. 5. *I have considered*] either to aggravate my present griefe, by comparing these dayes with those happy times which where heretofore, or to strengthen mee so much the more, by the examples of Gods goodneſse, who having once declared himselfe a loving Father to his elect, never changeth nor altereth his minde, though hee doe vary the effects of it, and so comfort my selfe with hope, that the times will bee againe as they were heretofore.

V. 6. *My song*] when I yeelded solemne thanks to the Lord, and sung praises unto him for his loving kindneſses: [*made diligent search*] it discourseth and enquireth within it selfe, how this alteration should come, and what should be the reason of it, whether any good issue may bee hoped for, and what meanes may be used to bring it to passe.

V. 8. *Is his mercy*] is the effect of his promises quite ceased.

V. 10. *The right hand, &c.*] the Italian, *the right hand of the most high is changed*, God doth not any longer shew forth his power in my behalfe, as hee did heretofore. A representation of the soules combate, amidst the distrusts of the flesh.

V. 13. *Thy way*] that is to say, every one of the elect may and ought to learne in thy Church the conduct, and proceeding of thy providence, towards those that are thine: by the generall example of the whole body of the Church, oftentimes afflicted, even to the extremity; as it was in *Egypt*, and then miraculously delivered, see *Psal.* 73. 17. whereupon he hath matter to strengthen himselfe in all his trialls, still hoping for a happy issue.

V. 15. *Redeemed*] namely out of *Egypt*: [*Ioseph*] *Iosephs* issue is many times spoken of severally from the other tribes, by reason of their great number and power.

V. 16. *The waters*] namely of the red sea.

V. 17. *The cloudes*] these particulars are not specified by *Moses*, but they may be supposed, by what is written, *Exod.* 14. 24.

V. 19. *Thy way*] thou wentest in the cloudy and fiery pillar through the sea, before all thy people, [*thy foot steps*] after thy people were gone through, the waters returned into their naturall course, *Exod.* 14. 26. 27. whence it appeares that this miracle was no naturall effect, nor casuall accident, and that it is appointed so to be by thee only, for the deliverance of thy people.

PSAL. LXXVIII.

THE title, [*Maschil*] see *Psal.* 32. in the title.

V. 1. *My law*] the Italian, *doctrine*, the Hebrew, *Law*.

V. 4. *Shewing to those*] or they, namely the generation to come shall tell the praises, &c.

V. 5. *A testimony*] namely the Law, and the tables thereof, see *Exod.* 16. 34. and 25. 21.

V. 9.

V. 9. *The children*] hee hath a reference to the children of *Israels* discomfiture by the *Philistines*, 1 *Sam.* 4. 10. and specifieth the Tribe of *Ephraim*; as well for the might and valour of it, which gave it a superioritie above the rest, as also because that the Ark of the Lord was then residing in *Silo* a city of *Ephraim*, from whence it was transported to *Judah*; and for this cause, and by reason of *Davids* being chosen King, *Judah* became the head of the other Tribes; and so the people was established in peace and blessing, which is the chiefe subject of this Psalme, see vers. 60. 67. 68.

V. 12. *Zoan*] a very ancient city of *Egypt*, *Num.* 13. 22. *Isa.* 19. 13. *Ezech.* 30. 14. Named by other authors, *Thanez*.

V. 16. *Streames*] for out of that water issued a streame which went along with the people, even into the land of *Canaan*. *Deut.* 9. 21. *Psal.* 105. 41. 1 *Cor.* 10. 4.

V. 23. *Opened*] a figurative terme to expresse an extreame plenty sent from above, as *Gen.* 7. 11. 2 *Kings* 7. 2.

V. 24. *The corne*] namely, a kinde of food which was in stead of bread.

V. 25. *Angels food*] Hebrew, *the food of the mighty*, which was an epithet given to the Angels *Psal.* 89. 6. and 103. 20. that is to say, a food that seemed rather Angelicall, and celestiall, then earthly; as well by reason of it's origine, purity, and perfection; as for the efficacie of it, to preserve the body in perfect health and strength by Gods speciall appointment, in those who did not by their distrust or rebellion make it of no efficacie. [*He sent them*] in his wrath he would satisfie, their unbounded desires, though hee had before provided for their necessities: [*Meat*] namely, quailes whereof hee speaks afterward.

V. 27. *Rained*] made it to fall out of the ayre, as thick as any raine.

V. 28. *Of their Camp*] or in his Camp God being in his Tabernacle in the middest of his people, as a generall of an Army.

V. 30. *They were not*] their lust was not yet satisfied, though they had eaten flesh a whole month, *Num.* 11. 20. 33.

V. 31. *The fattest*] that is to say, the lustiest, and mightiest; the choyce of the people, as *Iudg.* 3. 29. Or the chiefe, and most renowned, as *Psal.* 22. 29.

V. 33. *In vanity*] that is to say, in long fruitlesse labours, wandering in the wildernesse, being not able to come into the land of Canaan which was the end of their journy, *Num.* 14. 25. Others, *reducing them to nothing*. Others, *in a moment*. [*In trouble*] the Italian, *in terrors*, namely, in perpetuall fears of Gods judgements, and of death, which they were undoubtedly to suffer in the wildernesse, according as God had threatned them, *Num.* 14. 23. 29. Others, *suddenly*.

V. 34. *They sought him*] they were converted unto him, and sought him.

V. 36. *Flatter him*] that is to say, they sought to re-obtaine his favour by fained prayers, confessions, and protestations.

V. 38. *Forgave*] the Italian, *cleansed*; that is to say, pardoned them as if they had been sufficiently cleansed, saving the common people from corporall punishments, and as for his Elect, applying the promised redeemers bloud unto them, to cleanse them from all iniquity, and free them from everlasting punishment: [*Stirred up*] did not punish, with extreame rigor, see *Ezech.* 1. 24.

V. 39. *But flesh*] that is to say, sinners, of a corrupt nature, *Gen.* 6. 3. *Iohn* 3. 6. mortall and corruptible, wherefore their misery moved the Lord to compassion, see *Iob.* 7. 16. and 10. 20. and 14. 6. *Psal.* 103. 15.

V. 40. *Grieve him*] a terme taken from man, and his passions, to expresse a grievious offence, whereby God is alienated from man, as *Psal.* 95. 10. *Isa.* 7. 13. *Ephes.* 4. 30.

V. 41. *Limited*] they would subject God unto their own wills, prescribing his works within certaine bounds of times, meanes, and other circumstances, see *Psal.* 106. 13. *Ier.* 49. 19. or restraining through incredulity his power, within the bounds of their naturall sense, by believing him no farther, then they were able to apprehend; or through their incredulity they hindered God from working any greater miracles for their deliverence, as *Mark* 6. 5.

V. 42. *They remembred not*] the Psalmist seemes here to goe on againe with the matter left off; verse 12.

V. 47. *Sycomore*] a kinde of tree which by reason of the frequentnesse of it in Egypt, is called an Egyptian figge-tree: [*With frost*] or with haile stones.

V. 48. *Gave up*] left them to bee kild; and destroyed.

V. 49. *Evill Angels*] namely, devils, who being Princes of the ayre, caused these tempests.

V. 50. *Made a way*] caused these calamities which were sent by him in his wrath, to showre down upon them without any stay or hinderance.

V. 51. *The chiefe of*] the Italian, *the firstlings*, namely, their first-borne, according to the phrase of Scripture, see *Gen.* 49. 3. [*Of Ham*] that is to say, of *Egypt*; for *Mizraim* father of the *Egyptians*, that gave *Egypt* its name, was the son of *Ham*, *Gen.* 10. 6.

V. 53. *They feared not*] that is to say, without any reasonable cause of feare, being continually safe under Gods protection, though they did alwayes through diffidence give themselves causes of feares and vaine terrors.

V. 54. *Mountaine*] namely, *Sion*, upon which *Ierusalem* stood, the chiefe seat of Church and King-

dome; or the whole hill countrey of *Israel*.

V. 56. *They tempted*] this is the continuation of verse 42. [*His testimonies*] namely, his Lawes, *Exod.* 16. 34.

V. 57. *Turned aside*] that is to say, that whereas God led them by the hand, to direct their actions and motions to his obedience, they were turned aside even as a bow turning in the Archers hand when he is shooting, which causeth him to misse his aime, *Hos.* 7. 16.

V. 58. *High places*] namely, Altars, Chappels, and such like places, to celebrate divine service in, out of the only place which was by him consecrated and was onely acceptable unto him, or peradventure also dedicated to Idols, and were so called because that they chose out the choicest hills for those purposes.

V. 60. *He forsook*] namely, when the Arke which was in *Silo* was taken by the *Philistines*, after which time it was never brought thither againe, nor into any place belonging to the tribe of *Ephraim*, see *Ier.* 7. 14.

V. 61. *His strength*] the Arke is oftentimes called the strength and glory of God, because it was as it were the throne of his glory upon earth, from whence hee shewed his power, see 1 *Sam.* 4. 21. 1 *Chron.* 16. 11. *Psal.* 132. 8.

V. 62. *His inheritance*] his owne proper peculiar people, in which hee had gotten a particular and peculiar interest.

V. 63. *The fire*] that is to say, the wrath of God, or furie of warre: [*Not given to marriage*] the Italian, *not praised*, they had not been honoured with nuptiall songs according to the customes of those times, see *Ier.* 7. 34. and 16. 9. and 25. 10. The meaning is, they had not been honourably married, because that men were killed in the warres, *Isa.* 4. 1. *Ier.* 31. 22. Or they had been married without any solemnitie, like poore bond-women, or privately in the time of publike calamities.

V. 64. *No lamentation*] they had not made any funerall for their husbands, either because the conquering enemies did forbid it, or because the miseries of the living caused them to forget the dead, see *Iob* 27. 15. *Ezech.* 24. 23.

V. 65. *By reason of wine*] the Italian, *after wine*, after he waked, and had evaporated his wine, or by reason of wine, that is say, having his head full of wine, termes taken from souldiers heated with wine; yet no way blemishing Gods sacred Majesty.

V. 66. *Hinder parts*] namely, with the painefull and shamefull disease of Emerods, 1 *Sam.* 5. 6. 9. 12.

V. 67. *Of Ioseph*] namely, *Silo*, of the Tribe of *Ephraim*, which Tribe descended from *Ioseph*, where the Arke was settled for a long time, vers. 60.

V. 68. *Chose*] to bee the place of residence for his Arke.

V. 71. *Ewes great with young*] the Italian, *milch castell*, or great with young, of which your shepheards had an especiall care, see *Gen.* 33. 13. *Isa.* 40. 11.

PSAL. LXXIX.

VER. 1. THE heathen, the Italian, *the Nations*, the subject of this Psalme may bee taken either for the taking of *Ierusalem* by the *Caldeans*, or for the persecutions of *Antiochus*, as the seventy fourth Psalme.

V. 5. *Thy jelousie*] to which thou hast been provoked by us rebells, covenant breakers, and Idolaters.

V. 8. *Former iniquities*] the Italian hath it, *the iniquities of those, that were before us*, namely, our forefathers and Ancestors, whose iniquities, wee have imitated and exceeded. Others, *the iniquities of former times*.

V. 9. *Thy names sake*] that is say, for thine own sake, who art exceeding mercifull, and beareſt the name of it. The meaning is, take an occasion not from us, but from thine own in-bred mercy, to make the glory thereof shew the greater.

V. 12. *Into their bosome*] that is to say, plentifully, *Psal.* 31. 23. A phrase taken from those who without measuring doe poure a thing into ones lap or bosome, see *Isa.* 65. 6. 7. *Ier.* 32. 18. *Luk.* 6. 38. [*Wherewith they*] because that injuries done to the Church redound through the enemies intents, or otherwise, to God himselfe, *Psal.* 69. 7. 9. *Zach.* 2. 8.

PSAL. LXXX.

VER. 1. [*Ioseph*] hereby is meant the Tribe of *Ephraim*, the head of the other tenne Tribes which were divided from *Iudah*, of whose destruction it seemes the Psalmist doth speak particularly in this Psalme: [*Between the Cherubins*] the Italian, *upon the*, namely, those Cherubins which covered the Arke, *Exod.* 25. 19. 20. which was as it were Gods Throne, *Exod.* 25. 22. 1 *Sam.* 4. 4. 2 *Sam.* 6. 2. *Psal.* 99. 1.

V. 2. *Before*] standing as it were in the front of them, in the face of enemies [*stirre up*] shew it, make use of it, and let it not be idle.

V. 3. *Turne us*] or lead us back againe.

V. 4. *Wilt thou be angry*] the Italian, *wilt thou smoak*, that is to say, how long wilt thou being fired with rage, reject their prayers, *Psal.* 74. 1.

V. 6. *Thou makest us*] thou hast made them our enemies, or thou hast made us an occasion of controversie to our enemies, that is to say, they strive who shall first set upon us, and contend amongst themselves for our spoiles.

V. 8.

V. 8. *A vine*] namely, the people like a new planted vine a very frequent figure in Scripture, *Isa.* 5. 2. *Jer.* 2. 21. *Ezech.* 17. 6.

V. 9. *Prepared roome*] removing of stones, stocks, and otherlets, as also manuring the ground.

V. 10. *Goodly Cedars*] the Italian, *very high Cedars*, Hebrew, *Cedars of God*, see upon *Psalm.* 36. 6. and 104. 16.

V. 11. *The Sea*] namely, the mediterranean Sea: [*the river*] namely, *Euphrates*, the bounds of the children of *Israels* countrey, set by God himselfe, *Gen.* 15. 18.

V. 15. *Made strong*] hee hath a relation to certaine small stakes, which they use to stick up by young vine plants, for them to grow up by.

V. 16. *Rebuke*] by reason of thy wrath, which is like a scorching wind to young plants.

V. 17. *Upon the man of*] namely, upon the King, and the kingdome of *Iudah*, (the onely remainder of thy peoples desolation) which thou hast established, defendest and maintainest through thy power, which is exceeding deare unto thee, and is by thee raised to that soveraigh glory of being thy Church and thy people, *Psal.* 29. 8. and 89. 21.

PSAL. LXXXI.

VER. 3. [*The new Moone*] Hebrew, *the covered Moone*, namely, when it doth not shew, and is upon the point of renewing, which may bee understood of all new Moons kept holy by Gods command, with the sound of the holy Trumpets, *Num.* 10. 10. Or, it may particularly be understood of the Feast of the holy Trumpets, which was wont to be kept the first day of the first politick moneth, *Lev.* 23. 24.

V. 5. *For a testimony*] or protestation, that is to say, an expresse law, with an injunction of obedience, and denuntiation of a punishment to transgressors, [*In Ioseph*] *Ioseph* and *Iudah*, between whom was divided the right of first-borne, which was taken away from *Ruben*, 1 *Chron.* 5. 2. doe often represent the whole people. [*When he*] after hee had made his power and justice known amongst the *Egyptians*, by the deliverance of his people: [*Where I heard*] the Italian, *when I*, when hee gave us his law, in a most terrible and unaccustomed kinde of voyce, which we were not able to endure, *Exod.* 19. 19. & 20. 19.

V. 6. *I removed*] that is to say, I have delivered him from the cruell slavery, wherein he was oppressed with toile and labour: [*The pots*] the Italian, *the Baskets*, wherein they carried earth to make bricks with, *Exod.* 1. 14.

V. 7. *In the secret*] namely, in the thick cloud where I framed a kinde of sounding noise like unto thunder, *Exod.* 19. 19. & 20. 16.

V. 8. *Hitherto*] this is a summe of the Law, which was given in mount *Sinai*, concerning Gods pure service. [*I will testifie*] that is to say, I will give thee absolute commands, binding thee to obedience upon paine of punishment, and with a promise of reward, see *Psal.* 50. 7.

V. 10. *Open*] that is to say, if thou dost obey mee, I will make thee fully happy and contented, and will fulfill all thy just desires.

V. 12. *Hearts lusts*] the Italian, *hardnesse of their hearts* or to the imagination, or to the perverseness of their hearts.

V. 13. *Oh that*] a humane manner of speaking, to shew what pleasure God takes in mens obediences, for their own goods, *Deut.* 10. 13. 32. 29.

V. 15. *Should have submitted themselves*] the Italian, *yeelded fained obedience*, they should have been forced though but fainedly, and against their wills to have submitted themselves unto him, as *Psal.* 18. 44. and 66. 3. [*their time*] that is to say, their happinesse.

V. 16. *Out of the Rock*] a hiperbolicall kinde of speech, as if God had made honey to distill out of the Rock, as he made the waters to issue forth of it in the Wildernesse.

PSAL. LXXXII.

VER. 1. *Standeth*] the Italian, *is present*, namely, by a particular vertue and providence as soveraign Lord, and chiefe Governour of his people: [*Of the mighty*] the Italian, *of God*, that is to say, of the Princes and Governours of his people, who are but Gods Ministers, from whom they have all their power, and from whom they receive their Lawes, as from their soveraigne and supreame Lord, see *Deut.* 1. 17. 2 *Chron.* 19. 6. *Rom.* 13. 1. [*He judgeth*] that is to say, hee examineth, and discerneth their thoughts, motions, judgments, and actions, to approve of and ratifie the upright and holy ones, and reprove and disannull them that are not so: [*The Gods*] a name, which is sometimes attributed to Magistrates, by reason of their vocation, and because they represent Gods Majesty and Soveraigncy.

V. 5. *They know not*] a complaint of the Prophet against the Magistrates of his time. [*The walk on*] they proceed in their actions without the guide of Gods Spirit, and the light of his Word, which are onely directions of all uprightnesse. [*Foundations*] that is to say, from the corruption of the heads proceeds a generall disorder and ruine of the whole state, see *Psal.* 11. 3. and 60. 2. and 75. 3.

V. 6. *I have said*] I have called you gods, verse 1. because you represent Gods Majesty in the gover-

ning

ning of men, and because hee hath stamped in you a character of his glory, and finally, by reason of Gods gifts and vocation, and of the duty which you are bound to, not to except you from the generall condition of other men, nor from Gods judgement, both being apparant in you by reason of death.

V.7. *Of the Princes*] which were before you, who yee know died all: Or like unto the Princes of other Nations, you having no priviledge by being Princes of Gods people.

V.8. *Iudge*] that is say, seeing thy Ministers and Officers have subverted justice; come and reestablish thy Kingdome in the world by the Spirit and word, and chiefly by the presence of thy sonne, *Psal.96.10.* [*Thou shalt*] the Italian, *thou oughtest*, seeing thou hast determined to take in hand the government of the whole world, in thy sonnes person, as by right and naturally it belongeth to thee; let not that interest which thou hast in thy people, decay through the malice of men.

PSAL. LXXXIII.

VER.3. *Thy hidden ones*, who in thy Church, where thou art present, doe shelter themselves under thy protection in humility, feare, and faith, see *Psal.27.5.*

V.4. *From being*] that they may be wholly dispersed and rooted out, from being a body of a Nation, or having any forme of Common-wealth. And let the Church (whose being consists in Congregation and Communion) be no more, which can never be, see *Ier.31.36.*

V.6. *The Tabernacles*] the Italian, *the Tents*, that is to say, the *Edomites* who for the most part lived in the fields, in tents, as the *Arabians* have always done, *Isa.13.20.* Now this combination of Nations may have a relation to the History of 2 *Chron.20.10.* [*Hagarens*] people of *Arabia*, descended from *Ismael* the sonne of *Abraham* by *Hagar*, 1 *Chron.5.10.20.*

V.7. *Gebal*] people of *Phenicia*, *Ezech.27.9.*

V.8. *They have holpen*] the Italian, *they have been a arme*, the *Assirians* have been the principall nerve of this league and combination, being a most mighty Nation: [*the children*] namely of *Ammon* and *Moab*, which came from *Lot*, *Gen.19.37.38.* who were chiefe of this enterprise.

V.10. *Endor*] this place is not specified in the history, but by conferring of *Iosh.17.11.* with *Iudg.5.19.* it appeares that this battell was fought neere to that place.

V.13. *Make them*] overthrow both them and their designes, as a bowle thrown down a steep place, see *Isa.17.13.* and *22.28.*

V.14. *The Mountaines*] namely, the woods which grow upon them, which are often fired either by fire from heaven, or by some other accident.

V.16. *Seeke*] make them yeeld unto thee and desire mercy and forgivenesse at thy hands, see *Psal.66.3.*

V.18. *That thou*] or that thou who beareſt the name of everlasting, art the most high.

PSAL. LXXXIV.

VER.3. *The Sparrow*] a poeticall figure, as saying, I am through my absence more wretched then these small birds, which may come neere thy Temple, and make their nests there. [*even thine Altars*] the Italian, *neere to thine*, some divide these words from the precedent. Alas thine altars, as if it were an exclamation of a most fervent desire.

V.5. *Strength is*] who by thy grace and power, hath that vigour of body and minde, that he can come from the place of his abode into thy Temple to solemn feasts: [*in whose heart*] who are moved by a holy zeale freely to undertake these holy voyages according to thy command, *Exod.23.17.*

V.6. *Who passing*] who though they meet with many difficulties upon the way as penury of water in dry places (as peradventure this valley of *Baca* might be, 2 *Sam.5.23.* or generally any place which abounds with such trees as delight in dry soile) they overcome them all with their zeale, digging wells of spring water, or gathering of raine water in pits or cesternes. Which is chiefly meant here because that in these journeys, where there were great multitudes of people and great store of cattell, the want of water, which was ordinary in those countreys, was very troublesome.

V.7. *They goe*] they never faint, but doe always encrease in strength and courage.

V.9. *And look*] shew thy grace and favour to me *David*, by thee annointed to be King, and now driven away by *Saul*.

V.10. *A doore-keeper*] that is to say, in the poorest and most abject degree and place, as a doore-keeper is in great Lords houses.

V.11. *Ita Sanus*] that is to say, the author of all joy and goodnesse to his children, and their Protector against all evils.

PSAL. LXXXV.

VER.1. *Thou hast been*] he hath a relation to some notable former deliverance, after which God had visited his people with new afflictions.

V.3. *Thou hast turned*] thou hast turned away thy wrath, that it might not be kindled.

V.8.

V. 8. *I will heare*] the Pſalmiſts words, preparing himſelfe and the whole Church to hearken unto the promiſe of Gods grace, which was reveal'd unto him by divine inſpiration: [*but let not*] the Italian, *but will not let*, hee will convert and ſanctifie them to himſelfe, giving them the ſpirit of true wiſdome, to keep them from raſhly offending God.

V. 9. *His ſalvation*] in the corporall deliverance of his Church, but chiefely in the univerſall redemption of the world by the Meſſias, to whom the enſuing words are plainly referred: [*that glory*] wee ſhall againe have the glorious preſence of God in our land, in the ſignes of his grace and power, as it was in the Arke; and then it will powerfully and gloriouſly dwell in his Church, in his ſonnes perſon being made manifeſt in the fleſh, ſee *Hoſ.* 2.7.9.

V. 10. *Mercy*] this cannot perfectly agree with any but the Meſſias his reign. The meaning is, Gods grace ſhall be ſo largely ſpread abroad, that it ſhall in truth bee anſwerable to thoſe large promiſes which were formerly made. Or the bleſſings of God ſhall be accompanied with his conſtant truth, to make them firme and perpetuall, ſee *Iſa.* 55.3. [*righteouſneſſe*] Gods righteous and juſt government by his word, ſhall produce true peace and happineſſe, and ſhall have it inſeparably joyned with it, ſee *Pſal.* 72.3. *Iſa.* 32.17.

V. 11. *Truth*] men ſhall bee true ſubjects, and God ſhall be a juſt King; which are the two relative qualities, that keep every ſtate in perfect harmony, ſee *Iſa.* 45.8.

V. 12. *Good*] namely the true and only good of man, which conſiſts in Gods grace joyned with corporall goods, as farre as is fitting in his wiſdome.

V. 13. *Shall ſet us*] the Italian, *ſet it*, that is to ſay, hee ſhall eſtabliſh them whereſoever he comes by the preaching of his Goſpell.

PSAL. LXXXVI.

VER. 5. *Ready to forgive*] or inclinable and eaſie to be drawn to forgive.

V. 7. *Thou wilt*] that is to ſay, thou uſeſt to anſwer or heare mee.

V. 11. *I will walke*] the Italian, *cauſe mee to walk*, governe thou my whole life and actions according to thy holy word, and in ſuch ſincerity as thou requireſt, and ſuch as thou doeſt beget in thy children by thy holy ſpirit: [*unite*] let my heart cleave cloſe unto it without varying or going from it, or being drawn away to contrary things.

V. 13. *My ſoule*] that is to ſay, my perſon from mortall dangers.

V. 14. *Not ſet thee*] who doe not feare thee, nor looke after thy judgements or commandements.

PSAL. LXXXVII.

VER. 1. *His foundation*] that is to ſay, the firme place of his abode, oppoſite to the moveable Tabernacle which was made by *Moſes*: [*mountaines*] figuratively in *Ieruſalem*, which had two hills within the precinct of it, *Sion*, and *Moriah*, and in reall ſpirituality, in the univerſal Church which is the heavenly *Ieruſalem*, *Gal.* 4.26. *Heb.* 12.22.

V. 4. *I will make mention*] making (as one ſhould ſay) a ſurvey of my people, I will adde the *Gentiles* unto them, calling them to the knowledge of mee, by my Goſpell, and regenerating them in my Church, holding them in the ſame degree with the *Iſraelites*, as true children of my covenant: [*Rahab*] a frequent name for *Egypt*, by reaſon of its pride and haughtineſſe.

V. 5. *This and that*] indifferently of all nations and perſons in a very great number.

V. 7. *The ſingers*] Gods words to his Church, meaning I will give thee full cauſe of rejoycing, through my bleſſings which ſhall flow upon thee, as it were from all their ſprings.

PSAL. LXXXVIII.

THE title: [*Heman*] it ſeemes to be the ſame as is named, 1 *Kings* 4.31. [*Zerahite*] of the off-ſpring of *Zarah* the ſonne of *Iudah*, 1 *Chron.* 2.6.

V. 3. *Vnto the grave*] Heb. *to hell*, becauſe that according to the firſt degree of Gods juſtice the firſt death is inſeparable from the ſecond, and the name of hell is common to both. And though by the ſecond degree which is grace, by vertue of the Meſſias his redemption, corporall death to Gods children, be no more a paſſage to everlaſting death: yet the name of hell hath ſtill kept its ordinary ſignification of both: to ſhew that not by the nature of death, but by Gods grace theſe two deaths are ſevered one from the other in the elect.

V. 5. *Free among*] Others tranſlate it, *I am ſeverd from the living:* [*whom*] over which, in reſpect of the body, and this preſent life, thou doeſt no more ſhew thy providence, in governing and relieving them, and in beſtowing other benefits upon them.

V. 8. *Shut up*] namely by evills and dangers, without any way to get out, without any comfort or reliefe.

V. 9. *I have ſtretched out*] ſee upon *Iob* 11.13.

V. 10. *wilt thou ſhew*] the Italian, *wilt thou work*] the meaning is, if thou doeſt leave me in this caſe long, I cannot chuſe but fall, and die; then can thy glory appeare no more in my miraculous deliverance, ſee *Job* 7.7. [*The dead*] Heb. the gyants, that is to ſay, thoſe that are abiſſed and ſunk in death, as the gyants were in the generall deluge. Sometimes this name is taken for the damned, as *Iob* 26.5. and ſometimes plainly for the dead, *Iſa.* 26. 19. by reaſon of what was ſaid upon, verſe 3. [*Ariſe*] he doth not meane the generall reſurrection, nor any particular one, which happened by miracle; but of the common courſe according to which the dead returne no more into the world to enjoy any new benefits of God.

V. 11. *In deſtruction*] that is to ſay, in hell, ſee v. 3. *Iob.* 28.22.

V. 12. *In the land*] namely, in death, in which the dead forget the living and the ſtate of this preſent life, *Iob* 14.21. *Eccleſ.* 9. 5.6. and likewiſe the living doe forget the dead, *Iob* 24. 20. and all commerce is taken away, and annihilated betweene them.

V. 15. *Ready to die*] the Italian addeth, *with roaring*, with my lamentable crying out, as *Pſal.* 22.1.

V. 18. *In darkneſſe*] the Italian, *are hidden in darkneſſe*, I can ſee nor deſcry none of them, or they hide themſelves from mee thorough horrour, and being aſhamed of mine afflictions.

PSAL. LXXXIX.

THE title, *Ethan*] of whom, ſee 1 *Kings* 4.31. 1 *Chron* 2.6. and it is likely that he out-lived *Solomon*, and ſaw the diſtraction of the Kingdome under *Ieroboam*, by the ſeparation of the ten Tribes, and by the ſpoyle of the countrey by *Shiſhack* King of *Egypt*, 1 *Kings* 14. 25. 2 *Chron.* 12.2. which calamities may likely bee the ſubjects of this Pſalme. [*Ezrahite*] deſcended from *Zarah*, the ſon of *Iudah*, 1 *Chron* 2.6.

V. 2. *I have ſaid*] I hold it for certaine, and have fully concluded it in my minde. [*Built up*] a phraſe taken from ſound and well founded buildings contrary to moveable, and waifairing habitations of Tents and Cabins. [*Shalt thou*] the Italian, *thou haſt*, that is to ſay, the effects of thy covenant and promiſes are certaine, being grounded upon thine everlaſting decrees made in heaven, from whence they have their beginning, verſ. 37. Or, thou haſt in the invariable nature and order of the heavens, given a document and aſſurance of the eternity of all the heavenly and ſupernaturall works, councels, promiſes, and orders of thy grace.

V. 4. *Thy ſeed*] this is fulfilled in Chriſt, deſcended from *David*, according to the fleſh, who hath changed *Davids* temporall Kingdome, into an everlaſting and ſpirituall Kingdom. [*Built up*] I will raiſe thy Kingdome to the higheſt degree of perfection.

V. 5. *The heavens*] the holy Angels ſhall joyn with me in thy prayſes, as partakers of the joy for the eſtabliſhment of thy Church, by thy grace and truth. Or, the celeſtiall Orbes, to which by an ordinary figure, the Scripture doth attribute the doing of ſuch things. [*Of the Saints*] namely, the Angels.

V. 6. *The Sonnes*] namely, the Angelicall Spirits, ſee *Pſal.* 78. 25. and 103. 20. an Hebrew phraſe, which ſignifieth nothing but creatures, to whoſe nature is proper the quality of a power beyond the meaſure of all humane power.

V. 7. *In the aſſembly*] the Italian, *the counſell*, that is to ſay, the aſſembly of his Angels, amongſt which he ſitteth as a King in counſell.

V. 8. *Thy faithfulneſſe*] thou cauſeſt the moſt true revelations and declarations of thy truth, wiſdome, and promiſes, to break out on every ſide like unto ſo many bright beames.

V. 10. *Rahab*] the name of *Egypt*, *Iob* 26. 10. *Pſal.* 87. 4.

V. 12. *Tabor*] that is to ſay, theſe hills doe in a manner, glory of their heigth, fruitfulneſſe, &c. in thee; acknowledging it commeth all from thee their Creator.

V. 15. *That know*] who in effect taſte of the true ſpirituall joy, which thy grace and fatherly favour brings with it; and can give thanks for it with exaltation of heart and rapture of ſpirit.

V. 16. *In thy righteouſneſſe*] namely, in thy righteous and juſt government, or in thy loyalty in keeping and obſerving thy covenant and promiſes.

V. 17. *Our horne*] wee are conquerours tryumphant and glorious, ſee *Pſal.* 75. 10.

V. 18. *Our defence*] he is our protector and defendor, and all glory therefore is due to him. [*Is our King*] the Italian, *our King is the holy one of Iſrael*, that is to ſay, it is hee that hath given him, and eſtabliſhed him, and that worketh by him as by a choſen inſtrument.

V. 19. *In viſion*] namely in prophetick revelation to *Nathan*, *Samuel*, and others. [*To thy holy One*] the Italian, *touching thy holy One*, or religious one; that is to ſay, touching *David*, conſecrated by thee: Who hath alſo faithfully, feared and ſerved thee *Pſal.* 4.3. and is the figure of Chriſt, the true and great holy One of God, *Pſal.* 16. 10. [*I have laid*] that is to ſay, I doe environ him with my help and protection, to whom I have committed the power over my people.

V. 20. *I have found*] it ſeemes to be a humane kinde of ſpeech, as if hee ſaid, after I had tried many ſervants, which have governed my people,

I have fixed my ſelfe upon *David*. [*Annointed*] ſacramentally with materiall oyle, 1 *Sam.* 16. 13. 2 *Sam.* 5. 3. and ſpiritually with the gifts of my Spirit.

V. 21. *My hand*] mine aide ſhall never forſake him.

V. 24. *In my name*] by my power, which he ſhall obtaine by calling upon my name.

V. 25. *I will ſet*] he ſhall conquer, and poſſeſſe all that land which I promiſed to my people throughout all the borders of it, *Exod.* 23. 31. *Numb.* 34. 3.

V. 27. *My firſt borne*] the chiefe and moſt eminent, as King of my people, to whom belongeth the right of firſt-borne, above other nations, *Gen.* 25. 23. 31. and is the figure of Chriſt, who is the true firſt-borne above all other creatures, *Coloſ.* 1. 15. 18.

V. 29. *For ever*] this is ſpoken chiefly in reſpect of Chriſt, who is eternall both in his perſon and kingdome.

V. 35. *By my holineſſe*] namely, by my ſelfe, who am holineſſe it ſelfe, laying my holineſſe for a pledge, and gage of my ſaying. [*That I will not lie*] the Italian, *if I lie*, a conciſe manner of ſwearing often uſed in Scripture.

V. 37. *As a faith-full*] the Italian, *there is a*, namely, my ſelfe, ſee *Iob* 16. 19.

V. 38. *Annointed*] namely, a King of thy people, conſecrated, and being one of *Davids* poſterity.

V. 40. *To ruine*] or to feare, that is to ſay, having cauſed thoſe which ſtood in defence to be overtaken with great feare, the ſtrong hold hath been eaſily taken by the enemies, ſee *Deut.* 32. 25.

V. 42. *Set up*] thou haſt given them courage, and made them Conquerours.

V. 43. *Turned*] thou haſt turned the edge of it, ſo that it could not cut, as 2 *Sam.* 1. 22.

V. 47. *How ſhort*] ſee *Pſal.* 39. 5. his meaning is, doe not by any extraordinarie afflictions ſeek the ruine of thy poore creature, which is ſo fraile and unſteddy of it ſelf: ſave us with ſpeed, for otherwiſe wee ſhall be overthrown, and ſhall no more enjoy thy benefits, ſee *Iob* 7. 7. 21. & 14. 14. [*In vaine*] making them neither the ſubject of thy benefits, nor inſtruments of thy ſervice, but onely to cauſe them to periſh.

V. 48. *what man*] that is to ſay, ſeeing that wee as well as all other men muſt once die; doe not make this our condition heavier with new and ſtrange evils; let thy juſtice ſuffice thee, and out of thy mercie take pitie upon our inevitable miſery, ſee *Iob* 10. 20. & 13. 25. & 14. 5. [*Shall not ſee*] that is to ſay, taſte of it and feele it.

V. 50. *I doe beare*] wherewith my heart is burthened and ſwelled.

V. 51. *The foot-ſteps*] namely, all the marks and monuments that remaine of thy peoples ancient Kingdome; or, they follow him upon the track with injuries and reproaches: Others, *they doe ſcoffe at the foot-ſteps of thy Chriſt*, that is to ſay, they make a jeaſt at the comming of the promiſed Meſſias, who is to re-eſtabliſh the Kingdome: And for all this, is his comming yet delaid?

PSAL. XC.

THE title, [*Man of*] that is to ſay, Prophet.

V. 1. *A dwelling place*] all the while that we and our fathers have bin travellers in ſtrange countreys, *Gen.* 15. 13. thou haſt been a place of ſafety and dwelling to us, *Ezech.* 11. 16.

V. 2. *Before the*] a Scripture phraſe to deſcribe eternitie, which is oppoſite to time, and to whatſoever is moſt firme and laſting in it. [*Thou art*] and therefore we wretched mortalls doe flie unto thee everlaſting Lord, as to the ſpring of our life, and cauſe of our eſcaping from death: which is the chiefe ſubject of this Pſalm, ſee *Pſal.* 102. 11, 12. 27. 28. *Lam.* 5. 19. 20.

V. 3. *Return*] thou doſt irrevocably put in execution upon all men the ſentence pronounced, *Gen.* 3. 19. concerning their returning to the earth from whence they were taken at the firſt creation.

V. 4. *For*] all their ſtay in this world, though oftentimes it be very long, is no way contrary to this ſentence, for the longeſt time that is, is nothing being compared to eternity, which belongeth only to thee. [*when it is*] this is added, becauſe that a man judgeth better of the ſhortneſſe of time when it is paſt, then while it is running. [*A watch*] which is the fourth part of a night, ſee *Mark* 13. 35.

V. 5. *Thou carrieſt*] beſides this generall neceſſity of dying, thou doſt ſend whole deluges of extraordinary evils by particular judgements, which deſtroy man, *Iob* 14. 19.

V. 8. *Thou haſt ſet*] a kinde of ſpeech taken from Iudges, who examine a guiltie man, lay open his miſdeeds, together with the prooфes thereof, which is contrary to that which is ſpoken elſewhere, namely, that God covereth our ſinnes, turnes his face away from them, and caſteth them behind him. [*Secret ſinnes*] or hidden, which a man doth himſelfe forget, *Pſal.* 19. 12.

V. 9. *Paſſed away*] the Italian, *doe decline*, a phraſe taken from the going down of the Sunne, and from the declining of the day: [*A table*] the Italian, *a word*] or a thought.

V. 10. *Threeſcore and ten*] *Moſes* hath a regard and relation to the moſt ordinary terme of life, and to the age which deſerveth the name of life,

beyond which life is but a continuall languishment, and a beginning of death, without any vigor or meanes of performing the actions of this life, or enjoy the commodities of it. [*Their strength*] the Italian, *their flower*, Hebrew, *their excellency and glory*.

V. 11. *Who knoweth*] though the shortnesse of mans life should teach a man to tremble, when he draweth neere to Gods judgements by death, yet he is so stupid and so dull, that he doth not reap any sound document from thence, to learne how to lead his life well, *Deut.* 32. 29. God alone is able to work that in him by his spirit, *Psal.* 39. 4.

V. 14. *Satisfie us*] he makes an allusion to Manna, which fell every morning in the wilderneſſe. [*Early*] the Italian, *every morning*, or in the morning, that is to say, let thy grace renew with us as the day doth, *Lam.* 3. 23.

V. 16. *Thy glory*] namely, thy glorious power, deliverance, and providence, by which thou art also praised and glorified.

V. 17. *The beauty*] the Italian, *the pleasing look*, his loving kindnesse, his cleere and gracious eye, see *Psal.* 27. 4. [*upon us, yea*] that is to say, Doe thou from heaven, from whence as from an eminent place thou dost contemplate the end of all things, guide by thy feare unto a happy end, the life and actions of thine elect, who in this low world cannot see farre, nor see how to take their aime aright; Or for us, that is to say, for our good, and in our behoofe.

PSAL. XCI.

VER. 1. *He that dwelleth*] whosoever through perseverance in faith, reposeth the whole trust of his salvation in Gods grace, who is the onely true refuge from all evils, though the world take no notice of him, is most secure under the safeguard of his Almighty power.

V. 2. *I will say*] I my selfe will put this holy Doctrine in practice, in my selfe.

V. 3. *Surely*] the answer of the spirit of God to the faithfull soule, see *Psal.* 27. 8. or it is a speech of the Psalmist to every faithfull man: [*from the snare*] from all ambushments and dangers.

V. 4. *He shall cover*] a phrase taken from birds. [*His truth*] thou shalt bee defended, and safe by vertue of his most true and infallible promises.

V. 9. *Thou hast made*] the Psalmist speaketh to his own soule. [*Thy habitation*] see *Psal.* 9. 1.

V. 13. *Thou shalt tread*] hiperbolicall and figurative termes; as much as to say, no creature shall bee able to doe thee any harme: especially in any thing as shall concerne a good life, and eternall salvation, *Iob* 5. 23. *Isa.* 11. 5. 9. *Hos.* 2. 18.

V. 14. *On high*] out of the reach of all assaults and hurts: [*He hath known*] being lively enlightned by my spirit, he acknowledgeth me to be his God, doth me service, and worshippeth me.

V. 16. *My salvation*] namely, the accomplishment thereof, in the life everlasting.

PSAL. XCII.

THE title, *song*] see upon *Psal.* 30. in the title, [*for the*] to bee solemnly sung in the holy assemblies upon the Sabbath day.

V. 3. *A solemne sound*] the Italian, *with a vocall song*, the Hebrew word is of a very doubtfull signification, yet it seemes to meane, *vocall Musick*.

V. 8. *But thou*] notwithstanding all these shewes of prosperity in the wicked; thou art for all that supreame judge of the world, and wilt in due time, give them their due punishment.

V. 10. *Shalt thou exalt*] thou shalt make me a glorious Conqueror, see upon *Psal.* 75. 10. [*I shall be*] after the manner which was anciently used in feasts and merry makings.

V. 13. *Those that*] namely, the true elect, who shall have received from God the lively root of spirituall life in the Church, by the preaching of the Word and by his Spirit; taking their nourishment from the ground of Gods grace, which is therein dispensed.

V. 14. *In old age*] they shall grow old, yet shall they not want vigor, for to bring forth the fruits of their vocation, *Psal.* 103. 5. *Isa.* 40. 29. 31. and 65. 20.

V. 15. *To shew*] to attribute unto him the glory of inviolable justice contrary to mans conceit, who seeth Gods patience and bounty towards the wicked of this world.

PSAL. XCIII.

VER. 1. *Reigneth*] this must bee chiefly understood of Gods spirituall Kingdome in the person of his sonne. [*The world*] that is to say, the State thereof renewed by the sonne of Gods reigne, is most justly ordered and guided by a righteous government, and maintained by an invincible power; so that it cannot be ruined either by inward default or any outward violence, *Psal.* 60. 2. and 82. 5.

V. 2. *Of old*] the Italian, *from all eternity*, Heb. *from then*, an Hebrew phrase to signifie an eternity without any beginning, *Pro.* 8. 22. as eternity without end is signified by any another terme which signifieth untill then.

V. 3. *The floods*] a figurative description of the worlds commotions and ragings against the sonne of Gods Kingdome, which are suppressed by his Soveraigne power.

V. 5. *Thy testimonies*] over the rest of the world, the

the Lord doth exerciſe his authority by power and juſtice, but in his Church by his Word and Spirit, which ſanctifieth it unto God; [*becommeth thy houſe*] the Italian, *is beautifull in thy houſe*, this is all the excellencie of thy Church above the world.

PSAL. XCIIII.

VER. 1. *To whom vengeance*] the Italian, *of revenges*, to whom it juſtly belongeth and hath authoritie to doe it, *Deut.* 32. 35. and who doth indeed execute it in time and place.

V. 4. *Hard things*] the Italian, *hard words*, namely, proud and inſolent words againſt men and blaſphemous againſt God.

V. 7. *Regard it*] the Italian, *underſtands it not*, or giveth no heed to it.

V. 10. *That teacheth*] not onely by his word, but alſo by his puniſhments and corrections, *Pſal.* 119. 67. 71.

V. 11. *The thoughts*] not only the words, and deeds.

V. 12. *Thou chaſteneſt*] with thy fatherly corrections.

V. 13. *Mayeſt give him*] that being chaſtened hee may convert himſelfe and amend, to the end that hee may not periſh with the world, 1 *Cor.* 11. 32. but may bee gathered to eternall reſt, and even in this world be delivered from his evils.

V. 15. *Iudgement*] the world ſhall be put into an actuall way of exerciſing juſtice and righteouſneſſe, by which the good ſhall be ſaved, and the wicked deſtroyed. [*Shall follow it*] the Italian, *ſhall be after him*, that is to ſay, God ſhall gather together his poore elect, who were before diſperſed, and they ſhall follow him and cleave cloſe unto him.

V. 17. *In ſilence*] or under earth, in the quiet and tenebrous cleiſters of death, where they doe not ſing thy praiſes, a poeticall terme, as *Pſal.* 115. 17.

V. 20. *The throne*] canſt thou approve of, or favour the ſe tyrants that doe abuſe their publike authority by uſing of extortion?

V. 22. *My refuge*] the Italian, *my confidence*, or with whom I ſhall be ſafe.

PSAL. XCV.

VER. 3. *Above all*] above any thing which is called God, either through abuſe and mens falſe conceit, or through any reſemblance of dignitie and glory.

V. 9. *And ſaw*] I made them alſo feele the puniſhments of my juſtice and the efficacie of my power according to their deſerts; Or, although they had ſeen my works, and had ſo many times had experience of my grace, truth, and power.

V. 10. *Have not known*] they have no knowledge to underſtand, nor no affection to obey my commandements, to ſuffer themſelves to bee peacefully and in faith guided by my providence.

V. 11. *Reſt*] namely, into the countrey where I have promiſed to ſettle them in quietneſſe, and where I will my ſelfe ſettle mine Ark, as in a firme and ſettled habitation, 2 *Chr.* 6. 41. *Pſal.* 132. 8. which is a figure and pledge of mine everlaſting reſt in my glory, *Heb.* 4. 9.

PSAL. XCVI.

VER. 6. *Majeſty*] as beames ſent forth from his eternall Deity. [*Strength*] hee exerciſeth his glorious power in his Church.

V. 7. *And ſtrength*] that is to ſay, honour, and acknowledgement of his infinite power.

V. 11. *Rejoyce*] as participating according to their degree and nature of the glory and happineſſe of Chriſts Kingdome, ſee *Pſal.* 69. 32. *Rom.* 8. 21.

V. 13. *To judge*] that is to ſay, to govern it by way of juſtice.

PSAL. XCVII.

VER. 1. *The multitude of*] the Italian, *the great Iſles*, or the Iſles in great number; By Iſlands are meant the great and generall parts of the world, divided and encompaſſed with the Sea.

V. 2. *Clouds*] a figurative deſcription of the Meſſias his appearing, taken from that which is often repeated of the darkneſſe, wherewith God did hide the brightneſſe of his preſence when hee appeared, as when hee gave his Law, *Exod.* 19. 16. and at other times, 1 *King.* 8. 12. *Pſal.* 18. 11.

V. 7. *All yee Gods*] the Apoſtle, *Heb.* 1. 6. referreth this to the Angels; but according to the propertie of the word, it may bee alſo more generally extended to all thoſe who are called gods on earth, as Kings and Princes: And alſo to all creatures employed to Idolatrous uſes: whereof the firſt ought to ſubmit themſelves by a religious worſhip and obedience unto Chriſts Soveraigne Kingdome; And the latter, through the preaching of the Goſpel bee ſpoiled of their falſe honour; and freed from the Idolaters abuſes, to let God alone be acknowledged and worſhipped in the perſon of his Sonne.

V. 8. *Sion*] that is to ſay, the Church in generall. [*The daughters*] the particular Churches, *Ieruſalem* being as a mother, and the other cities as daughters. [*Thy judgements*] that is to ſay, the executions of thy juſtice, to deſtroy every power and dominion which ſhall oppoſe thine, and to eſtabliſh thy Sonnes Kingdome.

V. 11. *Light*] eternall happineſſe, as is even in this world prepared for the righteous: which have the ſeed thereof quick within themſelves through Godspromiſes, and by the gift of the holy Ghoſt. Or it is ſpread abroad and laid open for them in Chriſts Kingdome.

PSAL. XCVIII.

VER. 1. *Hath gotten him*] that is to ſay, Chriſt by his own power, and by vertue of his moſt perfect righteouſneſſe, hath obtained for his own humane nature, and for his whole Church the victory over all his enemies, and eternall glory.

V. 2. *Made known*] namely by preaching of his Goſpell: [*his righteouſneſſe*] namely his loyalty in his promiſes, his goodneſſe, and mercy, the word righteouſneſſe being often uſed in this ſenſe: unleſſe Evangelicall righteouſneſſe be meant here, which is a pure gift of God, by which hee is pleaſed to juſtifie ſinfull man, in vertue, and by the merit of his ſonnes moſt perfect righteouſneſſe, embraced by a lively faith, *Dan.* 9. 24. *Rom.* 1. 17. and 3. 21.

V. 3. *The houſe*] namely according to the ſpirit, it being the true Church.

V. 6. *The King*] namely Chriſt Ieſus, true and everlaſting God in his owne nature, and eſtabliſhed by his father univerſall King, in the qualitie of a mediator.

PSAL. XCIX.

VER. 1. *Be moved*] the Italian, *tremble*, namely with feare and reverence.

V. 2. *In Sion*] namely the Church, which is as the ſeat of this univerſall Empire, *Iſa.* 2. 2. 3.

V. 4. *Strength*] that is to ſay, this King tempereth his power with juſtice, contrary to the cuſtome of tyrants of the world, ſee *Iob.* 36. 5.

V. 5. *At his*] the Italian, *before his*, a phraſe taken from the thrones of earthly Kings: Or from the Arke of the covenant called footſtoole, 1 *Chro.* 28. 2. towards which all ceremonial kinde of worſhip was to be done, either from neere or from farre off.

V. 8. *Of their inventions*] the Italian, *of their actions*, namely of the faults of his ſervants, as *Exod.* 32. 2 *Num.* 20. 12. 24. *Deut.* 9. 20. Or of the peoples ſins. Others traaſlate it, *thou tookeſt vengeance for their actions*, that is to ſay, thou wert a defender of their miniſtry, by grievouſly puniſhing the rebellious.

PSAL. C.

THE title: [*Of praiſe*] that is to ſay, made to give God thanks, peradventure publickly in the Temple, when the ſacrifices of thankſgiving were offered, *Levit.* 7 12.

V. 3. *Made us*] as well in regard of the firſt naturall creation, as of the ſpirituall regeneration, *Pſal.* 149. 2. *Epheſ.* 2. 10.

PSAL. CI.

VER. 1. *I will ſing*] I will in this Pſalme make a vow to God, and a publick proteſtation to all the Church, of the good will which I will ſhew to good men; and the ſevere juſtice which I will exerciſe againſt guilty men, whenſoever I ſhall attaine unto the Kingdome which the Lord hath promiſed mee.

V. 2. *I will behave my ſelfe wiſely in a &c.*] the Italian, *I will compoſe an inſtructing ſong concerning the perfect way*: the Hebrew terme hath a relation to a certaine kind of ſacred hymne called *Maſchil.n*, the titles of the Pſalmes, which is as much as to ſay, a ſong of great inſtruction. Others tranſlate it, *I will give inſtructions concerning the perfect way*. Or *I will proceed wiſely in the prefect way*: [*when*] that is to ſay, when wilt thou fullfill that which thou haſt decreed, and thy promiſe, making mee King over thy people?

V. 3. *I will ſet no*] neither by deſire, nor purpoſe: [*that turne aſide*] namely from the right way of thy Law.

V. 4. *Will not know*] I will not regard him, whoſoever hee be, I will doe him no grace nor favour: I will caſt him off, and ſhun him.

V. 5. *Slandereth*] he toucheth thoſe vices which are moſt ordinary amongſt courtiers.

V. 8. *Early*] the Italian, *every morning*, that is to ſay, every day, or carefully: by a *ſimile* taken from the daily ſweeping of houſes. Or hee hath a relation to that, that they did uſe in the morning to ſit in judgement, *Ier.* 21. 12.

PSAL. CII.

THE title: [*A prayer*] it is apparent that this Pſalme was penned towards the end of the *Babylonian* captivity, it being a forme of prayer, for the reſtauration of Gods people according to his promiſe: [*his complaint*] or his prayer.

V. 4. *Like graſſe*] which is cut and dried, in the ſun: [*I forget*] extreame affliction hath made mee forſake, and grow careleſſe of my food: I have no taſte, nor take no delight in it, whereby I am become drie, and leane.

V. 5.

V 5. *To my skin*] the Italian, *my fleſh*, that is to ſay, to my skin.

V. 6. *A Pelican*] a ſolitary bird, which gives out terrible cries, wherein hee hath a relation to the Churches grievous lamentations when it is exiled.

V. 8. *Are ſworne*] the Italian, *doe make curſes of mee*, that is to ſay, by reaſon of my ſtrange afflictions, they doe make mee an example of curſes, ſaying, be thou accurſed like ſuch a one, ſee *Num.* 5.27. *Iſa.* 65.15.

V. 9. *I have eaten*] a ſcripture phraſe which ſignifieth lying with ones face upon the ground, amongſt duſt and aſhes: a faſhion which was uſed in great ſorrowes and mournings, 2 *Sam.* 12. 16. *Iob.* 2.8.

V. 10. *Lifted mee up*] this may be properly underſtood of the peoples former proſperity, which made their preſent calamity more grievous and ſenſible: or it is a ſimilitude taken from thoſe which liſt up a thing, for to daſh it ſo much the harder againſt the ground.

V. 12. *But thou*] though the Church ſeemes to faile, yet God endureth of ever, in eſſence, truth, and power; therefore hee can, and will reſtore it, ſee *Lam.* 5.19. [*thy remembrance*] namely all that which thou haſt revealed to thy Church of thy ſelfe, and ſhee ought moſt faithfully to retaine and preach, ſee *Iſa.* 26.8. and 57.8. Or plainly thy name, *Hoſ.* 12.5.

V. 13. *The ſet time*] namely of ſeventy yeares captivity, as it is moſt likely, 2 *Chron.* 36.21 *Ier.* 25. 12. and 29.10. *Dan.* 9.2.

V. 14. *In her ſtones*] that is to ſay, to it, though it be brought into a heap of ruines, *Pſal.* 79.1.

V. 15. *The heathen*] the meaning is, that by *Ieruſalems* and the peoples reſtauration; and by the Meſſias being borne and made manifeſt there according to the prophecies, God would open the gate for the vocation of the Gentiles, by the Goſpell, which was to come out of *Ieruſalem*.

V. 16. *In his glory*] that is to ſay, in his glorious manifeſtation, and operation of his power and grace.

V. 18. *Which ſhall bee*] that is to ſay, which ſhall hence forward be borne. Or if this be meant by the Gentiles, the people which thou ſhalt create anew. Or thy people *Iſrael* reſtored and ſet up againe as it were by a miracle, and into a new life, *Iſa.* 43.21. *Ezech.* 37.3.

V. 23. *In the way*] in the time the Iewiſh nation was in proſperity before the time of its diſſipation, which was the time prefixed by God himſelfe for the Meſſias his comming. *Gen.* 49.10. which hath a relation to dying in the flower of ones age, *Iob* 15. 32. *Pſal* 55.23. *Prov.* 10.27. *Eccl.* 7.17.

V. 24. *Thy yeares*] the meaning is, thou haſt joyned thy ſelfe to thy Church by an eſpeciall covenant, which carrieth with it the communication of benefits, correſpondent to thine own proper nature; for as thou art living, ſo muſt ſhee live, as thou art everlaſting, ſo muſt ſhe be alſo, *Matth.* 22.32. I beſeech thee then to fulfill theſe effects of thy covenant of Grace.

V. 26. *Shall periſh*] that is to ſay, being melted and diſſolved by the fire, they ſhall change forme and ſtate, yet ſhall not be brought to nothing, ſee *Iſa.* 65.17. and 66.22. 2 *Pet.* 3.7.10.11. The intent is, to ſhew that although God as he is Creator hath not communicated the gift of eternity to all his other creatures, yet he hath done it as a father to his children, ver. 18. ſee *Lam* 5.19. 20. *Hab.* 1.12. *Matth.* 22.32.

PSAL. CIII.

VER. 1. *ALL that is*] namely, all my ſenſes and all the faculties of my ſoule.

V. 3. *Thy diſeaſes*] namely, corporall ones which he healeth, when and how, he in his providence thinks fitting; But eſpecially the ſpirituall ones of ſinne, corruption, and concupiſcence, which hee healeth by the gift of regeneration, ſee *Exod.* 15. 26. *Iſa.* 19.22.

V. 4. *From diſtruction*] the Italian *from the pit*, that is to ſay, from many mortall dangers in this life; and eſpecially from everlaſting death and hell: [*crowneth thee*] hee doth encompaſſe thee, and heap thee full, and raiſeth thee up in ſpiritual glory.

V. 5. *Like the Eagles*] which is of long life, and alwayes vigorous and healthfull, whereby it ſeemes from time to time to grow young againe; Others underſtand it, *of this birds changing her feathers*, as *Iſa.* 40.31. *Mich.* 1.16. Others doe apply it to ſome ſingularities of the Eagle which are not very certaine.

V. 7. *His wayes*] namely, his Law which is the true guide of ones life; Or, the conduct of his providence for the ſafety of his people.

V. 12. *Removed*] that is to ſay, he hath through his grace abſolved and eaſed us of them, as though they nothing concerned us, and hath abſolutely freed us from the puniſhment due for them: [*from us*] or from himſelfe, turning his thoughts away from them, to not repreſent them unto his ſevere judgement in their naturall filthineſſe.

V. 14. *For hee*] and therefore he takes compaſſion upon us, *Pſal.* 78.39. [*our frame*] the Italian, *our nature*; the Hebrew, *frame*: which may as well bee underſtood, of the fraile, ſlippery, and mortall condition of our life and body, as of the defects and corruption of the ſoule, which are the two generall miſeries of man, which move God to mercy and compaſſion.

V. 16. *The*

V.16. *The place*] a Scripture phraſe, to expreſſe the entire abolishment of a thing, leaving neither ſigne, nor remnant thereof.

V. 17. *Righteouſneſſe*] namely, his loyalty in his promiſes and covenants.

V.20. *Hearkning*] the Italian, *obeying*, or ſo ſoone as you heare his voice.

V.21. *His hoaſts*] this may be underſtood of the Angels, or of other celeſtiall bodies, *Gen.*2.1.

PSAL. CIV.

VER.3. *Layeth*] Italian, *maketh*, figurative and poeticall termes. [*In the waters*] namely, the upper waters, whereof ſee *Gen.* 1.6. *Pſal.*148.4.

V.4. *His Angels*] that is to ſay, he hath them ready at his ſervice, to ſend them here and there to execute his will: the Apoſtle, *Heb.*1.7. gathereth out of this compariſon, that Angels are but creatures, and miniſtring ſpirits.

V. 5. *Laid the foundations*] the Italian, *founded the earth upon her baſes*] figurative termes, for the earth hath no other foundation, but only its proper weight; by meanes of which it remaines immoveable in the center of the univerſe, *Iob* 26.7.

V.6. *Thou coveredſt it*] according to ſome in the firſt creation, but it is moſt likely that this is meant by the generall deluge, *Gen.*7.19. for it is not likely that in the maſſe of the firſt creation, there were hils and valleys ready framed.

V.8. *By the valleys*] hee calleth all channels beds of rivers, and other hollow places wherein waters are gathered, by this name.

V.10. *Into the valleyes*] hee cauſeth them to riſe above the earth out of the great abiſſe through certaine iſſues or vents, by ſome kinde of ſubterraneall boyling.

V.13. *The fruit*] namely with the benefit of the raine, dew, &c. which thou bringeſt forth.

V.15. *His face*] according to the cuſtome of thoſe times and places, which was to annoint the face with ſweet ſmelling oyles, upon occaſions of feaſts or of rejoycing.

V.16. *Of the Lord*] namely, that grow of themſelves without any help of man through Gods onely will. Others believe that this addition was given them for nothing but onely to deſcribe the heigth of theſe kinds of plants, as *Pſal.*80.10. [*Are full of ſap*] the Italian, *are ſatisfied therewith*, namely, with thoſe raines, ver.13.

V.19. *For ſeaſons*] namely, to diſtinguiſh the months, whereby are ſet forth the ſeaſons of naturall things, and the times ſet down for ſacred and civil affaires: [*Knoweth*] he never miſſes comming to the end of his compaſſe which he altereth every day, *Iob* 38.12.19.

V.21. *And ſeek*] the Italian, *aske*, a figurative terme, to ſignifie that as the roaring of thoſe beaſts is a naturall ſigne that they want food, ſo God the author of nature and generall provider for all things, anſwereth them, as *Iob* 39.3.

V.24. *How manifold*] the Italian, *how great*, either in greatneſſe or number.

V.25. *Creeping*] namely, beaſts that move, not with their bodies upright upon their legs, but that creep along upon the ground, or glide in the water, ſee *Gen.*1.20.

V.26. *Leviathan*] a generall name for all great ſea-fiſhes.

V.27. *Wait*] the Italian, *hope*, by a ſecret inſtinct of nature, without diſcourſe or underſtanding.

V.29. *Hideſt*] that is to ſay, thou takeſt away, and keepeſt back thy vertue. [*To their duſt*] into the earth, from whence they were taken and framed, *Gen.*1.24. though the name of earth may be taken for all other elements, ſee upon, *Gen.*2.7.

V.30. *Thy Spirit*] namely, that quickning power which preſerveth all thoſe things, which are created in their being; and it is an effect proper to the holy Ghoſts perſon: [*Created*] that is to ſay, put into new life, and vigour.

V.31. *Shall rejoyce*] let his works be acceptable unto him, ſeeing them employed to his glory and ſervice, and not to ſinne; through the malice of man, and let him thereby bee moved to bleſſe and preſerve them, ſee *Gen.* 1.4.31.

V.35. *The Sinners*] namely, the wicked which divert Gods love from his creatures, which they moſt wickedly abuſe, and who doe not acknowledge nor worſhip the ſoveraign Majeſty of this great Creator and Governour of the world: [*Prayſe yee the Lord*] the Italian, *Hallujah*, an Hebrew word which ſignifieth *praiſe the Lord*, and hath been retained in the Chriſtian Church as well as many other words; *Rev.*19.1.3.

PSAL. CV.

Glory yee] let all your honour and glory be in him, who is and calleth himſelfe your God, and honoureth you with the title of his people. [*That ſeek*] that doe fervently deſire his grace and ſtudy to preſerve it, and to bring themſelves further and further into it, at the laſt to come into his ſight and preſence for ever, and to be perfectly joyned to him in his Kingdome.

V.4. *His ſtrength*] namely, his glory, whereof the Ark was a ſign and pledge, and therefore is called the Ark of Gods ſtrength, 2 *Chron.*6.41. *Pſal.* 132.8.

V.5. *The judgements*] that is to ſay, his Lawes and Statutes

ſtatutes, or ſentences pronounced againſt the wicked, and put in execution by his Almighty word.

V. 8. *He commanded*] which hee appointed by his Soveraigne, and irrevocable decree.

V. 11. *The lot*] Hebrew, *the cord*; an inſtrument which was uſed in the dividing of lands, ſee *Pſal.* 16.6.

V. 15. *Annointed*] that is to ſay, ſacred perſons; ſeeing oile was emplyed anciently in conſecrations; though wee doe not read that this ceremony was really uſed in the Patriarchs perſons.

V. 19. *His word came*] which was revealed to *Ioſeph* in dreames; [*The word.*] namely, Gods providence and appointment.

V. 23. *Of Ham*] ſee *Pſal.* 78.51.

V. 24. *Stronger*] namely, in numerous iſſue.

V. 25. *He turned*] he ſuffered envie, falſe feare, and other evill affections to induce the *Ægyptians* to hate the people as much as before they had loved them: Now the evill work is attributed to God, not becauſe hee is authour of it, which were as abominable to think as it is impoſſible to bee, but becauſe hee not reſtraining the the malice of man, and ſuffering the divell to tempt him with ſtrong objects, occaſions and provocations, it muſt needs produce its proper effects; which God would have to fall out ſo for ſome good end, though hee reprove the wickedneſſe and perverſneſſe of it.

V. 27. *They*] namely *Moſes* and *Aron*, *Pſal* 99.6.

V. 36. *The chiefe*] namely, the firſt-borne, *Gen.* 49.3. *Pſal.* 78.51.

V. 37. *Feeble perſon*] they were all luſty and healthfull, which was oppoſite to the *Egyptians* laſt plague, *Exod.* 11.7.

V. 41. *They ran*] the Italian, *brooks ran*, ſee upon *Pſal.* 78.16.

PSAL. CVI.

VER. 2. *The mighty acts*] his high and powerfull acts.

V. 7. *The red Sea*] it ſeemeth hee meanes, that even when they were come in the very place where the ſea did runne, walking over dry land, they did ſtill continue their murmuring and rebellions.

V. 8. *For his name ſake*] not regarding them, but of his own meere free-will, to performe his will and promiſes, and by this meanes to maintaine his glory and make it to ſhine.

V. 13. *They waited not*] they did not ſubmit through faith, humility, and patience, unto Gods providence; to expect the accompliſhment of their deliverance at his appointed time, ſee *Pſal.* 78 41.

V. 15. *But ſent*] taking away his bleſſing from this food, they were not nouriſhed nor fed thereby; but it brought leaneneſſe and diſtaſtfulneſſe with it; an infirmity which often comes from fulneſſe, whence proceeds that loathing which the Lord hath threatned them with, *Num.* 11.20.

V. 16. *The Saint*] whoſe perſon was conſecrated to be the Lords Prieſt.

V. 20. *Their glory*] namely, their glorious God, *Ier.* 2. 11. who did alſo clothe them with glory by his preſence, vertue, and benefits, which they loſt by their Idolatry, *Exod.* 32.25. And this word of glory ſeemeth to be oppoſite to the word ſhamefull thing, which is attributed to Idols, *Ier.* 3.24. & 11.13. *Hoſ.* 9.10.

V. 23. *His 'choſen*] the man who was choſen by him to bee mediator between him and the people: [*Stood*] a phraſe taken from ſiedges and aſſaults, to ſhew the power of prayer, and other meanes appointed by God, to turn his wrath away, ſee *Exod.* 13.5. and 22.30.

V. 24. *The pleaſant Land*] the Italian, *the Land to be deſired*; the Land of *Canaan* is often called ſo, becauſe of its wonderfull fruitfulneſſe, and plenty of all manner of bleſſings; and chiefly becauſe it was a pledge and ſacrament of the Kingdome of heaven, ſee *Ier.* 3.19.

V. 26. *Liſted up*] that is to ſay, he ſware, as *Gen.* 14.22.

V. 28. *Of the dead*] namely of Idols, dead things without life or vertue in them; oppoſite to the living God; Or by this word is ſet forth the origine and beginning of Idolatry, which was to attribute divine honours to great perſons, when they were dead.

V. 30. *Stood up*] as verſe 23.

V. 31. *That was*] God approved this fact as juſt, and proceeding from true zeale, and aſſigned unto him and his poſterity for their reward, the Prieſthood for ever, *Num.* 25.13. ſee *Deut.* 24.13.

V. 33. *He ſpake*] ſee of this error committed by *Moſes* upon *Num.* 20.10.

V. 36. *Which were*] namely the Idols, or they, namely, the nations, ſee *Exod.* 23.33. *Deut.* 7.16. *Iudg.* 2.3.

V. 37. *Their ſonnes*] againſt the expreſſe Law, *Levit.* 18.21. & 20.2. *Deut.* 12.31. & 18.10. [*Vnto devils*] who were ſerved in thoſe Idols, ſee *Lev.* 17.7. *Deut.* 32.17. 1 *Cor.* 10.20. *Rev.* 9.20.

V. 39. *Went a whoring*] ſpiritually by Idolatry, and alſo bodily, theſe two ſinnes being ordinarily coupled together.

V. 43. *With their*] following in every thing their own will and underſtanding, ſee *Num.* 15.39.

V. 45. *Repented*] hath changed his ſevere way of proceeding into clemencie; a humane kinde of ſpeech, *Gen.* 6.6.

V. 46. *Made them*] hath ſoftened their enemies hearts, and cauſed them to uſe them kindly, ſee *Ez.* 9.9. *Pro.* 16.7. *Ier.* 42.12. *Dan.* 1.9.

V. 47. *To tryumph*] that is to ſay, in the glory,

shewed in our deliverance, and preached by thy Gospel, we may take an occasion in a godly manner to boast of thy grace, being delivered from our former ignominy.

PSAL. CVII.

VER. 3. *From the South*] the Italian, *from the Sea*, in the distinction of divers countries of the world, this word ordinarily signifies the West, in regard of the Mediterranean Sea which lieth Westward from *Palestine*; but in this place it should seeme it meaneth the South, in regard of the red Sea or the Ocean, which are Southerly.

V. 8. *Oh that, &c.*] the Italian, *Let them therefore acknowledge before the Lord his goodnesse, and before, &c.* namely, let them acknowledge it before the Lord with thankesgiving, and before men, with prayses and celebration.

V. 10. *In the shadow*] namely, in dark Caves and horrid Prisons, in continuall terror of death.

V. 11. *The councell*] the Law and Word of God is so called, being a sure director and faithfull counceller to man in all his enterprises, see *Psal.* 73.24. and. 119. 24.

V. 17. *Afflicted*] namely, with sicknesse.

V. 20. *He sent*] hee hath delivered them by his will only, which is alwayes accompanied with infinite power, see *Psal.* 147. 15.

V. 23. *Goe down*] the Hebrewes speak thus because of the low Lands which are by the Sea-side in respect of the high land, especially in that part of *Palestine* which is hillie.

V. 26. *Of trouble*] trouble of the body, and passion and anguish of the minde.

V. 29. *The waves*] namely, the Sea which had been so angry with them.

V. 32. *The Elders*] the Magistrates and Senators.

V. 33. *Rivers*] namely the medow lands and grounds which are well watered with streames and rivers.

V. 39. *Againe*] namely, when they are defiled with sinne, and so provoke Gods wrath: [*Through oppression*] the Italian, *through distresse*, or through oppression, or through barrennesse.

V. 40. *He poureth*] that is to say, hee degradeth them from their dignities, hee disrobeth them of Majesty and respect, *Iob* 30. 11. by warres, seditions, and rebellions of their people, or by some other meanes; and when they are driven out, they cannot finde any setled abode.

V. 42. *All iniquitie*] the wicked mens boldnesse is repressed by these judgements of God, and generally by all evident acts of his providence, so that they dare not glorifie themselves, nor will not contend any more, being convinced by their own consciences, and are dismayed and confounded in their thoughts, not knowing what to say in these accidents, which fall out so contrary to their imaginations and hopes.

PSAL. CVIII.

THe title, [*Psalme of*] see upon Psalme, 30. in the Title.

V. 1. *My heart*] the seven first verses of this Psalm, are the same as the five last of the 57 Psalm, and the rest of this Psalme are the same as the last eight of the 60 Psalme.

PSAL. CIX.

V. 1. *O F my praise*] who art the onely subject and theame of my praises, by reason of thy continuall benefits bestowed upon me, or in whom I glory, notwithstanding all the reproaches of mine enemies, being assured of thy grace and assistance, see *Exod.* 15. 2. *Psal.* 22. 2.

V. 4. *To prayer*] that is to say, I have prayed to God for them, *Psal.* 35. 13. Or, I have done nothing but pray, that is to say, all my defence and refuge hath been to turn to the Lord by prayer, as *Psal.* 69. 13.

V. 6. *Set thou*] this being referred to *Davids* enemies, meaneth, that the head of his persecutors may bee subject to some cruell tyrant, who may give him no rest; but being understood of *Iudas* who was guide to those that took our Lord Iesus, it signifieth that hee was altogether given over to the divell, which are propheticall imprecations and denuntiations, endited by the holy Ghost, as it appeares by *Iohn* 17. 12. and must not therefore serve to make presidents of: [*Satan*] or the adversary: [*Stand*] to torment and annoy him, or else for to accuse him before the Lord, *Zach.* 3. 1.

V. 7. *Iudged*] every time that hee hath any suite, let him be cast in it. And as for *Iudas* who is figured by him, let his sinne be irremissible. [*His prayer*] let all the petitions and requests which he shall present to the Iudges, doe nothing but incense them so much the more against him; And let not God heare any prayer that comes from *Iudas*; but let his condemnation be the more grievous by meanes of them.

V. 8. *Another*] let that principall persecutor of mine be dispossessed of his publike dignity, which hee abuseth against me, and let *Iudas* lose his Apostles place, *Acts* 1. 20. to give it way to *Matthias*.

V. 11. *Catch*] let him draw him to him by traps and deceits: [*His labour*] namely, all that he hath gotten

gotten with much toile and labour, *Iob* 20.18.

V.13. *Following*] the Italian, *in the second generation*, that is to say, in a short time, not continuing long in his posterity.

V.14. *Bee remembred*] namely, against him to make him beare the full measure of punishment, as thee hath heaped up the full measure of sinne, *Exod.* 20.5.

V.15. *Of them*] namely, of that wicked man and of his Ancestors.

V.17. *Cursing*] namely, to curse others.

V.20. *That speak*] that talk or determine upon my death, or doe raise deadly slanders upon me.

V.21. *For thy name sake*] see upon *Psal.* 106.8.

V.27. *That this*] namely, this my deliverance, which I desire and hope to obtaine at thy hands; or my sufferances which depend upon thy meere will, and no wayes upon mine enemies wills or powers; which is much more verified in Christs sufferings, figured out by *Davids*, *Isa.* 53.4.10.

V.30. *The multitude*] the Italian, *the great ones*, namely Kings and Princes; I being of the same degree and dignity, to extoll thy glory so much the more by their acknowledgement, as *Psal.* 107. 32. & 119.46. & 138.1. Others, *amongst a multitude of people*; that is to say, in the full assembly of thy Church.

V.31. *Stand*] to help him, and hold him up, as *Psal.* 16.8. [*That condemn*] Hebrew, *that doe judge his soule.*

PSAL. CX.

VER.1. THe Lord] namely, God the Father, as chiefe in this councell, hath from eternity decreed, and in his appointed time hath made it manifest, that his sonne who is true God (and therefore as well by nature, as by his office of King of the Church, is *Davids* master, *Matth.* 22.) should obtaine, as Mediator, in the union of his humane nature which he shall take upon him, an universall Kingdome over all the world; and as his Fathers great deputy, and hee that representeth the Kingdome of Gods glory: And that to this purpose his humanity should be exalted to the highest degree of heavenly glory under God: So the next degree of dignity under the highest, is signified by these words: [*Sit thou at my right hand*] 1 *Kings* 2.19. *Psal.* 45.9. see of this Kingdome of Christ, *Matth.* 11.27. & 28.18. *Mark.* 16. 19. *Iohn* 3.35. & 5.22. *Ephes.* 1.20. *Colos* 3.1. *Heb.* 1.3. & 8.1. & 12.2. 1 *Pet.* 3.22. [*Vntill*] that is to say, untill that by my power, which thou hast from mee, by vertue of thy being engendred from all eternity, and by the unspeakable assistance of mine own person, thou hast overthown all the enemies of thy Kingdome; amongst which death shall be the last, 1 *Cor.* 15.26. Not that Christs Kingdome shall cease after that, for it must be everlasting. But onely the quality of the King shall first bee changed, for he shall then reigne no more as Mediator and Deputie, but as true God of the same essence with the Father; Then the forme of reigning shall be changed, for then he shall reign without any externall meanes, without instruments, without enemies or hinderances; without any modification, or voluntary restriction of his Almighty power, justice, &c. without distinction of times, or diversitie of operations, and other circumstances proper to the government of his Kingdome in this world, see 1 *Cor.* 15.24.28.

V.2. *Shall send*] he shall cause this thy Kingdome, which was founded amongst the Iewes by thy presence in the flesh, to spread abroad from *Ierusalem*, *Isa.* 2.3. *Mic.* 4.2. *Luke* 24.47. throughout all the world by the preaching of the Gospel, which is the power of God, *Rom.* 1.16. 1 *Cor.* 1.18. with which as with a royall Scepter, he governeth his Church.

V.3. *Thy people*] when thou, by thy Gospel shalt come forth of *Ierusalem*, like to a great King or Captaine, to goe and conquer the world; the elect shall voluntarily come under thy banners, to follow and serve thee in these thine enterprises: [*Of thy power*] the Italian, *when thou shalt muster thine Army*; or, in the day of thy strength; that is to say, when thou shalt lay open thy strength by the sending forth of thy spirit, and the power of it, to convert the world by thy Gospel: [*In the beauties of holinesse*] the Italian, *in thy stately sanctuary*, namely, in *Ierusalem*, where even then shall bee the seat of thy most glorious temple, *Psal.* 96.9. and shall have been superabundantly glorified by thy presence in the flesh, *Hag.* 2.9. [*The dew*] as at the dawning of the day the dew is engendred: so at the first manifestation of thy Gospel, an innumerable company of elect shall arise, newly regenerated, and a heavenly offspring, *Isa.* 53.10. *Mic.* 5.7. 1 *Pet.* 2.2. who by faith and confession shall joyne themselves to thee.

V.4. *After the*] in a Priesthood which for the qualities of the person, for the property of his office, and the perpetuall lasting of it shall have no affinity nor conformity with the ordination of the Levites, but onely with *Melchisedechs* singular ordination; as it is brought in *Gen.* 14.18. and as it is at large described by thy Apostle, *Heb.* 7.

V.5. *The Lord*] namely, God the father, as hee who being the origine and beginning of thine eternall being, and the head of all this work of Redemption, shall beare thee up by his divine power, *Isa.* 42.6. & 49.8. & 51.16. [*Thy right*] to assist and maintaine thee, see *Psal.* 16.8. & 109.31. [*shall*]

namely, Christ the Sonne of God, verse 1. *Davids* words. [*Strike through*] a figurative description of Christs spirituall victories: [*Kings*] namely, rebellious ones, and such as are enemies unto him.

V. 6. *The heads*] the Italian, *the head*, namely, the Divell prince of the world, *Deut.* 32. 42. *Psal.* 68. 21. *Hab.* 3. 13. and with him, the great Empires of the world, which hee shall cause to rise and be instruments of his rebellion against Christ, *Revel.* 13. 2.

PSAL. CXI.

VER. 2. *Sought out of*] the Italian, *Laid open before all them*, that is to say, laid plainly open the great Theater of the Church; Or, worthy to be sought out, or exquisite.

V. 3. *Glorious*] the Italian, *glory*, exceeding glorious and honourable.

V. 5. *He hath given*] he hath miraculously fed his people in the wildernesse.

V. 7. *Sure*] as well for the meere declaration of his will; as, also for the loyall promise of mercy to them that shall keep them, which promise is added to his said commandements.

V. 9. *Redemption*] he seemes to have an especiall relation to the deliverance out of *Egypt*, after which the law was given, and the covenant solemnly renewed.

V. 10. *The beginning*] namely, the very foundation and origine. [*His prayse*] namely, the approbation and glorious reward which man receives from God, *Rom.* 2. 29. Or prayse of God himselfe.

PSAL. CXII.

VER. 3. *And his*] the fruit and reward thereof is assured to us in this world, and shall be eternall in heaven.

V. 4. *Ariseth*] through the middest of the darknesse of ignorance, depravation, and the miseries of this world, the Lord doth enlighten his by the light of his word, spirit, grace, and favour, whereby they are made truly happy; Or if they doe fall into any evils, the Lord returneth at his appointed time, and causeth them to behold his countenance in joy and salvation.

V. 6. *Remembrance*] with men for to bee praised for it, and with God to receive the promised reward.

V. 7. *Of evill*] of evill reports of slanders, reproaches, or evill newes.

V. 10. *The desire*] that which they desire shall never come to passe; their desires shall bee all in vaine: Or, that good and happinesse which they have so much desired, shall vanish away when they are in the heigth of their pleasures.

PSAL. CXIII.

VER. 3. *Raised*] all creatures set forth his honour; that is to say, doe yeeld abundant matter for to praise him.

V. 6. *To behold*] hee doth not disdaine from his high seat of glory to provide for all creatures both celestiall and terrestriall.

PSAL. CXIV.

VER. 2. *Judah*] namely, the whole Nation of *Israel*, (divided before the separation of the tenne Tribes into *Israel* and *Iudah*, by reason of this Tribes preheminency) which by reason of their deliverance, were a proper, peculiar, and holy Nation to God, *Exod.* 6. 7. & 19. 6.

V. 3. *Saw it*] namely, the Lord appearing in his power in the cloudy pillar: [*And fled*] that is to say, retired suddenly back, as it were to make way for the Lord: Poeticall termes.

V. 4. *The mountaines*] a description of the shaking of Mount Sinai, *Exod.* 19. 18. *Psal.* 68. 8.

PSAL. CXV.

VER. 1. *Not unto us*] O Lord accomplish and fulfill our salvation; not having any regard unto us or our work, nor yet making use of any humane meanes therein, whereby any part of glory may bee diverted and taken away from thee, to bee imputed or given to us; But doe it by thine onely grace and power: that thy loving kindnesse towards us wretched sinners, and thy truth in thy promises may by thee be used and by men acknowledged and adored.

V. 8. *Are like*] the Italian, *Let them be like*, that is to say, let God take away all understanding and use of reason from them, seeing they doe so unworthily abuse it to his dishonour, *Rom.* 1. 23. 28. Others translate it, *they are like unto them*, that is to say, the Idolaters are as stupid and blind in feigning to themselves any godhead in the Idols, as the Idols themselves are.

V. 15. *You are*] or shall be.

V. 16. *The Lords*] namely, to be the seat of his glory, *Matth.* 5. 34. & 23. 22. [*Hath given*] namely, the use of it, depending from his providence and supreme dominion, nor any absolute propriete.

V. 18. *But we*] being redeemed, preserved alive, and re-established by him.

PSAL.

PSAL. CXVI.

VER. 1. *Hath heard*] he doth continually heare mee and never faileth me.

V. 3. *The ſorrowes*] Italian, *the bounds*, according to others, the ſorrowes, ſee upon *Pſal.* 18. 5.

V. 5. *Righteous*] in delivering his children from unjuſt oppreſſion.

V. 7. *Dealt bountifully*] the Italian, *rewarded thee*, namely for thy faith and patience, Or he hath done thee good.

V. 9. *I will walk*] with all acknowledgment and gratitude, I will conſecrate my whole life unto thy ſervice, having thee alwayes before mine eyes to depend upon thee by faith and to frame all mine actions according to thy holy will.

V. 10. *Have I ſpoken*] Italian, *I wil ſpeak*, that is to ſay, I have truſted in Gods promiſes, and therefore having found the effects thereof, I will not bee dumb like one that is diſmayed, having failed in his hopes; but I will ſpeak glorifying my ſelfe in God, giving him thanks and making open profeſſion of my truſt in him.

V. 11. *I ſaid*] ſee upon *Pſa.* 31. 22. [*Are lyars*] he ſeemes to have a relation to *Samuel* his meſſage that he brought him from the Lord concerning Gods promiſes to him, and finding himſelf far from the effects of them, hee had made ſome doubt of the Prophets truth; Or, the meaning may be plainly thus, What can I hope for, ſeeing every man betrayeth me, and that I can truſt no body.

V. 13. *I will talk*] I will ſolemnly and joyfully acknowledge him; a phraſe taken from the cuſtome obſerved in ſacrifices of thankſgiving; after which they made a feaſt wherein the father of the family, for the honour of God, & to ſtirre up all the aſſiſtants to joyne in mirth and prayſing of the Lord; did take a cup in his hand, and uſed a certaine forme of bleſſing; and having drank, cauſed the cup to paſſe round to all the reſt: And from that Chriſt took the ceremony of the holy communion, 1 *Cor.* 10. 16.

V. 15. *Precious*] namely, for to defend them from it and to revenge it, if it happen by any violence of men; and to be pleaſed with it as with a ſacrifice; and to remunerate it as a triall, and victory of their faith, and an accompliſhment of their obedience, ſee *Pſal* 72. 14. [*Of his Saints*] or of good and godly men.

PSAL. CXVIII.

VER. 6. *On my ſide*] or with me, or neare me. V. 10. *Compaſſed* had begirt me round.

V. 12. *Fire of thornes*] which laſts but for a blaſt, and leaves no embers nor coales, ſee *Eccleſ.* 7. 6.

V. 14. *And ſong*] he is the author and ſubject of my mirth and praiſes.

V. 18. *The Lord*] or the Lord hath puniſhed mee grievouſly.

V. 19. *The gates*] namely, of Gods temple; where the law of God, which is the rule of righteouſneſſe is preached and taught, and where the chiefe part of it, namely, Gods ſervice, is performed, and where we ought not to come in without an upright and ſanctified ſoule.

V. 20. *Of the Lord*] namely, of his houſe, through which man draweth neere unto him, he being there preſent in the ſignes and pledges of his grace: [*The righteous*] for to ſuch and not to prophane perſons, it belongeth to enter in there; ſee *Iſa.* 35. 8. *Revel.* 21. 27. and 22. 15. Or, the meaning is, God will not ſuffer good men alwayes to bee kept aloofe off from his houſe, as I have beene during *Sauls* perſecutions, ſee *Eccleſ.* 8. 10.

V. 22. *The ſtone*] figurative termes, to ſhew firſt and litterally, *Davids* miraculous exaltation to the Kingdom, though the chiefe of the people did contemne and reject him: Then ſpiritually and prophetically, Chriſts eſtabliſhment, God making him the foundation of his Church; though the Prieſts and other chief of the people to whom the building of the ancient Church was committed, did reject and withſtand him.

V. 25. *Save now*] this is the ſignification of the Hebrew word *Hoſanna*, which was an acclamation they were wont to make to new Kings; which was alſo made to Chriſt, *Matth.* 21. 9. [*Send now*] namely, to our King, and to us through him.

V. 26 *That commeth*] whom God ſendeth to be King over us, being conſecrated and elected by him, to be as it were his Deputy: Acclamations made by the Prieſts and people when *David* came into the Temple, and likewiſe to Chriſt whoſe figure *David* was; [*We have*] we Prieſts, Miniſters of Gods Temple, whoſe office it is to bleſſe the people, doe bleſſe thee *David*, and all thy followers.

V. 27. *Light*] the Italian, *a cleere light*, namely, of his grace, peace, and bleſſing, after the darke night of miſeries and confuſions which we have ſuffured: [*Binde*] make ready ſacrifices of thankſgiving. [*The hornes*] whereof ſee *Exod.* 27. 2. to theſe hornes it ſhould ſeeme by this place they did uſe to tie the beaſts which were for offerings, whileſt the Prieſt laid his hand upon them, and uſed other ceremonies of prayers and devotions; and preſently after did ſpill the blood at the foot of the Altar, as it is ſet down, *Lev.* 17. 6.

PSAL. CXIX.

VER. 1. *Undefiled*] namely, that converſe, and proceed in all equity and integrity, in all their actions and life.

V. 2. *Teſtimonies*] namely, his law and word, which are a moſt true declaration of his will, which otherwiſe is concealed and unknown.

V. 5. *Directed*] or firme and ſetled.

V. 9. *Wherewith*] shall man being impure and naturally defiled with sinne, bee able, as soone as hee commeth to have the use of reason, to amend that naturall corruption and to live holily and purely.

V. 14. *In the way*] namely, by giving my selfe to practice the true knowledge and performance of thy holy word in my whole course of life.

V. 18. *Open*] amend in me my naturall ignorance, giving me the lively light of thy Spirit; by which I may apprehend thy Law in its spirituall sense, and thy whole word in the mysteries of thy promised salvation; which are otherwise incomprehensible to the flesh, *Matth. 16. 17. 1 Cor. 2. 7. 11. 14.*

V. 19. *A stranger*] the world is not my countrey, it is but only a way to passe to heaven; which way, of my selfe, I know not, guide me therefore, as in a strange place, by thy Law, that I may not go astray.

V. 21. *Rebuked*] or destroyed.

V. 23. *Also*] in my greatest persecutions as I have suffered by *Saul* and his councellers; I never left meditating upon thy word, as well to comfort my selfe, and put my trust in it, as also to keep mee within the bounds of my true obedience to thee.

V. 25. *My soule*] I am cast down beyond all hope of reliefe, if thou dost not raise mee and restore mee to life, *Psal. 44. 25.*

V. 26. *I have declared*] I have alwayes laid open my heart, thoughts, and estate unto thee, desiring of thee the assistance of thy grace, spirit, and word, and thou hast granted it; O continue thou towards me thus hereafter.

V. 28. *Melteth*] the Italian, *droppeth*, namely in teares; or melteth.

V. 29. *Remove*] keep me, that I may never give my selfe to any fallacie or deceit, and deliver me from the fraudes and deceits of other men.

V. 32. *Enlarged*] out of the streights it is in, by the joy and consolation of thy spirit, which is the true well-spring of all free and cheerefull obedience; or from the bonds of naturall slavery to sinne by thy spirit of freedome, *Rom. 6. 17. 18. 22.* and *8. 2.*

V. 37. *Vanity*] namely, the world and the lusts thereof which have no true happinesse in them, but are like unto apparitions and transitorie shadowes. [*Quicken thou me*] preserve and encrease in me the spirit of regeration and spirituall life, that I may continually bring forth greater fruits of that life, by obeying thy law.

V. 39. *My reproach*] wherewith mine enemies reproach me. [*Are good*] and therefore it is not fitting that I should be blamed and reproached as an evill doer so long as I keep and observe thy lawes.

V. 40. *In thy righteousnesse*] namely in the keeping of it, or by thy righteousnesse, namely, thy loyalty in performing that which thou promisest, and specially in giving spirituall things to those that desire them of thee.

V. 42. *Answer*] then shall I bee able boldly to confute the reproaches of mine enemies, that doe scoffe at my trust in thee, when I shall finde the effect thereof are come to passe.

V. 43. *Take not*] doe not suffer me to want power, or courage to talk of thy holy promises; by finding my selfe fallen from those hopes which I had put in them. [*In thy judgements*] the Italian, *in thy Lawes* namely, in that which thou hast set downe concerning my salvation; or, in thy judgements, namely, which thou shalt give in the behalfe of thine elect, and for the punishment of the wicked.

V. 45. *At liberty*] the Italian, *at large*, out of distresse and affliction both of body and minde, being fully at liberty, vers. 32.

V. 48. *Lift up*] ones gesture, who doth most fervently desire a thing.

V. 50. *Thy word*] namely, that thou hast regenerated me in the hope of eternall life by thy word; or, that thou hast recreated and eased me through thy holy promises.

V. 52. *Thy judgements*] namely, which thou hast alwayes executed upon the wicked, who are my persecutors: Others, *thy lawes which have been for ever*, that is to say, thine eternall decrees concerning my salvation which thou hast revealed mee by thy word.

V. 53. *Because of the*] considering their grievous sinnes and the cruell punishment which thou wilt therefore inflict upon them.

V. 56. *This I had*] namely, that in my greatest afflictions I have received comfort from thee; whereof hee had spoken in the former verses.

V. 57. *I have said*] that is to say, I have resolved within my selfe.

V. 60. *I made haste*] that is to say, I have speedily disposed my selfe to follow thy will in all things, without going back or doubting.

V. 62. *Thy righteous judgments*] the Italian, *the lawes of thy righteousnesse*, I make thy holy word the principall subject of my praises, it being one of the greatest benefits that thou hast bestowed upon man.

V. 64. *The earth*] as thou dost largely bestow thy blessings upon all creatures according to their nature and condition; so I doe desire the spirituall blessings of the lively light of thy law and word; which are fitting and convenient for the being and happinesse of my soule.

V. 66. *Teach me*] seeing thou hast done mee this first favour, as to let me receive thy word by faith, which word is divine and worthy to be both believed and obeyed, doe me also this second favour, namely, to let me understand it and apprehend it, that I may comfort my selfe in the promises thereof, and may fulfill the commandements of it, and let my faith be encreased through understanding and knowledge.

V. 70

V.70. *Their heart*] this may be underſtood either of the great abundance of corporall goods, wherewith the wicked grow fat, as *Deut.* 32.15. *Iob* 15.27. *Pſal.*17.10, and 73.7. Or, of their ſtupidity and hardneſſe in evill, as *Iſa.*6.10.

V.73. *Thy hands*] as thou haſt given me a naturall being, ſo give me alſo a ſpirituall being in faith and knowledge; without which thou art neither glorified by me, nor haſt any ſervice done unto thee, nor man hath no happineſſe.

V.74. *Will be glad*] ſeeing in mee a notable example for thoſe which hope in thy grace, ſee *Pſal.* 34.2. and 64.10.

V.75. *Right*] the Italian, *righteouſneſſe*, namely, juſt ſeveritie in puniſhing of mens ſinnes; and a loyall love towards thy children in correcting them by afflictions.

V.77. *Come unto me*] have pity upon me, that I may be reſtored from my former calamities, and by that meanes I may ſerve thee effectually according to my deſire.

V.78. *Dealt perverſly*] the Italian, *ſubvert me*, that is to ſay, they ſtrive to overthrow me.

V.79. *Turne unto me*] for to joyne with me, who am the chiefe of the good ſide, forſaking the wicked: or to behold in me an example of thy grace to bee thereby comforted, and ſtrengthened ver.74.

V.81. *Fainteth*] through a fervent & extream deſire.

V.83. *Like a bottle*] withered, ſcorched, and black with extreame miſery, as *Iob* 30.30. *Lam.*5.10.

V.84. *The dayes*] namely, of my evils and calamities, as *Pſal.* 39.4. Or, of my life, and ſo the ſenſe would be: My life is of it ſelfe already ſo ſhort and frail that I would deſire thee to take pity upon me, & not ſuffer it to be oppreſſed by mine enemies.

V. 85. *Have digged*] have laid ſnares, A terme taken from hunters.

V.86. *All thy*] ſeeing that thy Law is juſt and righteous, favouring innocency, and contrary to wrong and injury, defend me according to that, from mine enemies which do unjuſtly oppreſſe me.

V. 88. *Quicken me*] that is to ſay, reſtore me to life or preſerve me alive.

V.89. *In heaven*] that is to ſay before thee, in thy minde and will, though according to the chances and appearances of the world, it ſeemes to ſuffer many changes, lets, and diminutions: Or it ſheweth it ſelfe to bee ſettled in the heavens by the being and order of them; ſeeing that through the power of thy word, they have laſted without any change ever ſince the creation.

V.90. *Thou haſt*] the ſame is alſo to bee ſeene in the maſſe of this lower world.

V.92. *Unleſſe thy law*] unleſſe I had been ſtrengthned and comforted by the moſt ſweet meditation of thy word, I had beene overcome by my calamities, ſee *Pſal.*28. 130.

V.93. *Quickened me*] reſtored, rejoyced, & eaſed me.

V.96. *Is exceeding broad*] it doth laſt eternally in its ſtrength and authority, and alſo bringeth forth the fruit of life and everlaſting bleſſing to them that keep it, ſee *Matth.*5.19. and 24.35.

V.97. *Meditation*] or that which I talk of.

V.98. *With me*] the Italian, *mine*, as they are rooted in my heart, and are not as an outward law to mee, to force my will by conſtraint but by an internall conformitie of all mine inward ſenſes and motions, ſee *Jer.*31.33. *Rom.* 6.17.

V.104. *Therefore*] namely becauſe I have learned by thy law to judge uprightly; or becauſe I am poſſeſſed with true and ſound wiſedome, I doe hate fraud which hath but a falſe outſide.

V.108. *The freewill offerings*] the bleſſings and thanks which I yeeld unto thee with a willing heart for all thy bleſſings, *Pſal.* 50.14. and 69.30.31. *Hoſ.*13.2. *Heb.*13.15.

V.109. *In my hand*] the Italian, *in the palm of my hand*, that is to ſay, I am in continuall dangers of death: A Scripture phraſe taken from them things which one carrieth in the palme of his hand, which are ſubject and eaſie to fall or to be taken away, ſee *Iudg.*12.3. *Iob* 13.14.

V. 111. *An heritage*] namely, my true ſoveraigne, and peculiar good, which I hold from thee as a child of thy grace.

V.113. *Vaine thoughts*] the Italian, *diſcourſes*; namely vaine and deceitfull ones, which ſavour of carnall wiſedome, contrary to the ſimplicity of faith, and to that obedience which is due unto thee, ſee *Eccleſ.*7.29. *Rom.*1.21. 1 *Cor* 3.20.

V.115. *I will*] that being freed from your diſturbances & perſecutions, I may peaceably attend upon Gods ſervice; or, that you may give me no ſcandal.

V. 117. *Have reſpect*] or will take pleaſure in them: Or, will attend upon them.

V.118. *Their deceit*] namely, their devices and wily councels in which they truſt, do deceive them at laſt, not being able thereby to avoid thy judgement: Or, they are abominable unto thee becauſe that in all their actions there is nothing but fraud, and thou art the author and lover of truth.

V.119. *Like droſſe*] which conſumes away in the fining of metals. [*Therefore*] namely, to avoid theſe terrible puniſhments: Or, the more I behold the puniſhments which thou inflicteſt upon the wicked, the dearer is thy grace unto me, which is revealed to me by thy word.

V.122. *Be ſurety*] a phraſe taken from men, who when they are ſureties for a debter, do free him out of the hands of a cruell creditor: The meaning is, doe thou ſtand between me and mine oppreſſors, to reſcue me from them, ſee *Iſa* 38.14.

V.123. *Of thy righteouſneſſe*] which is moſt loyall and holy.

V.126.

V. 126. *It is time*] mens malice is grown to the heigth, good men are put to the uttermoſt of their patience, and Gods glory is abuſed beyond meaſure. [*For they*] namely, the worldly and wicked. [*Made void*] taking away the honour and authority due to it, through their wickedneſſe and rebellion.

V. 127. *Therefore*] the more I ſee them violated by the wicked, the more am I confirmed through holy love & zeal againſt their ſcandals, ſee *Iob* 17.9.

V. 129. *Are wonderfull*] as well by reaſon of the myſteries of heavenly wiſedome, as alſo by reaſon of the promiſes of the everlaſting happineſſes to come. [*Therefore*] as well by reaſon of the humble reſpect I beare to their divine ſubſtance; as alſo by reaſon of my deſire to enjoy thoſe happineſſes which are promiſed by them.

V. 130. *The entrance*] though thy word doe abound in myſteries, yet thou declareſt and revealeſt them by thy ſpirit to thine elect; who forſaking the ſence of the fleſh doe in all ſimplicity yeeld unto and believe what is taught them, *Matth.* 11.25.

V. 131. *I opened*] the action of thoſe that runne after any thing; or that are wondrous thirſty; which ſetteth forth his zeale to Gods law.

V. 132. *As thou uſeſt to doe*] the Italian, *as it is fitting to doe*, or according to thy cuſtome to thoſe, &c.

V. 133. *Order*] the Italian, *eſtabliſh*, or direct. [*Iniquity*] vice or evill inclination to ſinne, *Rom.* 6.12.

V. 144. *And I ſhall live*] being guided by thy Spirit, I ſhall beware of ſinne and be afraid to quench that ſpirituall life which thou haſt created within me; but ſhall ſeek to increaſe it daily by practice.

V. 147. *I prevented*] I have been the firſt that hath prayed unto thee: Or, I have come to meet thee, and preſent my ſelfe unto thee.

V. 148. *My eyes*] I have awaked of my ſelfe in the night, before I have been called upon by the watch men, who call in the night to tell folks the ſeaſons or watches of the night.

V. 149. *According to thy*] namely, according to that rule by which thou doſt proceed with thy children, and which thou haſt ſet down of thine own free wil; by which rule thou doſt not deny the gift of thy holy ſpirit to them that ask it of thee *Luk.* 11.13.

V. 150. *Draw nigh*] namely, to doe me hurt.

V. 151. *Thy commandments*] namely, the promiſes and threatnings which thou haſt ſet down in thy law, through which I am confident thou wilt ſave me, and deſtroy mine enemies.

V. 156. *Great*] or many in number. [*According to thy*] as verſe. 149.

V. 160. *Thy word*] the Italian, *the ſum of thy*, all thy whole word put together, is nothing but pure truth; or, the principall quality of thy word is to be true.

V. 161. *Of thy word*] namely, for feare of tranſgreſſing and to not incur the penalties denounced in it.

V. 164. *Seven times*] or many and divers times. [*judgements*] or lawes and ordinances.

V. 165. *Nothing ſhall offend them*] the Italian, *they ſhall have no ſtumbling block*] or they ſhall have no miſchance nor evill encounter.

V. 168. *All my wayes*] I am before thee in all mine actions and enterpriſes, to the end that thou mayeſt govern them according to thy will; or, becauſe I know thou ſeeſt every thing, I therefore ſtudy to doe ſuch things as thou ſhalt approve of.

V. 169. *According to*] namely, according to thy promiſe; or, give mee an underſtanding which may be directed and enlightned by thy truth.

V. 173. *Choſen*] that is to ſay, I have voluntarily ſet my ſelf to follow them, or choſen them above all other things, for my ſoveraign good and treaſure, with which I am very well ſatisfied and contented.

V. 175. *Let my ſoule live*] that is to ſay, doe thou keep me alive; or, preſerve in me the life of thy Spirit. [*Help me*] that is to ſay, employ theſe meanes which thou haſt appointed for thine elects ſalvation in my behalfe.

V. 176. *I have gone*] the Italian, *I goe*, that is to ſay, in this wretched life I am like to a diſtreſſed ſheep, that is ſtrayed out of her ſheepfold, and is ready to periſh, take thou care of me, thou who art my true ſhepheard; Or, I am by mine enemies driven out of thy Church bring me in again, for out of it I am in continuall danger of running to perdition.

PSAL. CXX.

THe Title [*of degrees*] the Italian of *Maalot*, that is to ſay, of goings up or of movings. This title which is ſet before theſe fifteene following Pſalmes is of very doubtfull ſignification; Yet the likelieſt opinion, is that theſe Pſalmes were either newly penned, or choſen out from amongſt the old ones, to bee ſung by the people in their return from *Babylon*, in their ſeverall dayes journeyes or ſtages as they travelled, either one, or more, or all at every removing: And to this ſubject they may all be referred either in part or in whole.

V. 3. *What ſhall be given*] he turneth his ſpeech to the head or chiefe of his enemies, as if he ſhould ſay, what profit ſhalt thou reap thereby? Peradventure the people would fore-arme themſelves by *Davids* ancient example, when he was perſecuted by ſcoffes and ſlanders, againſt the like injuries which were offered unto them at their return from *Babylon*, *Ezr.* 4. 6. *Neh.* 2.19. and 4.2.3.

V. 4. *Of Juniper*] which being a fat kind of Wood, makes a very ſcorching fire, and quick coales.

V. 5. *Woe is me*] it ſeemeth that theſe words were firſt ſpoken by *David* in his flight amongſt the *Philiſtines*, and other ſtrange Nations; and were afterward applied to the peoples baniſhments

nishment. [*Meſech*] *Meſech* is *Moſcovie*, and *Kedar* is *Arabia*; not that *David* ever was in thoſe countryes; but hee called thoſe Nations ſo amongſt which he was, by reaſon of their fierce barbarouſneſſe. And this part of this Pſalme is it which may moſt properly bee referred to the returne from *Babylon*.

PSAL. CXXI.

VER. 1. *I lift up*] I doe bend my thoughts every way, yet conclude at laſt, that in all my evills, my reliefe and deliverance muſt come from God alone.

V. 3. *He will not*] the Pſalmiſt ſpeaks to himſelfe in ſpirit, as *Pſal* 91. 3.

V. 5. *Thy ſhade*] thy protector and defence.

V. 6. *By day*] hee hath a relation to the pillar of cloud by day, and of fire in the night, which God employed in the bringing of the people forth of *Ægypt*, and to defend them from the harmefull aire that it might not hurt them, ſee *Iſa.* 49. 10. *Rev.* 7. 16. And this may alſo be applied to the return from *Babylon* under Gods protection.

V. 8. *Thy going out*] that is to ſay any thing as thou ſhalt undertake; Or, eſpecially thy comming out of *Babylon*, and thy comming into *Iudea*.

PSAL. CXXII.

THe title, [*Of David*] that is to ſay, penned at the firſt by *David* when he had taken *Ieruſalem*, and ſettled the Ark in it, 2 *Sam.* 6. 17. and afterwards made uſe of at the peoples return from *Babylon*.

V. 2. *Our feet*] that is to ſay, we ſhall no more need to runne here and there to doe Gods ſervice, as we did at other times when the Arke removed from place to place; now that it ſtands ſtill in *Ieruſalem*, we ſhall not need to goe any where elſe, *Deut.* 12. 5. 14.

V. 3. *That is compact*] he ſeemes to have a relation to the times which were before *David*, at which time the Iebuſites remained in the rock of Sion after the remnant of the City of *Ieruſalem* was taken by the Tribe of *Iudah*, *Ioſ.* 15 63. *Iudg.* 1. 8. the City being divided by walls and alſo in government and religion; but *David* having taken in Sion, did perfectly re-unite it.

V. 4. *Vnto the teſtimony*] namely, to preſent themſelves before the tabernacle where the Ark was, within which were the Tables of the law, called the teſtimonie, *Exod.* 16. 34. & 25. 21. 22. *Num.* 17. 7. Or which is a teſtimony, that is to ſay, a commandement made to *Iſrael*, with Gods expreſſe proteſtation *Deut.* 12. 5. 14.

V. 5. *Are ſet*] there alſo is the ſoveraign court of juſtice, ſettled by Gods appointment; In which Court *David* ſits as Iudge, and his Officers under him doe execute juſtice, *Deut.* 17. 8. 2 *Sam.* 15. 2. 2 *Chron.* 19. 8. 10. *Pſal.* 60. 1. and 108. 8.

PSAL. CXXIII.

VER. 2. *Vnto the hand*] to bee defended by them if they be wronged, or to receive ſome benefit from them.

V. 4. *That are at eaſe*] that is to ſay, that are rich and powerfull in the world, ſee *Zach.* 1. 15.

PSAL. CXXIV.

THe title, [*Of David*] ſee upon *Pſal.* 122. in the Title.

V. 1. *On our ſide*] or with us.

V. 4. *The waters*] that is to ſay, our enemies troops gathered together like a fulneſſe of waters. [*Over our ſoul*] they would have overwhelmed and drowned us, ſo that we ſhould have loſt our lives, ſee *Pſ.* 69. 2.

V. 8. *In the name*] that is to ſay, in the Lord himſelfe, who hath revealed himſelfe to his Church by his own proper name; or, in his power and grace.

PSAL. CXXV.

V. 3. *The rod*] the perſecution of the wicked, and of Tyrants ſhall not alwayes laſt over the Church; within which the Elect have their true inheritance, for feare leaſt they ſhould fall into diſpaire, or be tempted to take ſome unlawfull courſe.

V. 5. *Turne aſide*] that goe out of the high beaten way of Gods ſervice, and juſtice, to follow the errors of the world and ſinne with hypocriſie or deceit, *Prov.* 2. 15. *Iſa.* 29. 16.

PSAL. CXXVI.

VER. 1. *The captivitie*] this Pſalme ſeemeth to have been penned expreſſely upon the deliverance from *Babylon*. [*Like them*] our deliverance ſeemed ſo wonderfull, and almoſt incredible.

V. 4. *Turne againe*] that is to ſay, accompliſh our deliverance, as well in delivering of our brethren which are yet remaining in *Babylon*, as in fulfilling of ours, who yet lie languiſhing under grievous burthens. [*As the ſtreames*] that is to ſay, that it may bee ſuch a comfort and refreſhing to us, as watering is to dry and deſolate places, which are refreſhed and flouriſh againe, by the comming in of the ſtreames.

V. 5. *They that ſow*] this may be underſtood either of the times which have been; or, of the preſent times; Of the former times in this ſenſe: As in time of dearth, the poore husbandman throweth with an evill will that ſmall ſtore of ſeed

which hee hath into the earth, but is afterwards comforted by the ensuing harvest; so were wee carried into captivitie with much griefe, but now wee gather the fruits of Gods promises, and of our faith and patience with joy and feasting, *Jer.* 31. 9. Of the present time in this sence. Now in these weak and small beginnings, wee are grieved because of the small likelihood there is of that, whereupon we doe employ our meanes and labours; namely, in the re-edifying of *Jerusalem*, and of the Temple, &c. But the time will come, that the Lord will cause us to gather the fruit of full comfort thereby.

V. 6. *Precious seed*] the Italian, *seed bought for a price*, this is added to aggravate the occasion of grief so much the more; Hebrew, *the gathering in of the seed*; namely, which is not our own harvest, but such as wee have beene faine to gather up out of a strange countrey: Others, *precious seed*, that is to say, corne, which is good and fitting to be sowed.

PSAL. CXXVII.

VER. 1. *He Lord build*] that is to say, unlesse he doe co-operate and assist our labours and endeavours, in the grounding and establishing of our families with his power and blessing.

V. 2. *Of sorrowes*] that is to say, gotten with a great deale of labour and sweat, and eaten in great scarcitie. [*Vain*] namely, if it doth not please God to encrease your store; which is the end of your laboursome life, & of your wretched sparing. [*Sleep*] that is to say, sweet rest, without anxietie or care, the soul taking its rest through faith in Gods providence, after it hath with loyalty and diligence performed such duties as it was called unto.

V. 3. *children*] namely, good ones. [*An heritage*] a gift which God the great father of all bestoweth upon his children as a blessing.

V. 4. *So are*] Italian, *such are*, that is to say, fathers are armed and guarded by a companie of valiant children, as it were with a strong armour.

V. 5. *His quiver*] namely, his family. [*They shall speak*] the Italian, *when they speak*, that is to say, when they shal meet in honourable assemblies, or in courts of Iustice where there is any pleading (such courts being anciently kept near the city Gates) they may maintain their state, and defend their right against all oppressions, finding themselves accompanied by vertuous and couragious children; and fathers that have such children, shall not need to stand in feare of any reproach at their enemies hands, in the behalfe of the said children, see the contrary, *Iob* 5. 4.

PSAL. CXXVIII.

VER. 2. *Thou shalt eate*] thou shalt peaceably enjoy what thou hast lawfully gotten in following thy vocation; He now directeth his speech to all the faithfull.

V. 5. *Of Zion*] namely, out of that place where God appears to his children in grace and power. To make a distinction between those benefits which God as Creator, doth generally bestow upon all men; & those speciall blessings which he bestoweth upon his children in his Church, which is his house.

PSAL. CXXIX.

VER. 1. *From my youth*] in the Prophets, the time of the peoples youth, is the time that they dwelt in *Egypt*, *Ezech.* 23. 3. *Hos.* 2. 15. & 11. 1.

V. 3. *The plowers*] figurative termes, to signifie on the one side the evills done, the Church rending and tearing of it: and on the other side, Gods saving end therein, which is to prepare it through afflictions, to receive the seed of his grace, word and spirit, as in an earthly heritage well cleansed & manured.

V. 4. *The cords*] that is to say, all the harnesse belonging to this work; namely, all the meanes, power and councels of these tyrants.

V. 6. *Grasse*] opposite to good and fruitfull plants, which are brought forth through labour, such as the spiritual and everlasting happinesse of the Church is.

PSAL. CXXX.

VER. 1. *The depths*] that is to say, as out of an abisse of evils and dangers; or, out of a deep feeling of my sins, which without thy grace would sink me in dispaire.

V. 3. *Shouldest mark*] that is to say, if thou shouldest cause them to come in judgement against me, and shouldest examine them according to the rigor of thy law.

V. 4. *That thou mayest*] that is to say, thou art gracious unto men, not to nourish them up in their wickednesse, through indulgencie and impunity, but to give them occasion, and to move them inwardly by thy spirit, to respect thy mercy, and so to yeeld unto thee voluntary service, which would be impossible for them to doe without the spirit of grace, which God granteth to none, but those whom he hath received into grace by the remission of sins; without which, every work is contaminate, and unacceptable to God, 1 *Kings* 8. 40. *Psal.* 85. 9.

V. 6. *More then*] more fervently then those who tired by long watching in the night, doe desire the comming of the day, that they might thereby be relieved and take their rest.

V. 7. *Plenteous*] hee redeemeth man from innumerable sins, through his mercy which is infinite.

PSAL. CXXXI.

VER. 1. *My heart*] I have not through pride or rashnesse undertaken any thing beyond my vocation or capacity, see *Rom.* 12. 16.

V. 2.

V.2. *Surely I have*] the Italian, *if I have not*, a manner of affirming, as it were by an implicite and shortned oath. [*Behaved*] the Italian, *composed, or framed*, namely, to obedience, silence, and docilitie: This being referred to the people after the captivity, sheweth their weak and lowly estate; by which they were induced to depend absolutely upon Gods grace and providence, acknowledging no wisedome, nor meanes of subsistance in themselves.

PSAL. CXXXII.

THe Title, [*A song*] penned by *Solomon* or some other Prophet in his dayes, after he had made an end of building the temple; and afterwards referred to the re-edifying of the same Temple after the captivity, see *Psal.* 122. upon the Title.

V.1. *Afflictions*] labours and difficulties which he hath gone through for the establishment of thy service.

V.2. *Sware*] this Oath is not mentioned any where else in Scripture. [*The mighty*] namely, God who is the strength of his people, *Gen.*49.24.

V.5. *Vntill*] these seeme to be *Davids* thoughts and protestations; before he had taken the rock of Sion from the *Iebusites*, 2 *Sam.*5.6. where he knew by revelation that God hath made choyce of a settled abode for his Arke; wherein he was present in grace and power.

V.6. *We heard*] in former times the ark was settled in *Siloh*, *Iosh.*18.1. a place belonging to the Tribe of *Ephraim*, *Iosh.* 16.6. *Psal.*78.60. then it was transported to *Kiriath-jearim*, that is to say, a city of woods; here called fields of the wood, by reason of the great plaine of woods where this City stood, 1 *Sam.*7.1.

V.7. *We will goe*] the Italian, *let us goe*: now that I *Solomon* have built the Temple, let all the people come thither to doe Gods service, see *Psal.* 122.1.2.

V.8. *Arise*] these three verses are part of *Solomons* prayer at the dedication of the Temple, 2 *Chron.*6. 41. [*Into thy rest*] that is to say, into thy firme habitation, opposite to those moving ones which it had in former ages: [*Of thy strength*] that is to say, of thy glory, namely, where thou art present in thy glorious power for the safety of thy Church.

V.9. *Be cloathed*] that is say, clothed with inward purity and holinesse, represented by the holy garments: Or, cloathed with holiday garments by reason of thy deliverances and benefits often meant by the word righteousnesse; and with this sense agreeth the phrase of being clothed with deliverance or salvation, used 2 *Chon.*6.41.

V.10. *Thine annointed*] namely, thy King, whom thou hast consecrated and endowed with the gift of thy Spirit, fitting for his office.

V.15. *Her power*] wherewith the Church hath abounded in all ages, see *Isa.*14.32. *Zach.*11.7.

V.16. *With salvation*] the Italian, *with clothes of deliverance*, that is to say, with garments of joy and feasting, because of my deliverances, see upon *Psal.* 149.4.

V.17. *To bud*] that is to say, to spring up strongly, as from a lively root, or blossome, and grow out into a power and magnificent glory, expressed by the word horn which anciently warriours did weare in their helmets, see *Psal.*75.5.10. and 148.14. [*A lamp*] that is to say, one of posterity, in whom the glory of his Kingdome may live and shine 2 *Sam.*21.17. which was chiefly and most perfectly accomplished in Christ, of *Davids* race according to the flesh.

PSAL. CXXXIII.

VER.2. [*It is like*] this holy concord is not onely most pleasant, but it must also be considered as an effect of the Spirit of grace and peace, which being most plenteously poured out upon Christ, who is head of the Church, runnes down upon all the members of his body, and is the bond of the spirituall union, figured by the holy oyle; wherewith *Aaron* and his successors high Priests were annointed, *Exod.*30.30.

V.3. *Of Hermon*] a long ridge of hills in *Palestine*, *Psalm.* 42.6. which were the highest in all the countrey; from whence in a manner the dew and moistnesse did run down upon the lower hills, such as *Sion* and other neighbouring hils were. [*Commanded*] the Italian, *appointed*, see of this manner of speech, *Psal.*42.8. and 44.4. and 71.3.

PSAL. CXXXIV.

VER.1. [*By night*] namely, you Levites, which not onely by day doe service in the Temple, but also watch by night therein by turnes, according to your appointed times, see 1 *Chro.*9.33.

V.2. *Lift up*] to pray unto, to praise, and blesse the Lord.

V.3. *Blesse thee*] this seemeth to be an answer of the *Levites* and sacred Officers, to the precedent exhortation, with a blessing upon the King, as *Psal.*118.26. or upon all the people.

PSAL. CXXXV.

VER.2. [*That stand*] it seemeth that here are distinctly set down the Priests which did Gods service in the Temple, and the Levites which performed their functions in the court.

V.3. *It is pleasant*] the Italian, *amiable*, as *Psal.* 92.1. and 147.1.

V.5. *Above all*] namely, above all things which are called gods here upon earth, be it either by resemblance of dignitie, or by the false opinions of men.

V. 7. *For the raine*] that is to say, for a signe, or peradventure one of the causes of the ensuing raine; and such as seeme to bring the raine after them. [*Out of his treasuries*] or store-houses, see *Iob* 38.22.

V.14. *Will judge*] that is to say, will punish and visite them: Others, *because that the Lord will doe his people right*, and will be appeased with his servants: [*Will repent*] that is to say, he will change his effects of severity, into effects of mildenesse, a phrase taken from men, which is very frequent in Scripture.

PSAL. CXXXVI.

VER.1. *For his*] by 1 *Chron.* 16.41. It appeareth that these words were an antiphona or burthen of the sacred Song, and praises which were sung in the Temple.

V. 5. *By wisdome*] the Italian, *with understanding*, that is to say, through his supreame wisedome, *Prov.* 3.19. and 8.27.27. *Ier.*10.12. & 51. 15.

PSAL. CXXXVII.

VER.1. *The rivers*] he hath a relation to certaine Cities in *Caldea* set down in the Histories; which were assigned to the Iewes for their habitation during the captivity, where they held their Synagogues, Schooles, and places to performe the worship of God in; and they were neer to the river *Euphrates*, in low and watrie places.

V.2. *Wee*] they seeme to be the words of the holy Leviticall singers which dwelt in those Cities. [*Upon the willowes*] those being watry countreys.

V.3. *Required of us*] through a prophane curiositie, or in scorne. [*That wasted us*] the Italian, *that made us howle singing*, as *Isa.* 52.5. Or, that had wasted us, bringing our City and countrey as it were into heaps of ruines, *Psal.*79.1. Or, that had sacked us.

V.5. *If I forget*] although we will not prophane the holy songs, to make these Idolaters pastime; and though we at this present so grieved at heart, that we cannot think upon singing; yet our desire and intent shall alwayes bee good whensoever the Lord shall deliver us. [*Let my right hand*] the Italian, *if my right hand*, with which I play upon these instruments.

V 6. *If I do not*] if when it pleaseth God to deliver us and restore us, if I doe not shew it by my congratulating songs towards thee, and my songs of praises to God that the soveraign joy of my soule consist in thee.

V.7. *The children*] who through an inbred hatred against the Iewes, joyned with the Babylonians, and did set them on to the totall destruction of *Ierusalem*, and maliciously rejoyced thereat, *Lam* 4.11. *Ezech.*25.12. *Obad.* 11.

V.8. *O daughter*] as much as to say, O thou Nation, O thou State, O thou Kingdome; see upon *Psal.*9. 14. [*Who art to be*] namely, according to the Prophecies, *Isa.* 13.1. & 47. 1. *Ier.* 25. 12. & 50. 2. [*Happy*] as well for the honour which it will be to him to be executioner of Gods judgements upon his enemies, as for the blessing and recompence which he shall receive therefore, see *Isa.* 43.13.13.

PSAL. CXXXVIII.

VER.1. *Before the Gods*] the Italian, *before the Angels*, which are present in the Church, *Eccl.*5 6.1 *Cor.*11.10 and were set out under the pictures of the Cherubins which were in the Temple. Others understand the Hebrew word, *Of the Kings and Potentates of the world*, see *Psal.*107.40. and 119.46.

V.2. *For thou hast*] that is to say, Over and above the glory and praise, which is due unto thee for thy other perfections thou art also extolled in the effects of the truth of thy promises towards me; Or, thou hast magnified, thy name above all things through thy word; namely, it being considered either in its infallible truth, or in its most powerfull vertue and operation.

V.4. *When*] or, because they heare. [*The words*] namely, how that by thine appointment, and according to thy promises I have miraculously been made King: Others understand this of the hearing of the preaching of the Gospel, as *Psal.*102.15.22.

V.5. *Shall sing*] that is to say, shall preach his admirable providence, his councells, and works.

V.6. *The lowly*] the Italian, *things below*, namely, what is done upon earth; Or, him that is of a poore and abject condition; or, him that is lowly in heart through humility, *Isa* 57.15.

V.7. *Thou shalt stretch forth*] as *Psal.*23.5.

PSAL. CXXXIX.

VER. 2. *My down sitting*] or my down lying, that is to say, all mine actions and enterprises, 2 *Kings* 19.27. [*A farre off*] before it be effected or framed: Or, from heaven.

V.3. *Compassest*] terms borrowed from hunt'smen.

V.5. *And laid*] thou stayest and takest mee, even as a wilde beast that hath been long pursued, and at the last is catcht in the nets.

V.6. *Too wonderfull*] the Italian, *so wonderfull that I cannot avoid it*; Hebrew, *it is wonderfull above me*: which some expound, it goeth beyond all my capacity & understanding, as *Iob* 42.3. *Psal* 40.5. [*I cannot*] that is to say, to hide me from it, or to attain unto it.

V.9. *If I take*] Poeticall termes to shew an exceeding swiftnesse, even as the dawning of the day doth presently shew it selfe over all the horizon. [*Of the Sea*] or, of the West.

V.10. *Lead me*] shall alwayes take hold on me to cause me to goe where it will; shewing thereby, that

that divine providence, is not a knowledge that lyeth idle, but an active and effectuall conduct.

V. 11. *Shall cover me*] the Italian, *shall make mee lie a squat*, the Hebrew phrase is taken from beasts which lye a squat, like dogs and huntsmen. [*The night*] that is to say, thou shalt see me as plaine as if it were day.

V. 13. *Possessed*] as much as to say, thou knowest and guidest all my thoughts, and most inward and hidden affections, being my Creator, see *Psal.* 33. 15.

V. 15. *The lowest parts*] namely, in this low world.

V. 16. *Were written*] or designed; A phrase taken from limners designes and drafts, the meaning is, thou hast already in a manner designed the idea of them, according to which afterwards the work was framed.

V. 17. *How precious*] that is to say, I reverence and adore thy holy providence.

V. 18. *When I awake*] every morning when I awake I am to come to a new account with thee for thy great benefits; the meaning is, I can neither comprehend them, nor make satisfaction for them.

V. 19. *Surely*] I am so certainly perswaded of thine infinite knowledge of every secret thing, and of thy judgement, that it causeth me to abhorre all manner of communication with the wicked, *Psal.* 26. 5. and 119. 115.

V. 20. *Speak against thee wickedly*] the Italian, *have named thee in wickednesse*, namely, in perjuries and execrations, and other accursed abuses of the name of God.

V. 24. *Wicked way*] Hebrew, *way of paine or griefe*; namely, by which I doe any man wrong.

PSAL. CXL.

VER. 3. *Sharpned*, in cunning calumnies, artificiall slanders and false reports.

V. 7. *Thou hast*] thou hast guarded and defended me in dangers of warre.

V. 9. *Compasse me*] a terme taken from huntsmen, as much as to say, which come neare, and beset me on every side. [*Let the*] let the evill which they have plotted with their slanders, fall upon their own head.

V. 11. *Evill*] as hee hath persecuted me who was innocent, so let his sinne drive him, that is to say, let the wrath of God and the punishment which he hath deserved, persecute him, untill such time as like unto a beast forced to some precipice, hee fall and perish.

V. 13. *Shall dwell*] they shall live in rest and security, under the eye of thy favour and providence; Or, in the middest of thy Church where thou makest thy selfe known in a speciall manner; Or eternally in heaven.

PSAL. CXLI.

VER. 2. *As incense*] namely, the holy incense which was offered upon the Altar; A figure of the Saints prayers, under Christs intercession, *Rev.* 5. 8. & 8. 3.

V. 3. *Set a watch*] grant mee the guide and bridle of thy Spirit, that I may not sin in word nor deed in this my hard tryall.

V. 4. *Let me not*] let mee not be allured by their ease, and pleasure, which they enjoy in such ample manner for to joyn with them: Or, let not me take a delight in that which they take a delight.

V. 5. *Smite mee*] let him reprove me, and chide me, with a good intention, and through his pure zeale to goodnesse, see *Iob* 19. 2.

V. 6. *Their Iudges*] I doe not only love just corrections; but doe also patiently suffer unjust persecutions; as I made it manifest in *Sauls* person, who was the chiefe of mine enemies, when hee was left alone in the cave, 1 *Sam.* 24. 9. to whom I offered no violence, but onely related unto him the wrongs which he did me, with all respect & modesty.

V. 7. *Our bones*] *Saul* and his men doe kill my followers, and through extreame inhumanity, leave their bodies unburied upon the ground.

V. 10. *Escape*] the Italian, *passe over*, that is to say, escape safely out of their snares.

PSAL. CXLII.

VER. 3. *My path*] by which I may escape.

V. 5. *My refuge*] or my hope.

V. 7. *Out of prison*] namely, out of this cave where I lie hidden, and am watched for, and round beset with mine enemies. [*Compasse mee*] to congratulate with me, and to joyne with me in thanksgiving to thee. [*Deale bountifully*] the Italian, *reward me*, namely, when thou shalt change my state according to justice and mine innocency: Or, when thou shalt bestow this benefit upon me.

PSAL. CXLIII.

VER. 1. *Righteousnesse*] and equity in righting the oppressed according to the just performance of thy covenant and promises, *Ps.* 31. 1.

V. 2. *Be justified*] namely, of himselfe, by his own works of thy grace in the promised redeemer.

V. 3. *My soule*] my person, to put it to death. [*In darknesse*] hee seemeth to have a relation to those solitary abodes which he did hide himselfe in, when hee fled from before *Saul*.

V. 5. *I remember*] which I doe, to comfort my selfe by the example of thy former benefits, which I take as pledges and sureties, for what thou wilt doe hereafter, being thou art invariable in thy grace towards thy children.

V. 6. *I stretch*] see concerning this action in praying to us with stretched out armes and open palmes held up towards heaven, *Iohn* 1. 13. *Psalm.* 88. 9. [*Thirsty land*] which looketh for raine.

V. 8. *In the morning*] it seemeth that *David* did make these prayers and meditations in the night time, expecting with the day, in which he was to follow the businesses of this life, that God should manifest his grace and relieve him, see *Psal.* 46. 5. [*The way*] namley, to live in thine obedience; or, to direct me happily in the affaires of this world.

V. 10. *Into the land*] namely, into thy Church where the right and secure way of doctrine and life is, by which one may come unto thee, *Isa.* 26. 10.

V. 11. *Quicken me*] that is to say, deliver me from these mortall dangers, preserve me alive, and restore me.

PSAL. CXLIV.

VER. 1. [*Teacheth*] makes me valiant and understanding in warre-like affaires for his service and glory, and the safe-guard of his people.

V. 2. *My goodnesse*] the well-spring of all the good things which I enjoy; or, he is altogether loving and favourable to me; or, I desire, nor seek for no favour, but from him.

V. 4. *To vanity*] that is to say, like to nothing.

V. 5. *Bow*] a poeticall representation of a miraculous and glorious deliverance, as *Psal.* 18. 9.

V. 6. *Scatter them*] namely, mine enemies, verse 7. 11.

V. 7 *Strange children*] the Italian, *strangers*, this may bee understood of forraine enemies, or of domestick enemies, who were unworthy to bee termed Gods people, being of a barbarous and inhumane heart against *David*, *Psal.* 54. 5.

V. 8. *Right hand*] namely, their actions, or their power, or the covenants and promises they make and give their hands upon.

V. 12. *That our*] I desire this deliverance and victory at thy hands, that I may bring thy people into a state of holy peace and happinesse. [*Corner stones*] let them bee like ornaments in a commonwealth, as well in bodily gifts as in grace and vertue of the soule, wherewith the male sex, which is the prop and pillar of the state may be adorned.

V. 14. *Nor going out*] namely, out of the strong holds and Cities to goe and encounter with the enemie. [*Complaining*] the Italian, *cry*, of assault, terror, or tumult.

PSAL. CXLV.

VER. 3. [*Is unsearchable*] that is to say, it is infinite and incomprehensible.

V. 7. *Utter*] that is to say, they shall fully and abundantly publish it, as if it were the issuing and boiling out of a spring. [*The memory*] namely, the memorable acts of thy goodnesse which they keep in their memorie, and must be consecrated to immortalitie.

V. 14. *Be bowed down*] who are ready to fall into some grievous danger, or that are almost overcome with the burthen of their miseries.

V. 16. *The desire*] the Italian, *with thy good-will*, namely, with benefits which thou bestowest out of thy free bounty. Others translate it, *every ones desire*.

V. 18. *Is nigh*] not onely in regard of his essence, which is everywhere, but also in regard of the effects of his power, and readinesse of his will, in granting their requests.

PSAL. CXLVI.

VER. 4. [*To his earth*] whence he was taken at his first creation, and whither hee hath been condemned to returne by death; and upon which hee hath fixed all his affections and thoughts, and is all his portion, having none in heaven, *Psal.* 17. 14. *Ier.* 17. 13.

V. 9. [*Turneth*] he doth dissipate and ruine all their works, councels, and enterprises.

PSAL. CXLVII.

VER. 2. [*Build up*] that laieth the foundation of his Church, advanceth it, establisheth, and strengtheneth it.

V. 3. *The broken*] namely, those whose soule is afflicted with the feeling and compunction of their sinnes, or is bruised with miseries and griefes, see *Psal.* 51. 17. *Isa.* 57. 15. & 61. 1.

V. 4. *Hee telleth*] a figurative terme, taken from Captaines, who muster and take the number of their armies, the celestiall bodies being called Gods armies: Or, from fathers of familes, who keep an account of those of their household to shew Gods infinite, and most particular providence, grounded upon an inward knowledge of all things, though they seeme to bee numberlesse, like to the starres, *Gen.* 15. 5.

V. 10. *In the strength*] he doth not accept of great humane and naturall meanes for to co-operate with them, and adde thereunto by his divine power, nor to work his Churches deliverance by them: but he delighteth in assisting the faith and prayer of his Elect, when they are void of all strength and assistance.

V. 13. *Strengthened*] he doth defend thee against all assaults and dangers.

V. 14. *The finest of*] the Italian, *the fat of*, that is to say, with the flower of wheat, or with well grown wheat, and that abundantly, *Psal.* 81. 16.

V. 15. *He sendeth*] he commandeth and appointeth all what he will have to be done in the world which is presently accomplished.

V. 16. *Like wooll*] that is to say, thick, and lock by lock, and as white as the snow in those countreys, *Isa.* 1. 18. *Rev.* 1. 14.

V. 17.

V. 17. *His ice*] it seemeth that he meaneth great hail stones.

V. 18. *His winde*] namely, some warme winde, sent onely by him, and endowed with that melting and dissolving quality, by which hee causeth the winter ices to melt, see the contrary, *Iob* 37. 10.

PSAL. CXLVIII.

VER. 1. *From the heavens*] the Italian, *from heaven*, namely, all you celestiall creatures.

V. 4. *Ye heavens*] namely, the highest heavens: the sense is, that as these creatures doe beare excellent portraitures and representations of Gods Majesty in them: So man who alone hath reason, and understanding for to know them, should from them take occasion of praysing God: [*Above the*] that is to say, above the aire, see concerning these upper waters, *Gen.* 1. 7.

V. 6. *For ever and ever*] namely, untill the end of the world, for then those creatures shal passe and change forme and state, *Psal.* 102. 26. *Isa.* 65. 17. *Rom.* 8. 20. 2 *Pet.* 3. 10.

V. 14. *Exalteth*] hee hath given them strength, glory, and victory over their enemies, see upon *Psal.* 75. 5. 10. Or, a glorious and triumphant Kingdome in *David*, but especially in the Messias, *Psal.* 132. 17. [*The praise*] the Italian, *matter of praise to him*, namely, of the praise of God, which praise all his Elect should yeeld unto him: Or, matter of glory to themselves, as *Psal.* 149. 4. 9. [*Neare unto him*] namely, with whom he hath made an especiall covenant to make them his own and as it were his children.

PSAL. CXLIX.

VER. 4. *Beautifie*] the Italian, *glorifie*, he will set them in honour and reputation above the contempt and ignominie of the world, sending them his everlasting salvation and his temporall deliverances, *Psal.* 18. 50. Or, he will beautifie them with salvation, that is to say, he will make them fitting to weare festivall garments as *Psal.* 132. 16. [*The meek*] an ordinary title given to the faithfull.

V. 5. *Upon their*] enjoying a sweet, and secure rest, see *Job* 35. 10.

V. 6. *The high praises*] namely, songs of praise and triumph to magnifie the Lord. [*Sword*] this may bee understood of the peoples victories over their corporall enemies; and also of the spirituall combats against the world, and the Prince of it, by the power of Gods word, and spirit, 2 *Cor.* 10. 4. *Heb.* 4. 12. *Rev.* 2. 16. & 19. 15. and finally of the last victory, over all the enemies power which the Church united to her head shall obtaine at his last comming, *Rev.* 2. 26.

V. 9. *The judgement*] he hath a relation to that expresse command which was inserted in the Law, of destroying the accursed nations of Canaan: under which is contained the spirituall of fighting unceassantly and unappeaseably against the kingdome of Sathan.

PSAL. CL.

VER. 1. [*In his Sanctuary*] either his earthly one, in the Temple, that is to say, in his Church, or the heavenly one of his glory; by the first may be meant his sacred Officers, by the second his Angels, as *Psal.* 148. 2. [*The Firmament*] namely, the heavens, *Gen.* 1. 6. [*Power*] Italian, *glory* Hebrew *strength*, according to the frequent stile of this word in Scripture.

THE

THE BOOK OF THE PROVERBS OF *SOLOMON*.

ARGUMENT.

THe ancient wise men of all Nations, did use to teach precepts of wisedome and vertue, by short sentences and apophthegmes: sometimes set down in plaine and proper termes; sometimes in obscure, figurative, and enigmaticall ones, the more easily to imprint them in the minde and memory of men, and to set them down as proverbs for the common use. The same was also observed amongst the Israelites, and peradventure this custome passed from them to other Nations: Amongst other wise men mentioned in Scripture, Solomon was especially endowed with this gift, and was by God inspired to utter many such sentences, as it is set down, 1 Kings 4.32. whereof some being set down in a volume by himselfe; and some gathered together by the commaund of King Ezechias *out of some other books of* Solomons, *were all put together in this epitome or summe, with an addition at the latter end, of some other wise mens sayings: Now this book is divided into two parts; The first is contained in the nine first chapters, and is a generall preface; The second is contained in all the ensuing chapters, and therein are set down all the said sentences. In the first, the wise man brings in heavenly wisdome, admonishing, exhorting, and crying out upon men, who goe astray after the vices and disorders of the world and are seduced by evill examples and allurements, and by that meanes are hurried along into the danger of everlasting damnation: Calling them back to the knowledge, study, love, and exercise of true spirituall wisedome, consisting in the knowledge of Gods truth and will; whose soveraigne dignity authority and worth hee extolleth, and sheweth the saving use thereof, both for the present and for the everlasting life. In the second part by a great number of short sentences, and morall mottoes, he giveth the faithfull divers documents concerning all manner of vertues to be followed, and vices to be shunned, truths to be known, and dangers and inconveniences to bee avoided, singularities to bee observed, and duties to be practized, by all kinds of degrees, ages, and vocations in all occurrences of this life, as well towards God as towards themselves, and their neighbours; for to frame their behaviours in a good and godly manner towards God, to draw on his blessings and avoid his judgments: to passe their life in content, peace, security, and ease; and chiefly to guide them into the haven of glory, and everlasting rest.*

CHAP. I.

VER. 1. *THe Proverbs*] that is to say, sentences, notable sayings, and apophthegmes.

V. 6. *Dark sayings*] or enigmaes: These were questions, or naturall and morall sayings, set forth under figurative and obscure termes, to refine mens wits, in seeking out the true meaning of them, and for to make the deeper impression of them, see *Judg.* 14.12. 1 *Kings* 10.1. *Ezech.* 17.2.

V. 7. *The beginning*] the Italian, *the head*, that is to say, the chiefe point, or the summe: [*Fooles*] see upon *Psal.* 14.1.

V. 8. *Of thy Father*] namely, the documents of piety and vertue which thine elders shall give thee according to the Law of God, see *Deut.* 4.9. & 6.7. and 11.19.

V. 9. *An ornament*] thou shalt be therewith adorned as with precious jewels, *Pro.* 3.22.

V. 11. *without cause*] the Italian, *unpunished*, that is to say, without feare or danger: Others without cause, that is to say, though he have no way offended us.

V. 17. *In vaine*] the Italian, *without any punishment*] the sense is, These wicked men hunt after the innocent as after the birds, which cannot defend themselves, nor doe the fowler any harme; as wilde beasts doe to their hunters: But in stead of taking, they are taken themselves through divine vengeance.

V. 19. *So are*]

V.19. *So are*] The wicked meanes of those who seek to enrich themselves by these practices, shall be in stead of snares and pittefolds for them, to fall into perdition.

V.20. *Wisedome*] The Italian, *Excellent wisdome*] Hebrew, Wisedomes, that is to say, the everlasting Son of God, who is the Fathers subsisting wisdome, Prov. 8.23,24. doth publish his Word in the Church, *without*] Namely in the world, which in regard of heaven, where the Son of God dwelleth in glory, is like the streets and market places, in comparison of a royall palace.

V.21. *Chiefe place*] As your market places, and heads of streets are.

V.22. *Ye simple ones*] That is to say, unadvised and ignorant people who are subject to the seducements, & deceits of the world; *The scorners*] hat is to say prophane contemners. Psal. 1.1.

V.23. *Powre out*] I will poure out the gifts of my Spirit in abundance, as out of a living spring.

V.24. *I have stretched out*] A kinde of gesture by such as call a man at a faire distance, beckening with their hands, as Isa 65 2.

V.26. *will laugh*] A kind of phrase taken from men to signifie Gods judgement without mercy upon the incorrigible, wherein God is pleased, as in the soveraigne effect of his justice, by which he repayeth their boldnesse with eternall contempt and ignominy, see Psal. 2.4. and 37.13.

V.31. *Shall they eat*] That is to say, they shall receive a just reward for their wicked life.

V.32. *The turning*] Namely the error, according to others, the ease and prosperity.

CHAP. II. Vers. 1.

Hide] The Italian, *Lay up*] that is to say, keepe them safely in thy heart and memory, like unto some pretious things, and make provision for thy soule out of them, a phrase taken from those places where they keep victuals or treasure.

V.7. *Sound wisdome*] The Italian, *Right*] that is to say, a just protection and defence of their innocency, and the reward of their righteousnesse.

V.8. *The paths*] That is to say, just men together with all their actions, and their whole life.

V.9. *Good path*] Or path of goodnesse, that is to say, all just and vertuous proceedings.

V.12. *From the way of*] The Italian, *from the evill way*] That is to say, from the way of evill.

V.13. *Of darkenesse*] Namely of sin, and voluntary ignorance, out of the secure light and guide of Gods Law, see Job 24.13.

V.16. *Strange woman*] That is to say, an adultéresse who having a husband, ought to be held as a stranger to any other. Others believe that in this book common whores are called strange women, because that infamous exercise was forbidden to Israelitish women Deut. 23.17. and they who by abuse or toleration did do it, were strangers; or if they were any of Gods people; as it seemeth that Salomon speakes of such, verse 17. they were held as prophane and excommunicate persons.

V.17. *The guide*] Namely her lawfull husband, who is the head of the woman, 1 Cor. 11.3. to whom she was married in her youth, see Jer. 3.4. *The Covenant*] The faith of matrimony, of which God is the author and preserver, it being always contracted in his name; and hee being always called upon as a judge and witnesse in it, See Malachy Chapter 2. verse 14.

V.18. *Her house*] Her conversation and acquaintance bringeth men to perdition: *Unto the dead*] The Italian, *Unto giants*] that is to say, unto the damned. See the reason of this manner of speaking upon Job, 26.5.

V.19. *None that*] Without Gods speciall grace, it is hard, nay impossible for man that hath begun to keep company with her, for to avoid perdition.

V.20. *That thou mayest*] This is the consequence of the 11 and 16 verses.

V.21. *Shall remain*] That is to say, they shall never perish, or they shall survive the wicked, which shall be rooted out.

CHAP. III. Vers. 3.

Mercy] Thou shalt perpetually enjoy the effects of Gods mercy and the truth of his promises of grace: *About thy*] Have them in deare and perpetuall remembrance. A terme taken from things, which men weare about them for a remembrance of some things, or persons who are very deare unto them as Exodus 13.9. Deuteronomy chap. 6.8. Proverbes 6.21.

V.4. *Shalt thou finde*] Thou wilt make thy selfe acceptable to God and men, 1 Samuel 2.26. Luke 2.52. Acts 2.47. Romanes 14.18. and shalt be understanding in spirituall things before God, and prudent in humane things.

V.6. *Acknowledge him*] Yeeld unto him such honor, obedience, and gratitude, as is due to him in all thy actions.

V.7. *In thine own*] In thine own judgement and imagination, which is dazled and blinded by selfe love.

V.8. *It shall be*] Thou wilt thereby finde a great comfort and recreation to thy soule: a phrase taken from the fomentations, plaisters, and unctions, which are applyed to the navell for diverse infirmities, especially

cially to little children; and also from that when a mans bones are full of marrow, it is a signe of perfect health, and of his being vigorous and strong.

V. 9. *Honour*] Do him homage for his benefits, by free will offerings, or by consecrating of those parts unto him, which he requireth by his Law, as tithes, firstlings and the like.

V. 13. *That getteth*] Hebrew, that draweth out, as out of some hidden places, or out of some treasure; So is described the endeavour we ought to use for to get wisdome: and that man of himselfe cannot make wisdome, but doeth draw or take it out of the spring which is God and his word.

V. 14. *Merchandize*] Namely the profit that is gotten by making use of wisdome, even as a merchant by laying out money for merchandizes.

V. 16. *In her right hand*] These blessings also do follow it.

V. 17. *Her wayes*] That is to say, the man whose actions and wayes are guided by wisdome, enjoyeth true happinesse and delight.

V. 18. *A tree*] As the tree of life. Genesis chapter 2. verse 9. and chapter 3. verse 22. Was a meanes ordained by God, for the preservation of a lasting life, and continuall vigor and health, before man sinned. So true wisdome maintaineth man in the spirituall life of Gods grace, and communion of his Spirit.

V. 19. *Hath founded*] Hath made it to stand firme and immoveable. He thus exalteth the dignity of wisdome: For as Gods wisdome hath been the only architectrice, as it were, of the world: So that wisdome, which man receives from him, maintaines and governes all his actions, workes, and affaires.

V. 20. *Broken up*] He thus describeth the great channels, and hollow places made in the earth to hold the waters, Genths, 1. 9.

V. 22. *Grace*] Like a beautifull collar, and ornament for ones neck: See Proverbes, Chapter 1. verse 9.

V. 27. *From them*] Hebrew, from the owners, namely from those to whom thou owest it, either by right, equity, or charity, as the poore or hireling &c.

V. 32. *His secret*] Namely the knowledge and effects of his eternall counsell, concerning their election and salvation. Or plainly, he loveth them dearely as his intimate friends, to whom he revealeth the very secrets of his heart, as Psalme 55. 14. Joh. 15. 15.

CHAP. IV. VERS. 1.

A Father] Namely, me Solomon, who perform a fathers duty towards you.

V. 2 *My law*] Because that these precepts, are not onely meere documents for to instruct you; but are also rules for your life and conversation; with a Soveraigne and divine power to command you.

V. 3 *For I was*] I know what it is to instruct Children, having had such excellent education from David my father, that great Prophet, and therefore my words deserve attention and obedience. *Onely*] Onely deare, and none but I appoynted to be King; For otherwise David had divers children by Bathsheba, 1 Chron. 3. 5. and some copies have also, onely amongst my mothers children.

V. 4 *And live*] God will bestow a long and happy life upon thee, according to his promise Exo. 20. 12.

V. 7 *The principall*] Namely, mans greatest good consists in true heavenly wisedome. *With all thy getting*] though thou shouldest bestow all thy meanes therein. See Matthew 13. 44. The sence is, Let him preferre it before all other goods.

V. 8 *Exalt her*] That is to say, honour and hold her in great esteem.

V. 12 *When thou*] Following this plaine and straight way, thou wilt never meet with any let, but thou shalt overcome it.

V. 16 *To fall*] Into the snares which they have set, or into secret pits, which are their secret practises and privy lurkings, as Prov. 1. 31. or into utter ruine.

V. 17 *They eate*] They live upon nothing but Rapines, Deceits, and Extortions; or they onely take delight in such things, and they become their daily food.

V. 18 *The path*] The just alwayes increase in the light of knowledge and faith in God, and in all good direction and blessing from him, untill they attaine to the height of eternall glory. See 2 Samuel chapter 23. verse 4. Job chapter 17, verse 17 Psalme 97. verse 11.

V. 19 *The way*] The wicked live in a profound ignorance of GOD, and of his truth and will, wherefore they cannot direct their actions to any happy end: and they fall into miseries which they can neither fore-see nor avoyd: See Job chapter the fifth, verse the foureteenth, and chapter the twelfth, verse the five and twentieth.

Vers.

V. 22. *That finde them*] Namely to those to whom they are revealed by speciall grace. *Health*] Or, Physicke. *To all*] Namely to their whole bodies.

V. 23. *with all diligence*] The Italian. *Above all keeping*] Or keepe thy heart from all things which it ought to be kept from. *Out of it*] That is to say as the heart is the spring of the life of the whole body, so that if it bee wounded, death must needs follow; So from the principall and predominating part of the soule, which the Scripture calleth the heart of the soule depends the life and spirituall subsistence of all the rest, therefore it must be very safely and carefully kept.

V. 24. *Perverse lippes*] Namely all fraud, lying, and dissimulation.

V. 25. *Thine eyes*] A terme taken from those who alwayes looke before them as they goe; because they will goe the right way and not stumble, which every faithfull man is to imitate in his course of life.

V. 26. *Ponder*] The Italian, *Level*] That is to say, let all thy actions bee according to Righteousnesse and Justice, like unto a straight and plaine way.

CHAP. V. Verse 2.

THy lippes] That thou mayest alwayes have the gift of speaking wisely, and like one that is well instructed.

V. 3. *For the lippes*] The meaning is, that thou mayest through the wisdome of thine understanding and thy words, be able to withstand any seducement, especially of unchast women. *Of a strange*] See upon Prov. 2. 16.

V. 4. *Her end*] All that comes of her acquaintance is nothing but all manner of unfortunate chances, displeasures, and hot repentance.

V. 5. *Her feet*] She walketh a great pace to eternall perdition, and leadeth others along with her.

V. 6. *Her wayes*] She useth all the art she can to draw men insensibly so farre into her love, and into the labyrinths of her vices, that they may not know how to come into the way of vertue or happinesse any more.

V. 9. *Thine honour*] Namely the flower of thine age, the strength of thy body, and the excellencie of thy wit, and together with that all thine honour and reputation. *Unto others*] The Italian, *To strangers*] Namely to Whores, who for the most part are pittielesse, griping, and cruell, ayming at nothing but the ruine of their lovers.

V. 10. *with thy wealth*] Or with thy strength, that they may not straine thy sinewes; and make them weake and feeble. *Thy labours*] Namely thy wealth which thou hast attained to by much labour.

V. 11. *Mourne*] The Italian, *Rore*] bewaile thy former follies bitterly, and have no remedie for it.

V. 14. *I was almost*] there is almost no evill nor misery that I have not fallen into, even in the sight of all the world with publike shame. Others hold them to bee the words of a sinner, not altogether desperate, who acknowledgeth his errors, and is somewhat inclined to turning.

V. 15. *Drinke*] A figurative instruction concerning the chast and holy use of lawfull matrimonie. See Prov. 9. 17.

V. 16. *Dispersed*] This may be understood of the happie off-spring; which is borne in wedlocke, or of the good favor, example, and edification which is given to others, by such a laudable kinde of life and conversation.

V. 18. *Rejoyce*] Take thine honest delights with her, according to the Lawes of God and nature.

V. 19. *Hinde*] And *Roe*] Harmelesse beasts that have no gall, and very loving in their kinds: pourtraitures of a vertuous woman, apt to gaine her husbands love.

V. 21. *Pondereth*] The Italian *Leveleth*] That is to say examineth and trieth them.

V. 22. *His owne*] That is to say his owne misdeeds shall bee as a Sergeant, and a prison to him: his Conscience shall make him guiltie, and shall keepe him as a Prisoner, untill the time of his punishment.

CHAP. VI. Vers. 1.

STricken] In token of Faith given, and promise made. *with a stranger*] hee seemes to meane Usurers whose trade was forbidden amongst the Israelites by the Law, Deutronomie 23. verse 19. and was tolerated in strangers: And if any Israelite did use it, hee was accounted prophane, and excommunicate no otherwise then your common whores, Prov. 2. 16.

V. 3. When thou art] When thou haſt bound thy ſelfe unto him, and haſt given him right and power over thee. *Humble*] If thou haſt not wherewithall to give ſatisfaction, humble thy ſelfe and deſire aide of thy friends.

V. 11. A Traveller] Who commeth on a ſudden into a harbour. *An armed man*] it ſeemeth he meaneth men lightly armed, who were imployed in making ſudden incurſions upon the enemies lands.

V. 13. He winketh] Tricks of cheaters and conycatchers, who by ſuch ſignes make one another to underſtand their tricks and devices to cozen. See Prov. 10.10.

V. 22. when thou] The due obſervance of Gods law which I teach thee, ſhall make thee to proceed rightly in every thing: live ſecurely, entertaining continually holy thoughts and comforts in the holy Ghoſt.

V. 26. Is brought] That is to ſay, man falleth into extreame miſery and poverty. *The Adulteresse*] the Italian, *A woman, deſirous of men*] namely, a luxurious woman, who hath an unſatiable appetite to mens companies. Heb. The woman of man. Others alſo have it, Adultereſſe. *Precious*,] This may generally be underſtood of the ſoule of man, which is of a notable, divine, and heavenly nature. Or particularly of the moſt excellent perſons in bodily and ſpirituall gifts; in nobility or wealth, which theſe lewd women doe lay wait for, more then for ordinary men.

V. 29. Be innocent] namely, before God, nor yet before men if he be taken.

V. 30. A theefe] He ſeemes to meane the night theefe, taken in the act of breaking up, whom it was lawfull to kill, Exod. 22.2. Or to impoſe what mulct upon him as it pleaſed him that took him. How much leſſe then ſhall an adulterer be forgiven?

V. 32. His owne ſoule] namely, his life before men, and his ſoule before God.

V. 34 *Is the rage*] The moſt violent and implacable paſſion of all other; and the extremity of all the rages of man.

CHAP. VII. Vers. 4.

Say unto] Be familiar with her, love her, and be in ſtraite league with her.

V. 6. Frame] It is uncertaine whether this be a true hiſtory, or meerely a parable, to repreſent the arts and proceedings of a diſhoneſt woman.

V. 7. Among the youths] in underſtanding or age.

V. 14. I have] I have vowed ſacrifices of thankſgiving, Lev. 7. 16. and having to day paid my vowes, I have made a feaſt with the fleſh of thoſe ſacrifices, for to entertaine thee.

V 20. *The day appointed*] the Italian, *The new Moon*] ſee concerning the Hebrew phraſe uſed in this place. Upon Pſal. 81.3.

V. 22. As an Oxe] Being enſnared by this womans allurements, he had no power to unbinde himſelfe, he was faine to run to his perdition (like the Oxe that is tyed and drawne to the ſlaughter) and being voluntarily fooliſh, God ſuffered him to fall into the hand of ſinne, as mad men are put into the ſtocks, to ſtay and puniſh them.

V. 26. Caſt downe] A figurative terme taken from wreſtlings: that is to ſay, he hath caſt them out of the ſtate of vertue and holineſſe, and hath throwne them into perdition. *Many*] that is to ſay, of thoſe who have beene overthrowne by women, the greateſt part of them have beene great men for valour, knowledge, dignity, and vertue. Or in this warre mans valour is overcome by the ſubtilty of women.

CHAP. VIII. Vers. 4.

The ſons of man] the Italian, *The common people*] See Pſal. 49.2.

V. 9. They are all] Their uprightneſſe is cleere and evident, to all ſuch as are enlightned by the holy Ghoſt, though your ſenſuall and carnall men doe judge otherwiſe of it. See Romans 7.22. 1 Corinth. 1.18.

V. 12. *Dwell with*] I doe enjoy and have by me, and doe beſtow upon all my true Diſciples good and wholeſome counſels and needfull prudence for their whole life.

V. 13. *The feare*] Which is the beginning of all true wiſdome which I teach. Prov 17.7.

V. 14. *Sound*] See concerning this word, Proverbs 2.7.

V. 15. *By me*] I the eternall Sonne of God who am the Fathers ſubſiſting wiſdome. Prov. 1. 20. and ſupreme Lord of the world, doe appoint Kings and Princes, by ſuch wayes and meanes as I pleaſe they all have their authority and power from me, as my ſervants and deputies. Neither can they juſtly execute their offices, but by following of my lawes. See concerning this true wiſdome. Luke 11.49. *Decree juſtice*] or give ſentences.

V. 18. *Righteouſneſſe*] That is to ſay, a juſt guide, defence, and recompence, or according to the cuſtome of the Hebrewes liberality and beneficence.

V. 20. *I lead*] The Italian, *I walke*] or I leade and direct.

V. 21. Subſtance] Italian, *The true being*] namely, true life and ſubſiſtence in Gods grace in this world, and afterwards the glorious life of heaven.

V. 22. *Poſſeſſed me*] that is to ſay, I the Sonne

Sonne was in the Father, and by him, in the unspeakable unity of essence, and in the union of the persons John 1. 1. *Of his way*] that is to say of his workes, to performe which workes, hee is (as one should say) come forth of his eternall rest and the mansion of his glory.

V. 23. *I was*] By the everlasting decree of the Father. I the Son have been established Lord and Governour of the world, for to represent my Fathers Majestie; who hath bin alwayes hidden in his inaccessible glory, John 5.22. Col. 1. 18. Heb. 1. 2. *Set up*] Or consecrated, as Psalme 2. 6. *Or ever*] From everlasting, before any time, which began but only with the creatures. See Psal. 90. 2.

V. 24 *I was brought forth*] That is to say engendred of the Fathers owne essence.

V. 25 *Settled*] Like to great workes or buildings which have deep foundations.

V. 26. *The highest part*] Namely this admirable superficies of the earth, so adorned, various, copious, and fruitfull.

V. 27. *I was there*] Working with him, as a joynt equall, and cooperating cause, John 1. 3. Col. 1. 16. Heb 1. 2. *when he set*] When he gave a round forme to the masse of the Elements, yet all mixed together, called the deepe, Genesis 1. 2. which round forme remained to the universe after the Elements were severed.

V. 28. *The clouds*] The Italian, *The Heaven*] The Hebrew word signifieth properly that æthereall part which is above the Elementall, which Moses calleth the upper waters, Genesis 1. 6, 7. *Strengthened*] When hee shut them up within the great concavities of the earth, as in strong and well barred fences, from whence they cannot issue forth, as they did in the floud, See Genesis 7. 11.

V. 29. *Appointed*] Namely when he fixed the earth in the center of the universe where it standeth immoveable through its own proper weight, Job 26. 7. and 38. 4. Psalme 104. 5.

V. 30. *By him*] Figurative termes to expresse in some kinde the unspeakeable union betweene the Father and the Sonne: and the Fathers perfect love towards him, John 1. 18.

V. 31. *Rejoycing*] As the propertie of my person is to worke upon outward things, so all my delight is in preserving, and keeping the world whole, and in it to governe, enlighten, and doe good to men, John 1. 4.

V. 34. *Watching*] For to attend continually upon my service, and study and meditate upon my word. A figurative terme taken from Princes guards or from the Levites which watched in the Temple.

CHAP. IX. Vers. 1.

HAth builded] That is to say, the Sonne of God hath laid the foundation of his house himselfe, and perfectly established his Church, Heb. 3. 3, 4. and in it he unfoldeth all his treasures for the getting and preserving of the spirituall and everlasting life to the participation of which, hee inviteth all men by the ministery of his word. See a like parable, Mat. 22. 2.

V. 2. *Mingled*] Or made ready according to the custome of those Countries where they did use to mingle their wine with water, as well to please the taste, as for wholsomenesse.

V. 3. *The highest*] They were high places, or little terraces done about with raile, and turrets, in the highest parts of the Citie, which were used to make Proclamations upon, give sentences, and other like publike actions, John 19. 13.

V. 4. *Who so is simple*] O all you men, who are naturally ignorant, and idiots, and subject to the deceipts of the flesh and the Devill.

V. 5. *The foolish*] The Italian *Foolishnesse*] Namely the actions of foolish and overseene worldly men.

V. 7. *He that reproveth*] The meaning is, of men that are altogether ignorant and void of understanding, there are of two sorts, some are prophane, hardened and scornefull men: the other are wise, and understanding in that they know their owne defect, and seeke to amend it: to the first the word of God serveth for nothing but only to provoke their wrath, in blaspheming him, and committing outrages against his servants, Matthew 7. 6. in the latter it fructifieth to salvation. *A scorner*] See upon, Psal. 1. verse 1.

V. 10. *The holy*] Namely that which the true elect who are sanctified by Gods spirit, learne by his word *Understanding*] Namely the true, solid and spirituall understanding.

V. 13. *A foolish woman*] Hee opposeth the world, the flesh and all their allurements, represented by the actions, and baites of a dishonest woman, to celestiall wisdome and godly perswasions, to signifie that all the delight and love of the soule fixed upon any thing but upon God and his grace, is but a spirituall adultery and dishonestie.

V. 16. *Whoso is*] O poore simple people that will take such paines to obtaine vertue and wisdome and deprive themselves of the pleasures of this life. Which life's wisdome consists in the finding and enjoying of them when they offer themselves, and all the content of it in the enjoying of them whilest one may. Or they are the Holy Ghosts words, speaking the truth in its proper sence, and then it should bee translated. Who is foolish? Let him goe thither, Namely where the strumpet calls him.

V. 17. *Stollen waters*] that is to say: your stollen pleasures which are unlawfully taken are more savoury, and fuller of voluptuousnesse. The lewd words and thoughts of carnall men in their irregular and vicious pleasures, contrary to the chaste, lawfull and sober pleasures of the faithfull.

V. 18. *The dead*] The Italian, *The Giants*] that is to say the damned: See upon Iob 26. 5. Prover. 2. 18.

CHAP. X. VERS. 1.

The Proverbs] That is to say, short notable sayings, and morall documents, in the head of which the precedent Chapters have ben set in stead of a preamble or preface.

V. 2. *Of wickednesse*] That is to say gotten by unlawfull means. *Righteousnes*] Uprightnes in all things but chiefly in getting of goods, and in liberall and charitable use of them (which in the Scripture is called righteousnesse) shall cause man to bee preserved from extream povertie, and other mortall calamities, or from death it selfe in many cases, from which no wealth can guard the wicked, Psalme 49. 6. 7. 8.

V. 3. *The substance*] According to others the wickednes, that is to say all the false practises with which they use for to enrich themselves.

V. 5. *In Summer*] Namely in the fitting time to gaine and make provision of knowledge, experience, and all other manner of vertues, as the harvest of the fruits of the earth is in summer. *That causeth*] namely that disgraceth his father and mother, his name and kindred; through his carelesnesse and sloth; See Prov. 12. 4. and 17. 2. and 19. 26.

V. 6. *Violence*] The wicked are accursed, infamous, and condemned through their injustice, and extortions: being that the covering of the mouth was a signe of mourning, condemnation, and shame, Hest. 7. 8. Iob 9. 24. and 40. 8.

V. 7. *Is blessed*] That is to say is praised and commended by good men. *Shall rot*] That is to say it shall become stinking and abominable.

V. 8. *Prating foole*] The Italian *A foole of lipps*] Namely he that sheweth the foolishnesse of his heart by his unseemly speeches. *Shall fall*] or shall be scourged with plagues.

V. 9. *Shall be knowne*] The Italian *Shall bee overthrowne*] According to some, shall be knowne, namely by the exemplary punishments which God shall inflict upon them.

V. 10. *He that winketh*] An action of false and cunning persons, Iob 15. 12. Proverbs 6. 13. it seemeth that hee couples wicked deceivers which doe harme to others; to those that are foolish and unadvised in their speeches, and hurt themselves.

V. 11. *The mouth*] The good mans mouth is alwayes open in holy freedome and liberty, for his just defence; & for to teach, comfort & correct others like unto a lively spring which cannot be stopped. Whereas the iniquity of the wicked wounding their consciences, cloting their mouthes with feare, shame, and confusion, v. 15. See Iob 5. 16. Psal. 107. 43.

V. 12. *Covereth*] It regardeth not, but pardoneth all offences that are given; and concealeth those faults in his neighbour, which may be concealed.

V. 13. *wisedome*] The wise man sheweth himselfe to be such by his speeches, but the foole cannot become wise, but only by meanes of correction.

V. 14. *Lay up*] they doe keepe those things which they know under the key of wisdome and discretion in speaking; but the fooles have no stay to their tongues, no more than a building which is falling downe.

V. 16. *To life*] That is to say to condemnation, and punishment, according to the meaning of the word sinne in Scripture.

V. 17. *Is in the way*] The Italian, *Is the way*] That is to say he doth not only walke in the way himselfe, but doth also guide others therein.

V. 18. *He that hideth*] He that hath his heart full of rancour, and evill, and doth dissemble and hide it with faire speeches is a false and treacherous man, and he that uttereth his hatred, in injurious & evill words is a foolish and unwise man, seeing he suffereth himselfe to be transported through passion to a dishonest and undecent act, and by this means discovering himselfe, he giveth his enemie way to beware of him, & also to offend him. Whereby the wise man inferreth, that to avoid both these vices, we ought to lay aside all malice and hatred. See Prov. 14. 17.

V. 20. *The heart*] All their wisdome, their conceits thoughts and determinations are of no value nor worth.

V. 21. *Feed*] Good men are not only sufficiently provided for themselves, but can also give to others true food for the soule, namely wholesome doctrine and holy documents, which the foolish wanting, doe perish for want of it.

V. 22. *Addeth*] Namely to any thing which it pleaseth God to bestow upon us, Psal 127. 2. Mat. 6 27.

V. 23. *Hath wisdome*] Hee delighteth and taketh pleasure therein.

V 26. *So is*] Displeasing and troublesome.

V. 28. *Shall be gladnesse*] The Italian, *Is gladnes*] That is to say, it is accompanied with sweet patience and joyfull hope, and crowned with a happie issue.

V. 29. *The way*] That is to say, the lively apprehension of Gods providence makes good men confident, and is a terror to the wicked. See the like sentence, Hos. 14. 9.

V. 32. *Acceptable*] Namely to God and man; to be spoken and uttered.

CHAP.

CHAP. XI. Vers. 1.

Shame] Some unlooked for chance commeth, by which mans pride is abated, and scorned through Gods just judgment.

V. 3. *Guide them*] It is a safe guide in all their life time, to bring them to the true end which is eternall happinesse.

V. 4. *Of wrath*] namely, of Gods judgement put in execution with all manner of rigour.

V. 5. *Direct*] It maketh all his enterprizes easie, and causeth a happy issue of whatsoever he undertaketh and guideth him directly to the end, namely to blisse.

V. 6. *Deliver them*] Will cause God to deliver them from all dangers and treacheries.

V. 9. *Hypocrite*] or profane man. *Destroyeth*] the Italian, *Corrupteth*] namely, infecting and depraving his nature through his evill talke. Others, he ruineth and destroyeth him, by his dissimulation and false shewes of love. *Through knowledge*] by the light and direction of the holy Ghost, and by the lively knowledge of Gods word, which giveth unto the faithfull man wisdome sufficient for his preservation.

V. 11. *By the*] namely by their holy vowes and prayers. *By the mouth*] namely, by their blasphemies, evill counsels, slanders, lies, seditious speeches, &c.

V. 12. *Holdeth his peace*] He keepeth himselfe from speaking or doing any thing in scorne of another. Or he holdeth his peace, that is to say, he contemneth contempt and regardeth it not.

V. 13. *A Tale-bearer*] who useth the abominable art of a spie, to tell the secret acts and speeches of others, which was a thing that the law did forbid, Levit. 19. 16. *Concealeth*] any thing that may be concealed, without any offence to God, or wrong to civill society, or to ones neighbour.

V. 14. *Councellers*] men that are worthy of such a title and charge by reason of their good and vertuous qualities.

V. 15. *Suretyship*] the Italian, *Sureties*] namely, rash and inconsiderate ones, Heb. Those that strike hands, Prov. 6.1.

V. 16. *Strong men*] that is to say, amongst men, abundant wealth most commonly is gotten by extortion and greedinesse, but true honour, which is womens only treasure is obtained by a way which is deane contrary; namely, of meeknesse and sweetnesse. 1 Pet. 3.4.

V. 17. *Doeth good*] Gaining through his mercifulnesse the blessing of God and the good will of men. *Troubleth*] Through his inhumane carriage he depriveth himselfe of all true delight, plungeth himselfe into infinite dangers, griefes, and inconveniences, gaining neither favour nor love from God nor men.

V. 18. *Worketh*] He followeth a kinde of life from which he cannot gather any good fruit, but only unhappinesse contrary to his hope and intentions. *That soweth*] That is to say, which doth good and hath thereby Gods infallible promise of reaping felicity. See Hos. 10. 12. Gal. 6. 8. Jam. 3. 18.

V. 21. *Though hand*] the Italian, *Every hour*] That is to say, each moment he may expect his punishment. Heb. Hand in hand. See Prov. 16. 5. Others translate it from hand to hand, that is to say, from time to time.

V. 22. *A Iewell*] That is to say, this bodily gift is not onely undecent, but unfitting for a vicious soule, for it neither hideth it, nor amendeth it. *without*] Heb. Of an evil favor. A phrase taken from Wines that have lost their strength, or from putrified meats, as Psalme 14. 1. Others understand it of a woman that hath lost her reputation and good name.

V. 23. *The expectation*] That is to say, all their ends and actions are evill, and doe provoke the wrath of God. Or they cannot hope or expect any thing but Gods everlasting wrath.

V. 25. *Made fat*] That is to say, shall be enriched and encreased with blessings. *Shall be watered*] the Italian, *Shall become raine*] That is to say, God shall encrease the meanes whereby he may every day become more and more bountifull and liberall.

V. 26. *That with-holdeth*] namely in time of dearth

V. 27. *Favour*] Namely from God and men.

V. 28. *Flourish*] And prosper in all manner of goodnesse.

V. 29. *He that troubleth*] Namely through prodigalitie, evill government, and other disorders.

V. 30. *The fruit*] That is to say, all that which proceedeth from him either in words, or deeds, councell or example, is very effectuall and good for his neighbours to direct, edifie and keepe them in a true spirituall life. *A tree*] See Prov 3. 18. *Winneth*] The Italian *Taketh*] That is to say hee draweth them to God, and to the love of him; he sweetly gaineth and winneth them to God.

V. 31. *The righteous*] Gods Children are visited and corrected in this life, for their sinnes; and shall the rebellious, and those which are his enemies escape his just judgement? 1 Pet. 4. 17, 18. *The sinner*] Namely he that maketh a continuall practise and exercise of sinning.

CHAP. XII. VERS. 1.

Instruction] The Italian, *Correction*] that is to say, not only instruction, but also reproof and punishment for his sins.

V. 3. *The root*] That is to say, the ground and being of their subsistence, which is in God & his grace, 2 Tim. 2. 19.

V. 4. *A crown*] A glory and ornament, 1 Cor. 11. 7 *Maketh*] That through her dishonest life, evill manners, small wisdome and worth dishonoreth her selfe and hers; *Rottennesse*] A cause of continuall annoyance and paine, which gnaweth and consumeth him, Pro. 14. 30.

V. 6. *Lie in*] They are deceitfull to insnare men into mortall dangers, through cunning deceipts, discerning of secrets, and divers other wayes: *The mouth*] their wise, direct, prudent and discreet answers do give no way to these deceits.

V. 7. *Are overthrowne*] The Italian, *In a turning*] that is to say, they perish suddainly and in an instant, as one should say, in the twinckling of an eye, or in the turning of an hand.

V. 8. *Despised*] That lives plainely without any pompe or state, and yet hath all his commodities, and services duely performed.

V. 10. *Righteous*] The good man is reasonable and mercifull, even towards the beasts which are in his service, in not abusing or overworking them, and in giving them those things which are necessary for them.

V. 12. *Desireth*] He studieth to learne, and carefully practiseth the unlawfull practices of wicked men: Whereas the righteous without any such thing do prosper, and are nourished and increased by the lively root of Gods grace and blessing.

V. 13. *The wicked*] The Italian, *The snare of the wicked is in the*] With which he desireth to enshare other men, by traps and deceits: Or with which hee ensnareth himselfe to everlasting and unavoydable perdition? See Prov. 18. 7. *Shall come out*] Hee will not suffer himselfe to be catched by the wicked, v. 6. or God will deliver him from any evill that shall overtake him.

V. 14. *Shall be satisfied*] Shal receive abundant blessings from God, in reward of the good which he hath done with his mouth; by aiming all his speeches at the glory of God, the profit, instruction, comfort and edifying of his neighbour. A dainty allusion, his mouth hath satisfied many, with godly and helpfull words, therefore it shall be satisfied with good things.

V. 15. *The way*] That which he undertaketh of his own head, and understanding without the counsell of any other, that seemeth to him to be very well devised.

V. 16. *Knowne*] It is suddain and bursteth out presently in disordered and undecent actions and words. *Covereth*] He hideth and represseth the blamefull boylings of his wrath. Others he regardeth not, and dissembleth the injury that is done him.

V. 17. *Sheweth forth*] either in publicke judgments, or in private talke and conference. *Righteousnesse*] Namely that which is not only true in the reality of the thing which is spoken, but is also just and upright, in regard of the intention and manner wherein it was spoken without any malignancie, wresting, or prevarication. *Deceit*] either speaking an untruth, or in wresting the truth.

V. 18. *Pierings of a sword*] Namely by his calumnies, revilings, and false accusations. *Is health*] through his comforts, good advices, and wholesome discourses.

V. 19. *The lip*] A man that speaketh truth continually shall never perish, but shall obtaine everlasting life at Gods hands. Or his affaires shall be maintained by God in a prosperous and invariable estate. *Is but for*] that is to say, peradventure the lyer shall for a short time be undiscovered; and get some benefit by his cunning and deceits but through Gods usuall judgments, they shall come to light, and shall bring him forth no lasting nor durable profit, and if by chance he doth escape and prosper in this world, yet he shall receive from God eternall punishment.

V. 20. *Deceit*] By the ensuing opposition it appeareth that the meaning is that the plotters of evill deceive themselves through false imaginations hoping to reape any good by their malice. *Councellours*] that have in themselves thoughts of goodnesse and love, which they also preserve amongst men, by good and loyall counsels.

V. 21. *No evill*] Or iniquity, that is to say God will preserve him from bieng tempted to sin.

V. 23. *Concealeth*] Hee makes no vaine shew nor ostentation of it, but keepes it close as a treasure in wisdome and humility, to make no shew of it, but only opportunely and profitably, for the glory of God, and good of his neighbour.

V. 25. *A good word*] Of heartie commiseration, and comfort.

V. 26. *More excellent*] The Italian, *More abundant*] Namely in temporall, or spirituall goods, or in contentment of minde, the righteous is alwayes rich and the wicked poore. *Seduceth them*] The Italian *Causeth them to wander*] through misery or want.

V. 27. *Roasteth not*] As he doth eschew labour, so he depriveth himselfe of the sweet profit, and enjoyment of it. *The substance*] Through his industry he filleth his house with rare and excellent riches.

V. 28. *In the way*] Those which seeke after justice and righteousnesse, preserve and increase in themselves the spirituall life of Gods grace, and of the presence of his Spirit, and so attaine to everlasting life.

Chap.

CHAP. XIII. Vers. 1.

Instruction] Or Correction.

V. 2. *Shall eate*] He shall receive reward for the good deeds which he hath done with his speech to the glory of God, edifying, comfort and helpe of his neighbours. *Shall eate*] Shall receive just reward of his iniquities.

V. 3. *He that keepeth*] A man that is wary and advised in his speech saveth himselfe from great evills and mortall dangers.

V. 4. *Be made fat*] He shal fully enjoy great store of wealth.

V. 5. *Loathsome*] by reason of his shamelesse lying, he loseth his credit, reputation and love amongst all good men.

V. 8. *Riches*] The rich and poore in this are all one, for as the rich for money do free themselves from danger, violence and oppression, so the poore man is freed from all these by reason of his poverty.

V. 9. *The light*] The prosperity of good men, is like a faire sunne, and is accompanied with the joy of the spirit. But the happinesse of the wicked is weake and dimme like to the light of a Lamp, and is quickly ended.

V. 10. *With the well advised*] Namely with those who doe nothing rashly nor unadvisedly, following their owne advices, and first rash motions: but with mature deliberation of their owne or with the good advice of others.

V. 11. *By vanity*] Namely by deceit, and unlawfull practises. *By labour*] The Italian, *with the hand*] That is to say lawfully by his labour and industrie.

V. 12. *A tree*] That is to say, a singular comfort and restorative to the grieved soule. See Prov. 3. 18. and 11. 30.

V. 13. *The word*] Namely the word of God.

V. 15. *Is hard*] Displeasing and contemptible to good men.

V. 15. *Layeth open*] He layeth open & unfoldeth all his actions and words without any stay or discretion

V. 17. *A wicked*] Namely disloyall, or negligent. *Is health*] The Italian, *Bringeth health*] Recreates and rejoyces those which employ him, freeing them from the anxietie and uncertainnesse of things which are done a farre off and are unknowne: faithfully performing his commissions.

V. 19. *To fooles*] It is also grievous to a foole, to give over his premeditated malices upon which he hath set his whole desire.

V. 23. *The tillage*] God doth abundantly blesse the labour of poore men, which do faithfully employ themselves in their vocations.

CHAP. XIIII. Vers. 1.

Buildeth] They doe establish in a sure and durable state, by diligence in gaining it, good government in preserving it, and distributing and principally by bringing up their Children and governing of their family well.

V. 3. *In the mouth*] Fooles by their unruled and unbridled speeches doe presumptuously offend every mans reputation, without any respect, Job 5. 21. Or vaine and ambitious men are scourged by the licentious speeches and judgments of fooles who speake the truth of them without any regard and so expose them to derision. *The lippes*] That is to say their grave and wise speeches, doe save them from all calumniations, scornes, and scoffes of fooles.

V. 6. *A scorner*] The prophane man makes a shew oftentimes; as though hee were willing to purchase true divine and spirituall wisdome, through knowledge, instruction and other wayes, but the malice of his heart doth alwayes hinder the effect. 2 Tim. 27. *Is easie*] Because hee hath the light of the understanding: and free motion of his own will.

V. 7. *The lippes*] Namely the speeches of a wise and discreet man.

V. 8. *To understand*] Namely strictly to examine all his actions: not to undertake any thing but justly and wisely to repent himselfe and amend any error that he hath committed; and strengthen himselfe in goodnesse, Psalme 119. 59. *The folly*] The errors which they commit doe proceed, from that they deceive themselves in their foolish judgement, which cannot rightly perceive the truth of things.

V. 9. *But among*] Even as the wicked enjoy a false kinde of delight, and have a Conscience seared, and hardened in sinne: So just men doe enjoy a solid kind of gladnesse in their good life, finding Gods grace and approbation in their hearts.

V. 10. *The heart*] Every one is inwardly the only true and faithfull judge of his joyes, and none else can truly perceive them.

V. 13. *In laughter*] The Italian *Too much laughter*] As naturall laughter being beyond measure causeth paine in a mans body, by reason of the too much dilatation and extension of the Organs. So for the most part it is seene, worldly joyes end in sorrow.

V. 14. *From himselfe*] The Italian *More than he*] That is to say, sinnes are punished according to the greatnesse of the fact: But the reward of righteous mens workes is given them beyond measure or proportion, through the superabounding grace of God.

V. 16. *From evill*] That is to say from sinne, or

from the danger of ſome miſchance, to which evill a timorous circumſpectneſſe may bee a remedy. *Rageth*] The Italian *Rangeth*] Hee is carried by his cupiditie, raſh will, and blinde paſſion; without marking or obſerving the end, and iſſue of things.

V. 17. *He that is*] The meaning is that there are two evills to bee eſchewed in a mans wrath; the one is ſudden violence which goeth beyond its bounds in committing exceſſe. The other is cloſe diſſimulation, which watcheth its opportunitie for revenge, the firſt maketh a man contemptible, the ſecond abominable. The true remedy is to ſmother up this fire and give it no vent nor iſſue, and not to nouriſh or hatch it up too long. See Prov. 10. 18.

V. 18. *Folly*] That is to ſay the juſt reward of it. *Crowned*] They ſhall obtaine honour and glory, by meanes of their wiſdome.

Verſe 19. *At the gates*] For to intreate and begge.

V. 22. *Doe they not erre*] That is to ſay they ſtray out of the direct way of life: whereby they cannot chuſe but periſh unhappily. *Shall be*] From the LORD.

V. 23. *In all*] With actions and deeds a man gathereth goods, not with words.

V. 24. *Their riches*] They doe adorne vertue, and are an honour to it, but they cannot alter folly and diſguiſe it, but that it will bee and ſeeme to bee what it is.

V. 25. *Soules*] Namely ſuch people as have beene ſlandered and wrongfully accuſed.

V. 26. *Confidence*] It is a ſure defence for the ſoule, againſt all aſſaults and dangers.

V. 29. *Exalteth*] The Italian *Exciteth*] It cauſeth this franticke paſſion to burſt out in ſome grievous exceſſe.

V. 30. *A ſound heart*] The Soule diſburthened of paſſions and perturbations, helpeth the ſtrength and well being of the body much.

V. 31. *Reproacheth*] In not regarding that the poore man is Gods Creature, and that he beareth his image and that he is through Gods providence in that poore eſtate, he doth offend God himſelfe. See Job 31. 15.

V. 32. *In his death*] For he dieth in Gods grace and in an aſſured confidence of the ſalvation of his ſoule and of the Glorious Reſurrection of his body.

V. 33. *In the middeſt*] When it is in any one, it ſheweth and maketh it ſelfe manifeſt, even amongſt a company of fooles, whoſe folly cauſeth the underſtanding mans wiſedome to appeare ſo much the more.

V. 35. *That cauſeth*] Namely to the office which he beareth, and to the Princes choice, ſhewing himſelfe unworthy of the honour he hath done him in ſo employing him. See Iſay 22. 18.

CHAP. XV. VER. 2.

Knowledge] Or the tongue of wiſe men is an ornament to knowledge, that is to ſay, he expreſſeth it with a grace, and beautifieth it with his comely and gentle carriage.

V. 4. *A wholeſome tongue*] The Italian *The healing of the tongue*] That is to ſay the comforts, good councells, and other good offices which the tongue doth, are very healing things, and of great power to reſtore and cheere up an afflicted ſpirit. Others have it, the health of the tongue: that is to ſay ſincere, pure, and holy ſpeeches, do nouriſh and recreate the ſpirits. *A tree*] See Prov. 3. 18. *Therein*] By calumnies, falſe accuſations and deceits.

V. 7. *Doth not ſo*] Or *is* not right, wherefore it cannot produce any effects of value.

V. 10. *Correction*] Men of an evill life take no delight in being directed by reproofs, corrections, &c. and in the meane time by reaſon of this refuſall they periſh eternally. Others tranſlate it, an evill puniſhment, that is to ſay, a hard and ſevere puniſhment is prepared for him that, &c.

V. 13. *Is broken*] Or weakened.

V. 14. *The mouth*] They take no delight but onely in things like to themſelves, as all living things are nouriſhed by things agreeable to their nature, and every one ſeeketh out, and loveth his like.

V. 16. *Trouble*] Of unquietneſſe of Conſcience, or of ſome turbulent paſſion or of ſuites and contentions.

V. 19. *The way*] Fooliſhneſſe and ſloth, doe ſo entangle him in all his actions, that he cannot tell how to accompliſh or make an end of any. *The righteous.*] Namely of thoſe who freely follow their vocation. *Made plaine*] The Italian. *Raiſed up*] That is to ſay, nothing is hard nor uneaſie to them.

V. 23. *Hath joy*] Finding himſelfe inwardly comforted thereby, and honoured and eſteemed by others therefore. *By the anſwer*] Namely by a wiſe and prudent anſwer given in due time.

V. 24. *The way*] The true ſpirituall wiſe man doth direct all this preſent life for to obtaine the heavenly and everlaſting life. Philippians 3. 20. Col. 3. 1, 2.

V. 25. *Eſtabliſh*] Hee maintaineth the poore and the afflicted in the juſt poſſeſſion of their goods, Pſalme 146. 9.

V. 27. *Hateth*] This is ſpoken principally concerning judges. *Shall live*] Shall be maintained in happy ſtate, and ſhall continue in the grace of God.

V. 30.

V. 30 *The light*] As the brightneſſe of the day, the ſunne, or of ſome other bright thing, comforteth; ſo good newes recreates and contenteth the whole body.

V. 31 *The eare*] That is to ſay, the man that is patient, tractable, and obedient to wholſome corrections and admonitions, which are made unto him for to regulate his life according to Gods laws, and direct it towards everlaſting life; ſhall one day bee honoured and eſteemed amongſt wiſe men.

V. 32. *Getteth*] Or poſſeſſeth.

V 33 *The inſtruction*] The true and onely means to frame one to true wiſedome.

CHAP: XVI. VERS: 1.

MAN] The Italian, *Are mans*] That is to ſay, Man may by his naturall faculty diſcourſe, deviſe, and deliberate; but Gods providence governs and directs according to his will and pleaſure, not onely his actions, but his very ſpeeches.

V. 2. *Weigheth*] Examineth, diſcerneth, and judgeth of every mans ſoule, and all the motions thereof.

V. 3 *Thy thoughts*] Thy deſignes and deliberations ſhall certainly have a happy iſſue.

V. 4 *For himſelfe*] Not to reap any profit or benefit out of them, hee having full ſufficiency of happineſſe in himſelfe, but becauſe that all his Workes may bee referred to his obedience, ſervice and glory. *The wicked*] God is not, nor cannot bee author nor cauſe of any wickednesſe in his Creature; and therefore this ought to be underſtood thus; That all man-kind having been corrupted in Adam, God nevertheleſſe doth preſerve it, and cauſeth it to fructifie, to draw and ſave out of them the number of his elect, leaving the reprobate in their originall depravation; by which, and by the wicked acts which they derive from thence, hee doth ordaine them to juſt puniſhment, to the glory of his juſtice: Romans chapter 9. verſe 22, and 23. 1 Peter chapter 2. verſe 8. Jud. Chapter the fourth. And ſo the word make, is referred to the preſervation and propagation of humane nature, though corrupt, and to the juſt deſtination to puniſhment, as it is often uſed for, ordained, or appointed, as Mark. Chapter the third, verſe the foureteenth. Hebrewes Chapter the third, verſe the ſecond. *Of evill*] Namely, for temporall and eternall puniſhments.

V. 6 *In quity*] God is propitious and pardoneth their ſinnes to them as turne from them, and endeavour to attaine to thoſe vertues, which are contrary to them, as 1 Kings 21 27, 29. Dan. 4. 27. Jon. 3. 10. Now this purgin ought to be underſtood, in regard of corporall puniſhments becauſe that for the everlaſting and eternall puniſhment, there was never any other expiation, but onely the bloud of Chriſt, 1 John 1. 7. and 2. 2.

V. 9 *Directeth*] The meaning is, man maketh many deſignes, but all the meanes occaſions, conduct, and iſſue of the execution, depend abſolutely upon Gods will and providence.

V. 10 *A divine ſentence*] The Italian, *Divination*] God often inſpireth Kings and Magiſtrates, in the exerciſe of their Offices, ſo that they ſeem for to divine, either in fore-ſeeing things to come, or in diſcovering of ſecret things, or in deciding of doubtfull things. See Geneſis chapter 44. verſe 15. 1 Kings chapter 3. verſe 16. John chapter 11. verſe 51. *Tranſgreſſeth not*] The meaning is not that this ſingular inſpiration is perpetuall: but that when God doth communicate it, it doth worke ſo powerfully, that it cauſeth them to utter infallible oracles.

V. 11. *The Lords*] Are appointed by him to be ſo, and therefore they cannot bee falſified, without a grievous offence to God.

V. 12 *Abomination to Kings*] Namely, to thoſe Kings which are righteous and vertuous, which onely deſerve this glorious name. *For the*] Becauſe they know that the onely prop of their power is juſtice: and they puniſh the wicked becauſe they hate and deteſt them.

V. 5 *In the light*] The ſubjects are emboldened, comforted and joyed, when the King ſheweth himſelfe loving and gracious towards them. *The latter raine*] A raine which falleth very ſeldome in thoſe countries, yet is much deſired, becauſe it is a great refreſhing, Job Chapter the nine and twentieth, verſe the three and twentieth. Zach. chapt. 10. verſe 1.

V. 17 *That keepeth*] That keepeth himſelfe from ſinne in all his actions, and avoydeth all occaſions of going aſtray, and holdeth himſelfe ſtraightly to the Law of God. Pſalme 119. verſe the ninth.

V. 19 *To divide*] Then to have any part of their great wealth which they have gotten by violence and extortion.

V. 20 *Handleth a matter*] The Italian hath it, *Underſtandeth the word*] That is to ſay, well inſtructed in Gods word, hath a true taſte, and the pure knowledge, and ſpirituall underſtanding of it.

V. 21. *The ſweetneſſe*] Eloquence, and grace in ſpeaking, cauſeth knowledge to bee of greater eſtimation and worth: Or hee that is

is endowed with it, hath a great advantage above others to inſtruct and perſwade others.

V. 22 *Underſtanding*] Wiſedome, like a living ſpring alwayes furniſheth the wiſe man with new and wholſome inſtructions and good advices, &c. *The inſtruction*] Namely whatſoever they utter for advice, councell or inſtruction, Pſalme 49. verſe 13.

V. 23 *Addeth*] Cauſeth to be dayly wiſer and diſcreeter in his ſpeeches.

V. 24 *Pleaſant*] Are full of ſweet cordiality, affectionate compaſſion, and faithfull conſolation.

V. 26 *He that*] The Italian, *The ſoule of him that*] The fruit of every lawfull labour is firſt reaped by him that laboureth, he thereby ſupplying his owne wants and neceſſities.

V. 27. *Diggeth up*] The Italian, *Maketh ready*] The Hebrew terme ſeemeth to be taken from Cooks. Others, diggeth up; that is to ſay, doth plot ſecretly. *Burning fire*] This alſo is according to the precedent figure: for your ſecret calumnies, falſe and malitious reports, diſſembling and fraudulent ſpeeches, are like unto fire, which makes ready and ripeneth the intent of doing hurt, untill ſuch time as it is ready to bee put in execution.

V. 28 *Chiefe friends*] Namely, thoſe moſt truly friends which doe give advice and councell in all difficulties and perplexities. See Pſal. 55. 13. Mic. 7. 5.

V. 29 *Enticeth*] Seeketh to make him a companion in his theſts, robberies, and extortions, Prov. 1. 10.

V. 30 *He ſhutteth*] Evill men are penſive and ſolitary, whilſt they are deviſing of malice, but break out in laughter and ſcoffing when they have executed it.

V. 31 *If it be found*] The Italian, *It ſhall be found*] God ordinarily granteth long life to good men, and not to the wicked. See Pſalme 55. 23. Prov. 10. 27.

V. 33 *Diſpoſing*] the determination and deciſion of ſuch things as are lawfully put to the lot.

CHAP. XVII. VERS. 2.

THat cauſeth] The Italian, *That bringeth* See upon Prov. 10. 5.

V. 4 *To falſe lips*] To evill enticements and ſuggeſtions, and to flatteries and falſe prayſes: or generally to all manner of evill ſpeeches.

V. 6 *The Crown*] That is to ſay, the honour and ornament: it being a glorious bleſſing of God, which alſo addeth authority to the fathers, and cauſeth them to be eſteemed and reſpected: eſpecially when the vertue of the fathers ſhineth in the children, being diſcreetly brought up by them. See Pſalme 127. 3, 4, 5. *Their Fathers*] Inſomuch that the fathers vertue enobleth the Children, and renoweth them: and their experience, wiſdome, and authority, ſupplyeth many defects of youth, is being under the government of venerable old age.

V. 8. *A precious ſtone*] A moſt effectuall baite even as a precious ſtone, which draweth the eyes of the beholders to it. *Whitherſoever*] few men are able to withſtand the allurement and tryall of preſents: whether they be given to allure one to favour a juſt cauſe, or elſe to bribe him for to oppoſe it.

V. 9 *He that covereth*] He that concealeth thoſe things which he knoweth have been ſpoken or done to another mans injurie, and is no malignant or indiſcreet Tale-carrier, procureth, and preſerveth peace amongſt men. Others, hee which takes no notice of an injury which is proffered him either by word or deed. Proverbs chapter the tenth, verſe the twelfth.

V. 10 *Entreth*] That is to ſay, is felt more lively, and produceth alſo more lively fruit of amendment.

V. 11 *An evill man*] Or the rebellious man, ſeeketh nothing but evill. *A cruell Meſſenger*] ſhall bee given over to Satan, executioner of Gods juſt judgements.

V. 12 *A foole*] A man of ſmall underſtanding, or ſubject to his owne paſſions, when he is in the heat of any of them.

V. 14. *As when one*] Opening the ſluce, or cutting the banke; which done, hee cannot ſtay the water from guſhing out or over-flowing: ſo by ſmall beginnings of ſtrife, oftentimes there grow and ariſe great contentions, the violence of which cannot be ſtayed by thoſe who were the firſt authors thereof. *Before it bee medled with*] The Italian, *Before it come to reproaches*] Namely, to ſuch words, as are the firſt breach; after which, for the moſt part come blowes, wounds, and murthers.

V. 16 *A price*] Namely meanes, and outward helpes, whereby he may learn wiſedome. *No heart*] Namely to deſire or make himſelfe capable of wiſedome.

V. 17 *A friend*] A true and loyall friend is alwayes ready to performe ſuch duties as doe belong to a friend: whereas your neare kinſmen, ordinarily never ſhew themſelves but upon ſome grievous miſ-fortunes, and in ſome extream neceſſity, which ſtirreth up and wakeneth their naturall duty and affection.

V. 18 *Striketh hands*] That is to ſay is bound for other men. Prov. 6. 1. and 11. 15. *Becommeth ſurety*] raſhly and inconſiderately.

V. 19

V. 19 *That exalteth*] As when one maketh a breach in a wall to raise a gate therein, he endangereth the wall thereby, so one that will raise and exalt himselfe beyond his degree, for the most part falleth into ruine and confusion. Prov. 18. 12. and 16. 18.

V. 23 *Out of the bosome*] That is to say, he taketh it out secretly. Pro. 21. 14.

V. 24. *Before him*] Namely, the hath it alwayes by him, and before his eyes, as a light and a secret guid in all his businesses. *On the* tideth, and gaineth it easily: as Proverbs 14. 6. *The eyes* like a man that hath lost his way, or is besides himselfe; that knoweth not where he is, nor where he shall find that he looketh for, nor from whence he shall have any ayd.

V. 26. *Is not good*] All manner of injustice, though it be but for a small summe, and all unjust punishment, though it be but light, and he may condemne life, is condemnable in a [Magistrate or publike officer.

V. 27. *An excellent spirit*] The Italian, *Of a reserved spirit*] That is to say, he is discreet and moderate. Others, of a cooler spirit; that is to say, slow to wrath. Others, he is seldome angry.

CHAP. XVIII. Vers. 1.

Through desire a man having separated himselfe, seeketh and intermeddleth with all wisedome] The Italian, *he that separateth himselfe, seeketh his owne desires, and scorneth all law and reason*] The note; *That separateth*] Namely from God, and from his pure service & from the communion of the Church, as those wicked men that were excommunicate and accursed among Gods people by reason of their wicked life. See Ezech. 14. 7. Hos. 4. 14. and 9. 10. Judge 19. *Seeketh*] That is to say, doth with an unbridled desire runne after his owne lusts, shaking off all feare of God, and respect to his Church. *Scorneth*] Falleth at last into the abysse and bottome of all impiety, which is bold prophanenesse.

V. 2. *But that*] Namely to produce dayly effects of his inward folly.

V. 3 *Contempt*] Namely, of God and men.

V. 4. *Are as deep*] Are of a deep and profound understanding, abounding in reasons, and have not onely a vaine lustre and slight appearance of truth or grace. Or they never faile in his mouth, which is as it were a lively spring, out of which they issue.

V. 8. *Are as wounds*] The Italian, *Seeme pleasing*] Either in regard of him to whom he beareth the tale, covering the gal of his malice under the hony of that affection which he pretendeth to be the cause of his relating such things unto him, and not concealing of any thing which may concerne him. Or in regard of him by whom he makes the tale, faigning himselfe to be his friend, to gaine the more beliefe, and the better to colour his sayings. *They goe downe*] that is to say, they pierce or penetrate into the heart of him to whom they are spoken. Or him whom they are spoken of, causing a deadly hatred and persecution against him.

V. 9. *Is brother*] That is to say, they are like to one another, for the one getteth nothing, and the other wasteth what he hath already gotten.

V. 10. *The name of*] That is to say, he himselfe being called upon in time of need.

V. 11. *Is his strong*] His fence and strong hold in all dangers and necessities.

V. 14. *The Spirit*] The vigour, fervencie, and alacrity of the soule doe uphold and beare up a man in his corporall infirmities, but if the soule yeeldeth to griefe, the body hath no comfort.

V. 17. *Seemeth just*] the Italian, *Hath right*] That is to say, seemeth to be in the right, untill the other parties reply be heard: and therefore it is needfull to heare both parties, if one will not erre in giving judgement.

V. 18. *Contentions*] Namely, in the dividing of inheritances and the like. *Betweene the mighty*] Amongst whom justice cannot so freely be executed as amongst meaner people.

V. 19. *A brother*] Ordinarily the contentions and hatreds of brethren, or those which are neere of kin, being exasperated one against the other, are irreconcileable. Good things comming to be the worst when they are once corrupted: mans wickednesse leaping from the one extreame of duty, to the other of offence.

V. 21. *Are in*] The life, safety, and good of man doe oftentimes depend upon the wise and right use of the tongue, and upon the contrary the death and ruine. *They that love it*] That is to say, they that are inclined to much speech, or utter whatsoever commeth in their mouth, giving way to that naturall infirmity.

V. 22. *A wife*] Endowed with living qualities, according to Gods ordinance.

CHAP. XIX. Vers. 1.

Perverse] Though he be rich and mighty.

V. 3. *Perverteth*] Causeth all what he undertakes to goe backwards, and all his enterprises and affaires to have an evill successe. *Against the Lord*] As author of his calamities, which he ought to impute only to himselfe.

V. 6. *will entreat the favour*] the Italian, *doe reverence*] namely, for ceremony, or for feare without any

any love, but liberality is that which gaineth the hearts: inferring, that power alone cannot gaine nor obtaine that so much desired and sweet bond of love in the hearts of men; which love being one of the necessariest foundations of a just domination, must be gained by benefits.

V. 7. *His friends*] namely, those which were his friends in prosperity, who are called, friends of fortune. *They are wanting*] That is to say, no man hearkneth to him, nor gives him any favourable answer: Others, the words, namely, of a poore man doe not prevaile.

V. 8. *Loveth*] Because that the good and happinesse of the soule, dependeth upon true wisdome.

V. 11. *To passe over*] That is to say, to take no notice of it, but to forget and forgive it.

V. 13. *A continuall dropping*] A very noisome thing, which at the last consumes and wastes the husbands life and health.

V. 16. *Despiseth*] He that lives carelesselly and is indifferent in his wayes without heeding what he doth. See Lev. 26. 21. Or he that taketh no care to rule his actions according to the will of God.

V. 18. *Let not thy soule, &c.* the Italian, *But undertake not thou to slay him*] That is to say, chastising him moderately by way of correction, but not to death.

V. 19. *Deliver him*] Namely, from the danger or the punishment which he is fallen into through some notable excesse committed by reason of his immoderate wrath. The meaning is, that it is better to let him suffer the evill which he hath deserved and drawn upon himselfe, that he may thereby amend; for pitty in such a case is hurtfull both to him and others.

V. 22. *His kindnesse*] That is to say, liberality amongst worldly men, is but a meere kinde of merchandizing, giving a little to receive much: but a poore man who hath nothing to give is more to bee commended then such false benefactors.

V. 24. *In his bosome*] or in his arme-pit. *Not so much*] Hyperbolicall termes, to shew that even hunger it selfe is not able to put away his sloth from him.

V. 25. *Smite*] That is to say, magistrates ought by severely punishing of those who transgresse boldly and maliciously, to give example and instruction to those who erre through ignorance and weaknesse. But as for the wise, reprove them only, and it is sufficient.

V. 26. *Chaseth away*] Namely, that through his dissolute life, spending all the means, causeth his poore widowed mother to sell her house, and forsake her habitation wherein she had spent all her former dayes.

V. 28. *Devoureth*] the Italian, *Swallowes*] that is to say, he feedeth upon it, as upon a food which is proper unto him. Or makes no difficulty of committing of it, no more then he would of swallowing a pleasant liquor. See Job 15.16. & 20.12.16. & 34.7.

CHAP. XX. Vers 1.

A Mocker] being immoderately used, it maketh a man prophane, and an insolent contemner of God and men: *Strong drink*] A common name for all artificiall drinkes which are apt to make a man drunk.

V. 3. *Will be meddling*] the Italian, *Causeth himselfe to be scoffed*] That is to say, raising of contentions without any reason, he reapeth nothing but dishonour and shame by it.

V. 5 *Counsell*] That is to say, prudence, and wisdome, which are the springs of all good councell. *Is like deepe waters*] the Italian, *It is a deepe water*] As who should say, a living spring which never faileth. *Draw it out*] Shall seeke it out at his need, and shall by all meanes endeavour to purchase it, and shall make himselfe capable of using it.

V. 6. *Professe*] They professe liberally in words and faire proffers, but in effect they shew nothing but vanity. See Prov. 19.22. Others understand it thus: that men do with words commend him that doth them good, but are seldome loyall in a reall acknowledgement.

V. 8. *That sitteth*] That doth in person supply the place of a judge. A thing much used in former times by Princes & Emperours. *Scattereth away*] Through his acute judgement, not subject to such corruptions as inferiour Judges are. And through his awfull majestie he can penetrate into the falsehoods and cunnings of unjust pleaders, even as the Sun doth disperce mists. *All evill*] or all wicked men, As v. 26.

V. 10. *Diverse*] the Italian, *Double*] namely, the one too heavie to buy by, and the other too light to sell by.

V. 11. *Even a child*] That is to say, even from the first actions of a childe one may guesse what his ensuing life will be.

V. 13. *Open thine eyes*] Be vigilant and attentive in all things which thou dost and undertakest.

V. 14 *It is naught*] When men buy a thing they use to dispraise it, which afterwards they can boast to have bought at a low and cheape rate.

V. 16. *His garment*] Which seems to be against the law. Exod. 22. 26. But here the wise man doth not touch the particular case of the law, which is in favour of poor men, who would not be taken for sureties; but speaketh of rich men, who inconsiderately become sureties, and therefore deserve to suffer for their folly, that they may thereby take warning. *For a stranger*] Of another nation and region. Or for one that is unknowne to him, and to whom he is no way bound.

V. 17. *His mouth*] A proverbiall kinde of speech, as Lam. 3. 16. To shew that the false delight being once past, man findeth that he hath gotten no profit, but much

much hurt: even as if his mouth were full of gravell, which is no way nourishing, and spoyleth his teeth. See Job 20.13.14.15.

V. 19. *Flattereth*] the Italian, *Entiseth*] That is to say, a deceitfull flatterer who commeth to discover and spie into the thoughts and secrets of men. Such as your spies and tale-bearers are.

V. 20. *His lampe*] He shall be deprived of life and all manner of happinesse. Of all honour, dignity and good in this life. And afterwards shall be condemned to everlasting death: a phrase or manner of speaking very frequent in Scripture.

V. 21. *Shall not*] By reason of the unlawfull means which are used by those who strive to enrich themselves suddenly. And because that which groweth suddenly, perisheth also quickly. And because a man hath not by little and little used himselfe to beare, digest, and governe, so much prosperity, being as it were drunken with riches, he is forced to vomit them up againe raw and undigested.

V. 22. *On the Lord*] To whom vengeance belongeth. Deut. 32.35.

V. 24. *Mans goings*] All mans meanings are governed by Gods providence, and therefore if man can determine nothing certainly, nor know the issue of his designes and actions.

V. 25. *A snare*] A sinne which ensnareth and bindeth the soule of the sinner unto Gods judgements, and unto a remorse of conscience. *Devoureth*] prophanely eateth without any devotion of the sacrifices of thanksgiving. Or generally taketh to himselfe and employeth to common uses those things which God commanded to be offered unto him as holy, as tithes, first fruits, vowes, &c. *To make enquiry*] namely to know whether a man be irrevocably bound thereunto, and whether there be no meanes to be freed from it. A token of temerity in having made a vow lightly: or of impiety in having changed his minde.

V. 26. *Bringeth*] A figurative terme taken from the ancient manner of threshing with cart-wheeles, Isay 28.27,28. To signifie the practice of justice in laying the wicked apart who are like to chaffe in humane society. Or plainely he punisheth them with grievous punishments. Such as the punishment of the wheele was. See 2 Sam. 12. 31. Amos 1.3.

V. 27. *The Spirit*] the Italian, *The Soule*] God hath endowed it with the light of divine reason, understanding and conscience: whereby it knowes, rules, and judges it selfe, and its most secret motions, thoughts, and actions. See 1 Cor. 2. 11.

V. 28. *Mercy*] namely, God himselfe, who is all mercy and truth in his promises. Or these vertues of clemency and loyall justice being in Kings, are safeguards for them. Insomuch as they draw Gods grace and protection upon them.

CHAP. XXI. Vers. 1.

Rivers] The Italian, *Small streames*] which are drawne every way by gardens to water their grounds as they please. See Deut. 11. 10.

V. 4 *A high look*] The Italian *Haughty eyes*] that is to say, the pride and haughtinesse of the wicked mens soules, which they expresse in all their actions, and in the carriage of their bodie, wherein they glory, and is a great sin before God.

V. 5 *The thoughts*] The two ordinary meanes to get goods, are, prudent consideration, and care and industry in putting that in execution which hath been maturely deliberated.

V. 6. *Tossed*] By the wind of Gods curse, like unto dust, or chaffe.

V. 7. *Shall destroy them*] The Italian, *Shall draw them downe*] Namely, into everlasting ruine.

V. 8 *The way*] That is to say, his life, and his wicked and unlawfull actions. *Strange*] That is to say, full of horrible and tragicall chances, see Job 3.13. *Is right*] That is to say easie, pleasant, and directed to a good and happy end. See Isa. 26.7.

V. 9 *A corner*] Namely openly subject to the injuries of the weather, for the tops of houses in those places were made flat, and lay open like Terraces. *A wide house*] The Italian, *In a common house*] He seemeth to have a regard to the custome of those countries, by which in every house men and women had their lodgings apart, wherein they remained in the time of mourning. Zac. 12.12,13,14. But in time of mirth they lived in sweet communion with their family. See Psal. 68. 6. and 113. 9.

V. 12 *The house*] Which being full of extortions, bringeth the wicked to ruine, so far it is from being any stay unto them.

V. 14 *In secret*] Whereby he sheweth that he meanes corrupting presents given to Judges, to coole their zeale in doing of justice against malefactors. *Bosome*] See Prov. 17. 23.

V. 16 *Of the dead*] The Italian, *Of giants*] that is to say of the damned: See Job 26.5. Pro. 2. 18. & 9. 18

V. 17 *Oyle*] That is to say effeminate pleasures and delights, amongst which in ancient times were your odoriferous oyles: especially being used at banquets and feasts.

V. 18 *A ransome*] A figurative terme, as much as to say, God shall be pleased and appeased with the righteous, and shall turne his wrath towards the wicked, who, as one should say, shall come into their places, Prov. 11. 8. Isa. 43. 3.

V. 20. *Oyle*] The Italian, *Precious oyles*] which kinds of oyles, and spices were in those dayes laid up amongst your rarest and most precious things. See 2 Kings 20. 13.

V. 21

V. 21. *Righteousnesse*] namely, a just reward of his good life.

V. 22. *A wise man*] Understanding and wisdome do often overcome strength, as may be seene in Cities taken by stratagem. See Eccl. 9. 14.

V. 24. *Proud*] All those that are proud, are also scorners of God and men.

V. 25. *The desire*] Which is not accompanied with any study or endeavour for to obtaine it, and therefore serveth for nothing but to vex the foolish man.

V. 26. *He coveteth*] the Italian, *The man gloats to covetousnesse, covetteth*, &c. Even as the covetous man is insatiable in gathering to himselfe, even so is the good man never weary of giving.

V. 27. *With a wicked*] the Italian, *with wickednesse*] As if they had stolne it, or forcibly taken it away; giving the Lord part of their theft. Ezek. 33. 8. Or offering it to God for to gaine his favour in some evill designe.

V. 28. *That heareth*] He that had rather heare then speake rashly or falsely shall alwayes in time and place have occasion enough to speake, and shall be hearkned unto, being of entire life and reputation. Or he that heares and faithfully reports or witnesses what he hath seene and heard.

V. 29. *Wicked man*] As the wicked grow worse and worse, untill they come to the point of unbridled boldnesse, shaking off and casting aside all manner of shame, even so good men continue and grow better and better in their good and upright conversation. *Directeth*] Or strengthneth and confirmeth.

CHAP. XXII. Vers. 1.

Loving favour] That is to say, the favour and good will of men.

V. 2. *Meet together*] Live together, and in many things have need of one another, and as they are borne all alike, so death makes them all equall, and at the last they are equally judged by the Lord, Job 31. 15. Ephes. 6. 9. Whereby the consequence is cleere, that we ought to be charitable and upright, because that before God there will be no difference.

V. 3. *The evill*] Namely, the danger and inconveniences. *Passeth*] Doe runne on headlong, without any stay or circumspection.

V. 5. *Thornes*] All manner of unhappinesse, danger and trouble, encumbreth their wicked life. *Doth keep*] namely from sinne, he that keeps himselfe pure and cleane, 1 John 5. 18. *Shall be farre*] shall be exempt from these evils, or shall keepe himselfe farre from such people.

V. 8. *The rod*] That is to say, the tyrannicall power and authority, wherewith he unjustly oppresseth others. Psal. 125. 3.

V. 9. *He that hath*] He that seeing other mens miseries and wants is moved to compassion.

V. 10. *The scorner*] He that respecteth or reverenceth no man, that is licentious in scoffing and mocking every one.

V. 11. *He that loveth*] The good man proceeds in words and deeds, with such grace, discretion, and honestie that he is able to gaine the favour of the greatest ones.

V. 12. *Knowledge*] The Italian *A man endowed with knowledge*] Namely with true and spirituall wisdome, joyned with faith, love, and obedience.

V. 13. *A Lion*] He fancieth unto himselfe imaginary dangers, because hee would take some pretence that he might not goe abroad into the fields to work.

V. 14. *The mouth*] That is to say, their dalliances and allurements, serve for to catch men, even as toyes are made by hunters, for to catch wilde beasts.

V. 18. *within thee*] The Italian *In thy belly*] In thy soule, like wholesome and well digested meate. *They shall*] The Italian, *and if they be all*] If thou hast well conceived and learned them, so that thou canst in fitting times and places make convenient use of them, if thou dost alwayes adorne thy speech with them, like unto a string of richand precious pearles.

V. 21. *The certainty*] Namely these divine, eternall, and undoubted truths. *Thou mightst*] That thou mayest in any vocation wherein thou shalt bee employed by God or men, speakes, worke, and converse in all manner of upright sort.

V. 22. *Because he is*] making occasion from his poverty which is without power or defence. Or take heed thou dost him no wrong, for thou shouldst thereby not wrong justice onely, but mercy also, which is so much recommended and encharged to us by God. Or for feare of the Lord who is the defender of the poore. *In the gate*] In judgment, whose seate was neere to the Citie gates, the meaning is, do him no wrong neither in publick nor in private. See Job 5. 4. & 31. 21.

V. 25. *Get a snare*] be not unawares drawne to imitate him, or doe not runne into some mortall danger, as one often doth in such mens companies.

V. 26. *That strike*] For to enter rashly into suretyship.

V. 29. *Diligent*] that hath a quick and ready wit to resolve upon businesse, and is watchfull in taking hold of opportunities, diligent and active in his actions. *Shall stand*] shall be advanced and employed in great mens services, and shall not be employed in the imployments of the meanest sort of people.

CHAP. XXIII.

CHAP. XXIII. VERS. 1.

Conſider] Be reſtrained and moderate in thine eating, and diſcreet in not laying thy hands upon any thing, but what ſhall be ſet before thee, as thy proper portion, according to the ancient manner of feaſts, and eſpecially beware thou touch not that which is for the Lord.

V. 2 *Put a knife*] Thou wilt draw ſome misfortune upon thy ſelfe by the meanes of the Princes diſpleaſure.

V. 3. *Of his dainties*] His rich garniſhed courtly Tables. *Deceitfull*] Becauſe that it is a baite to bring one into much ſlivery and divers miſeries and courtly ruines; and it is no ſinne thing: nor alwayes loyall witneſſe of good will.

V. 4 *Labour not*] Unreaſonably with anxiety, and biting care. *Wiſdome*] Namely, carnall wiſedome, by which thou art driven to gaine great wealth, as a meanes of worldly happineſſe. Or which thou employeſt to get riches, and in which thou putteſt thy confidence to grow rich. Or wherein thou glorieſt after thou art grown wealthy.

V. 5 *Set thine eyes*] Hebr. wilt thou cauſe thine eyes to flye towards riches?

V. 6 That hath an evill] That is miſerable or envious, who is never liberall, courteous, nor of a ſincere heart.

V. 8. *Shalt thou vomit up*] After thou haſt perceived his ſordidneſſe, thou ſhalt loath his table, and his meats, and ſhalt wiſh thou hadſt never taſted of them, and ſhalt repent to have loſt thy feſtivall converſation in ſuch ſort.

V. 11 *Their Redeemer*] Namely God himſelfe, Pſal. 68. 6.

V. 18 *There is an end*] the Italian, *If there be reward*] ſeeing that undoubtedly God doth always reward good works, thou canſt not faile in thy hopes.

V. 21 *Drowſineſſe*] Namely, idleneſſe and ſloth: Prov. 19. 15.

V. 23 *Buy*] That is to ſay, gaine it with labour, ſtudy, and expence, renouncing all other delights, and eaſe, and never diſpoſſeſſe thy ſelfe of it.

V. 27 *A narrow pit*] Wherein when a man is fallen, he cannot ſtirre himſelfe to get out.

V. 31 *It moveth*] A figurative terme, that is to ſay, it ſheweth its ſtrength, by frothing, and ſparkling in the glaſſe. Others expound it, it ſeemeth to doe no hurt, being ſweet and pleaſant, Cant. 7. 9.

V. 32. *It biteth*] It will aſtoniſh thee, and make thine underſtanding dull, and thy body weak; as if thou were bitten with an Aſp.

V. 34 *He that ſleepeth*] Languiſhing, aſtonied, and ſtaggering.

V. 35 *Shalt thou ſay*] Thou ſhalt find thy ſelfe bruiſed and wounded, and ſhalt not know who hath done it, nor how, nor wherefore it was done. *When I ſhall*] amongſt all the hurts which drunkenneſſe doth, this is one of the chief, that it cauſeth a kind of heat and perpetuall deſire to continue in it, that one cannot abſtaine, nor forſake it, nor the evills which it produceth. See Deut. 29. 19. Iſa. 56. 12.

CHAP. XXIIII. VERS. 2.

OF. miſchiefe] Or of wrong or perverſeneſſe.

V. 5 *Is ſtrong*] His wiſedome is in ſtead of ſtrength to him, and through his wiſedome hee accompliſheth many things, which by ſtrength hee could not doe.

V. 7. *Is too high*] It is above all capacity, and hee cannot comprehend it, Pſ. 10 5. Prov. 14 6. *In the gate*] He ſhall not be able, nor ſhall not dare to ſpeak in publike aſſemblies.

V. 9. *Of fooliſhneſſe*] Every thing which mans carnall ſence conceiveth, or thinks, being not enlightned by God, is ſinne, Gen 6. 5. but this ſinne being brought to its height, by a prophane contempt, groweth to ſuch a high degree, that it becommeth abominable to men, and how much more to God?

V. 10 *If thou*] If thou faintеſt in adverſity, and doſt not grow ſtrong, through conſtancy and magnanimity, thou wilt not be able to beare it, but wilt be overcome by it.

V. 11 *If thou*] This ought to be underſtood of oppreſſions, and private violences, that are manifeſtly unjuſt, which every one is bound to withſtand in his vocation, and eſpecially thoſe which are in publike offices Jeb 29. 12, 13. Pſal. 82. 4. 1. Joh. 3. 16.

V. 12 *He keepeth*] Namely God, who being thy protector, requireth thou ſhouldeſt bee the ſame to thy neighbour.

V. 15 *Spoyle not*] or rob not, and doe not prey upon it.

V. 16 *For a juſt man*] As much as to ſay, O you wicked men, doe not take an occaſion to wrong good men, for God doth oftentimes viſit them with afflictions: for he doth relieve them likewiſe, and deſtroyeth their oppreſſors. *Shall fall*] Shall irrecovetably fall into the abyſſe of perdition.

V. 21. *That are given to change.*

The Italian, *Talk-bearers*] That is, ſuch as doe falſely accuſe others to the King. Or that ſpeake evill of the King himſelfe.

V. 22 *Who knoweth*] Who can fore-ſee, or avoyd theſe two ſuddaine thunders, of divine vengeance, and a Kings wrath?

V. 25 *A good bleſſing*] The Italian, *A bleſſing of good*] By which good is deſired, and asked of God. Or

he saith this, because that the word blessing in the Hebrew is also taken in the contrary sense for cursing.

V. 26 *That giveth a right answer*] The Italian *That answereth right words*] Sincerity in words, cleare from all dissimulation, is the truest token of love, and the sincerest loving courtesie.

V. 27. *Prepare*] The meaning is that the wise man ought to regulate himselfe, and his buildings, according to his revenewes, and that he must first care for things necessary; afterwards, he may look after things which are for delight, ease, or magnificence.

V. 28. *Beareth*] He poynteth out three defaults in a witnesse. The first is, when hee wilfully, without necessity, and not being bound in conscience thereunto, revealeth another mans secret actions. The second when he is false, or suborneth other false witnesses. The third, when he beareth witnesse through malice, or for revenge. v. 29,

CHAP. XXV. VERSE 1.

These were] It is likely that these sentences were at first scattered in divers of Salomons books, and that Ezechiah caused them to be compiled & gathered together by certaine men whom he had deputed thereunto.

V. 2. *The glory*] God sheweth the height of his Majesty, in that without any communication, or consultation with others, he doeth, and governeth all things excellently through his secret providence, Isa. 40. 13. Rom. 11. 33, 34. and by this means keeps all his creatures in humility and adoration. Whereas it is honourable for earthly Princes, to participate of other mens counsells, and to make mature deliberations, because they have not within themselves all those perfections which are necessary for their office.

V. 3 *And the heart*] Namely their thoughts and intentions; unlesse it please them for to reveale them, by most certaine proofs: how much more impossible is it then to search out the judgements and secrets of God? Rom. 11. 33.

V. 4 *Take away*] As it is impossible for a goldsmith to make any handsome piece of worke, unlesse his mettal be well purged, and refined: so must wicked men be put out of the Court, and out of the Kings service, before the kingdome can be well governed.

V. 7 *whom thine eyes*] who hath honoured thee by admitting thee into his presence, and now by his sight doth encrease thy shame.

V. 8 *Thou know not what to doe*] The Italian, *Lest thou doe something*] That shall be unseemely, being provoked by the injuries which are done to thee.

V. 9 *Debate*] If thou canst not avoyd strife or contention, yet abstaine from interesting, or bringing in any third person, by revealing any thing which hee hath privately, and as it were in trust spoken unto thee, lest thou be disgraced, as disloyall.

V. 12. *An eare-ring*] Which is no dishonour, but a true and precious ornament.

V. 13 *To them*] He is a singular ease, and comfort unto them, easing them through his wisedome, loyalty and care, of their solicitude and anxiety concerning businesses which are farre off, doubtfull, and of great consequence.

V. 15. *Bylong forbearing*] The Hebrew, by slownes to wrath.

V. 16. *Hast thou found*] The Italian hath it, *If thou find*] A generall precept for the sober and temperate use of all things, bee they never so pleasant; which some referre particularly, to the familiar conversation with friends, which is spoken of in the next verse.

V. 18. *A maule*] An instrument of death and ruine.

V. 19 *A broken tooth*] A deceitfull thing, which maketh some shew, but is for no use in time of need.

V. 20. *As he that taketh away*] That is to say, is like to him that doth things altogether unfitting, and untimely. *As vineger*] Which hath a naturall contrarietie, with Nitre dissolving it, and causing it to lose its vertue. Even so singing and rejoycing to one that is afflicted, doth not comfort nor ease him, but doth more vexe and distempet him, and increase his griefe.

V. 22 *Thou shalt heap*] If thy benefits will not mitigate his malice towards thee, yet will they bring Gods curse upon him, and his blessings upon thee.

V. 23 *A sory countenance*] That is to say, a good mens austere severity, which sheweth in his countenance how displeasing slanders are to him, causeth the slanderer to hold his peace, or to goe away.

V. 26 *Falling downe*] namely, that through timorousnesse dares not oppose him, but is afraid of him, and yieldeth to him, or doth dally with him, and flatter him. *Is a troubled*] Hee is not good nor profitable, neither for edification, nor corrections, having troubled the purity of his soule, and life, with the muddie of carnall respects, and worldly interests, or by the basenesse of his mind.

V. 27 *To search*] Beyond the bounds of divine Revelation, and beyond the measure of the light which is conferred upon him: See Deuteronomie Chapter the nine and twentieth, verse the nine and twentieth. *Their owne glory*] The Italian, *Him who is the glory of men*] Namely, God, his Majesty, and his secrets. So GOD is called the glory of man, as being the onely Sunne, which shining upon man in grace, light and glory, lendeth him all the light he hath: but will have him bee content with that small parcell of glory, and not search

search out the depth of it through rashnesse of judgement, or curiosity of knowledge. *Is not glory*] The Italian *Is a glorious thing*] Hebrew *is* glory, that is to say, it is a thing too high to be undertaken. Or too rash, and bold an attempt.

V. 28. He rule over, &c.] Which may bee applyed to wrath, or any other passion, motion, or affection of man.

CHAP. XXVI. VERS. 1.

AS raine] The meaning is either that it is a very rare thing in those Countries, 1 Sam. 12. 17. Or that store of raine, is troublesome, and hurtfull in harvest time.

V. 2. *By wandring*] The Italian *Wandereth*] That is to say is carried here, and there by the wind, by reason of her lightnesse; so the curse which is without reason or just cause, shall not take any effect.

V. 4. *According to his*] Imitating his passions, and undecent carriage.

V. 5. *According to his*] With reason, and to the purpose, to beate downe his presumption and ignorance.

V. 6. *Cutteth off*] And if any one were so madd as to cut off his owne feet, he were punished by himselfe, being thereby made unfit for any action or motion. So it a man employeth in a message, or embassage, an uncapable & unworthy person, he spoyleth all his businesse; and cannot hope for any good issue.

V. 7. Are not equall] The Italian *The lame man halteth*] The Hebrew phrase is taken from well buckets whereof the one commeth up when the other goeth downe. So is] Good words and discourses which are sometimes uttered by a foole, are not of any continuance nor alwayes alike, but are still seconded by some notable impertinency, neither doe they sound well in his mouth.

V. 8. As he that bindeth a stone in a sling, so is hee that giveth honour to a foole, The Italian hath it, *Hee that giveth honour to a foole, doth as one that throweth a precious stone, into a heape of stones.* Notes *Doth as one*] That is to say looseth all the honour which hee doth to him, it being drowned, and brought to nothing, through the fooles frequent actions: even as a Jewell cannot be seene, nor shew its lustre, being buried in a heape of stones. *Precious*] The Hebrew set, or unset, namely artificially in a faire ring. *A heape*] He hath a relation to certaine heapes of stones, which were heaped up for directions in high wayes, which were consecrated by heathens and Idolaters, to an Idoll whom they termed a guide of high wayes.

V. 9. A parable] As a man whose minde is troubled with excessive drinking, having a thorne in his hand, can make no use of it, but must hurt himselfe or others with it: even so a mad man, when he hath learned any good sentence or parable, makes a contrarie and undiscreet use of it, to the wrong and offence of others.

V. 10. The great God, &c.] the Italian, *Great ones grieve all men, and they hire fooles and travellers*] That is to say, Kings and Princes sometimes doe erre greatly, grieving their subjects with imposts and taxes, to spend foolishly upon jesters, fooles, vagabonds and strangers, who bring some new or curious thing out of forreigne countries.

V. 12. Of a foole] That is so, and knoweth and openly professeth himselfe to be so.

V. 14. *Upon his bed*] Out of which through lazinesse he is loath to come.

V. 16. The sluggard] As having made choice of a most happie kinde of life: in tranquillity without care: in security, without danger of any chances which may befall one in an active life: in liberty, free from all bonds and duties; in honour, not vilifying himselfe to doe any base or inferiour acts. In delight without any labour or griefe. See Eccles. 4. 6. *That can reader*] As lawyers, who resolve questions of law. Or those who formerly did resolve obscure questions, either naturall, politick or morall.

V. 17. *Is like one*] Puts himselfe into danger of not appeasing the quarrell, and to bring evill upon himselfe. As he that holdeth a Dog or a Wolfe by the eares, cannot hold him long, and doth the more anger him and provoke him, by holding him.

V. 18. Casteth] Offendeth willingly and in deed.

V. 20. *Talk-bearers*] Or whisperers, who doe incense enraged hearts.

V. 23. Burning] With calumniations and slanders. *Are like*] Such persons have no worth, neither without nor within, even as a potsherd which is coloured over with the drosse of silver, hath some lustre upon it, but is of no value.

V. 26. Shall be shewed] God shall through some misbehaviour cause it to be brought to light for to have it punished by publick order of justice.

V. 28. *A lying tongue*] The Calumniator and false accuser, who is set on by hatred and malice, and the flatterer who seemes to be moved by love, doe both produce one effect, namely ruine and calamity.

CHAP. XXVII. Vers. 3.

Is heavier] That is to say is more grievous and intolerable.

V. 5. *Is better*] That is to say free friendship; even in reproving the defects and errors of a friend, is more profitable, and more to bee desired, then friendship too full of respect, which produceth no wholesome effects.

V. 6. *The wounds*] Namely all his severe reproofes, corrections, and chastisements. *The Kisses*] Namely his cherishings, and shewes of love. *Are deceitfull*] The Italian. *Faigned*] Or forced. The Hebrew word signifieth properly, a thing extorted through earnest intreaties and is not granted with a good will.

V. 8 *As a bird*] Which is alwayes restlesse, and hath no secure being, but is alwayes in danger. *That wandereth*] That goeth unnecessary voyages to no end. *From his place*] From his house and friends.

V. 10. *Neither goe into*] Trust thy good and ancient friends, rather than thy kindred, who many times will faile in time of adversitie, Prov. 19. 7.

V. 11. *That I may answer*] That is to say, I shall not be subject to my adversaries reproach for having an ill governed and dissolute son. See Psalme 127. 5. the words of a good and wise father.

V. 14. *He that blesseth*] All faigned honours and courtesies, are abhorred as bad as so many imprecations, by men that are wise, and lovers of truth.

V. 15. *Are alike*] Are equally displeasing, troublesome, and hurtfull.

V. 16. *Hideth her*] Hee that seekes to hinder her malice from bursting forth, and shewing it selfe abroad by actions. *Rideth the wind*] The Italian, *Makes it knowne that hee would shut up the winde. Makes it knowne*] Makes himselfe publikely ridiculous, in undertaking a thing which is utterly impossible. *That hee would*] Example of a thing which is utterly impossible, as Prov. 30. 4. Eccles. 8. 8.

V. 17. *So a man*] The manners and externall carriage of a man, is refined, and made civill by conversing with other men.

V. 18. *That waiteth*] Namely a constant servant, that is continually attending upon a Princes businesse. Or he that is faithfull and vigilant to keepe safe the person and goods of his master cannot chuse but bee recompensed with some honourable place or office.

V. 19. *The heart*] The Conscience which is a mans true looking glasse sheweth faithfully to a man what he is.

V. 20. *The eyes*] His lust and concupiscence which is lee in at the eyes, 1 John 2. 16.

V. 21. *To his praise*] A man is knowne what he is, by the quality of them that commend him, for if they be wicked men, he is surely their companion, if they be good men, wee must likewise conceive that hee is like unto them: by this common axiome that every one praiseth him that is like to himselfe. Others expound it according to his praise that is to say according to his praise worthy acts: Or according to the praise which is given him. Seeing there can bee no other tryall of the heart, which is hidden to mans judgment.

V. 24. *Riches*] Money and greatnesse may faile and therefore for the maintenance of this life one never ought to neglect good husbandry, the chiefe part of which consists in the increase of Cattel, which are bred up with grasse that groweth of it selfe, without any labour or charge. See Eccl. 5. 9. 10.

V. 25. *The tender grasse*] He meaneth hay, which is gathered and laid up, opposite to that grasse which is eaten up in pasturage while it is upon the ground.

CHAP. XXVIII. Vers. 2.

Many are the] The Italian. *The land often changeth*] The change of governours bringeth with it many great alterations, and commotions of State, grievances and ruines of particular businesses, and many other inconveniences: either by reason of their small experience, and of their greedy desires, or for want of confidence, and love: or by reason of their absolute will, to innovate every thing according their pleasures. *But by a man*] The Italian *But by men*] God blesseth the people, by the long and happy raigne of their Princes: when there are amongst the people a good number of men wise in the true knowledge of the feare of God. Others translate it thus by reason of wise and understanding men the land continueth long time in the same state.

V. 3. *A poore man*] There is no cruller tyranny nor more intolerable, then that of meane people: as well by reason of their base and sordid mind which hath no tincture of generous humanity in it: as likewise because their sorepressed misery maketh them covetous, and insatiable.

V. 5. *Understand not*] Their understanding is quite perverted, and incumbred, so that they cannot be guided by true reason, and uprightnesse of Conscience. *All things*] Which belong to the guiding of their lifes and to direct them to everlasting salvation.

V. 6. *In his wayes*] The Italian *That walketh two wayes*] Namely that is double in his proceedings and actions: outwardly following vertue, and inwardly using fraud and malice, ver. 18. Jam. 1. 8.

V. 8. *Shall gather it*] Not intending any such thing of himselfe: but it is so done through Gods secret providence.

V. 10. *To goe astray*] He that through his arts, and deceits, as by indirect wayes, seekes to draw good men that

that are ſimple, and weake, into ſome inconveniences or traps which they have laid for them.

V. 27. *Searcheth him out*] Judgeth truely of him his underſtanding being no way dazled, nor preoccupated by the love and luſtre of riches.

V. 72. *Riſe*] Are raiſed to powers and dignity. Pſalme 10. 6. *A man*] That is to ſay every man retireth from a bad Princes Court. Or good men doe hide themſelves for feare of his tyranny, v. 28.

V. 13. *He that covereth*] That keepes them upon his Conſcience, and doth not confeſſe them to God, and to men alſo, if need require it.

V. 14. *That feareth*] Through the great reſpect which hee beareth to Gods terrible Majeſtie, fearing to offend him, and being no way confident of himſelfe.

V. 15 *A wicked Ruler*] That cannot get enough for to ſatisfie his unlimited greedineſſe.

V. 17. *To the bloud*] That is to ſay to the body and life. *Shall flie*] Being driven by the torment of his owne Conſcience, hee ſhall never take reſt, and no man can make him conſent.

V. 21. *For a piece*] That is to ſay, one ought to keepe himſelfe from being any way corrupted with preſents, for they that are any way enclined thereunto, will for a ſmall matter bee induced to goe aſtray.

V. 22. *An evill eye*] Is unmercifull, envious, and covetous. See Prov. 23. 6.

V. 25. *That putteth his truſt*] Pride and preſumption bein: directly contrary thereunto. *Shall be made fatt*] Shall be filled with good and ſolid things, and not puffed up with winde as the proud man is.

V. 26. *In his owne heart*] In himſelfe, in his owne underſtanding, courage, and valour. *Iuſtly*] In a wiſe and humble circumſpection, and modeſtie. *Shall be delivered*] From all dangers and ſiniſter accidents.

CHAP. XXIX. VERS 4.

HE *that receiveth*] Namely a Prince that grieveth his ſubjects with taxes and impoſts.

V. 5. *Spreadeth*] Is a ſecret occaſion of his ruine, flattering him up in his vices if he be ſubject to any. Or by filling him with damnable pride, and ſelfe conceit, or preparing ſome way, to draw him into his trap by this baite.

V. 6. *There is a ſnare*] Sinne inſnareth the Conſcience with Gods judgments, and keepes it as it were priſoner in perpetuall terrour and ſorrow, or is the cauſe of its perdition, Prov. 11. 5.

V. 9. *Conſulteth*] To doe him right if hee be a Judge or Magiſtrate: or to defend and maintaine him, if he be a private perſon. See Job 29. 16. *Re-*

ſearcheth not] He knoweth not whether right is on his ſide or no, nor will take any paines for to ſtand for it.

V. 8. *Scornfull men*] Prophane contemners of God, doe draw his judgements upon a whole Citie and Communaltie.

V. 9. *Contendeth*] Whether he contend about his owne private affaires, or whether he argue about ſome point of right and right. *Whether he rage*] The Italian, *Sometime he rageth*] Seeing his preſumption and obſtinacy. *Or laugh*] The Italian *Sometime he laugheth*] At his impertinencies and follies. *There is no reſt*] The Italian, *He hath no reſt*] That is to ſay, to king with a foole he cannot keepe that tranquillity of minde, and moderation of words, as behoveth a wiſe man: being driven by impatience.

V. 12. *All his ſervants*] The meaning may be this, When the Prince hearkeneth to calumnies, or falſe accuſations, there is none of his ſervants, let him be never ſo faithfull, but is in danger of being held and queſtioned, as guilty. Or thus, A Prince that loveth flatteries, and is inclined to hearken to calumnies cauſeth his ſervants to turne flatterers falſe accuſers, &c.

V. 13. *The deceitfull man*] The Italian *The uſurer*] The rich man who by meanes of his uſury keepeth the poore man in ſubjection. *Lightneth*] That gives and maintaines the life of both: riches helping the rich man to nothing elſe in Luke 12. 15. nor poverty any way hindering the poore man.

V. 16. *Are multiplied*] The Italian *Are increaſed*] In power and dignitie.

V. 18. *when*] The Italian *when*] The publike preaching of Gods word, by the Prophets or others, being wanting, the Church is diſſolved, and diſperſed like unto a flocke without a Shepherd, or like unto a wall without morter. See 1 Samuel 3. 1. Amos 8. 11, 12. *Happie is hee*] The meaning is. True it is that the want of preaching the word, is the perdition of the Church. Yet it followeth not that all the perfection and happineſſe of it conſiſts only in the preachings but in the practice and obſervation of the ſame preached truth alſo.

V. 19. *A ſervant*] Namely a perverſe and rebellious ſervant. *By words*] But with ſtripes and puniſhments. *Though he underſtand*] A ſigne and proofe of the malicious malice of a ſervant.

V. 20. *In his words*] Or in his buſineſſe.

V. 21. *Shall have him become*] Hee will no more know his owne condition, but will carry himſelfe, as if he were a ſonne.

V. 24. *Is partner*] That is his fellow receiver, or hath ſhare of the thing ſtollen. See Proverbs 1. 14. *Hateth his*] Is an enemy to his owne ſalvation. *Curſing*] Namely the Oath given him by the Magiſtrates, whether hee knoweth any thing of the theft which was committed, Exod. 22 8. Lev. 6. 4.

V. 25. *The feare*] Great feare troubleth the mind

of man, so that hee cannot take any good or wise counsell, or doe any thing freely. Or it is a snare and a stumbling blocke to him; that is to say an occasion to make him take rash and ruining resolutions.

V. 26. *Many*] Many in time of trouble, goe to the Prince with petitions. But it were better for them to have recourse to God first, who inspireth and inclineth the hearts of Princes for to doe justice. See Psal. 20. 9.

CHAP. XXX. VERS. 1.

Agur] This name as well as those names which follow are no where else in Scripture, and it is likely that this *Agur* was some wise man; who by some sententious speech which hee was inspired with by God, had taught these his two disciples, and this Chapter being the sum thereof, was added unto *Solomons* proverbs, by reason of the likenesse of the subject. *The prophesie*] The Italian *The prophet et speech*] Heb. the charge: prophecies and revelations are often called so; which the Prophets had charge to relate, and preach to the Church.

V. 2. *Brutish*] The Italian *An Idiot*] It is likely that this *Agur* was a vulgar and unlearned man as Amos 7. 14. and that he was supernaturally inspired and enlightned by God.

V. 3. *Nor have the knowledge of the holy*] The Italian *But I know the knowledge*] God hath revealed true and heavenly wisdome and doctrine to me. *Of the holy*] That is to say of Angels, as Dan. 4. 13, 17. and 8. 13. she meaning is. That as Angels without any learning or instruction, doe know Gods mysteries by a divine light infused into them, so I am inspired by God, without any humane or naturall meanes.

V. 4. *Who hath ascended*] That is to say, this heavenly wisdome is a pure gift of God, which none can gaine of himselfe. *Who hath gathered*] Even so impossible is it for man of himselfe to attaine to that heavenly wisedome. Proverbiall examples of such things as doe beyond all measure surpasse all humane power, as Prov. 27. 16. Eccl. 8. 8. Isay 40. 12. *His Sonnes name*] This hath beene commonly understood of the everlasting Sonne of God. Who alone with his Father, upholds, containes, and governes all things, Heb. 1. 3. But because it is not evident that this was the wise mans intent, this may be taken for a common saying. If ever there were any, which is not now alive, who is there left of his generation in the world?

V. 5. *Every word*] These inspirations which come from God, are not onely of a heavenly and most pure truth, but are also granted to men, to breed a lively faith in them, which maketh their hearts to have confidence in Gods grace.

V. 6. *Adde thou not*] Nor take away, nor alter. A Caveat for them that have any such revelations, that they should not follow, 1 Cor. 4. 2.

V. 7. *Before I die*] That is to say, all the dayes of my life.

V. 8. *Remove farre from me*] Feed my soule with thy word, preserving mee from all seducing error of Idolatry, &c. and endow my body with temporall gifts, as farre as shall be needfull for the salvation of my soule. *Convenient for mee*] The Italian *Daily bread*] Heb. of my allowance; that is to say as much as I shall daily need, according to the order of well governed families. See Job 23. 12. Prov. 31. 15.

V. 9. *Deny thee*] Withdrawing my confidence from thee, to put it in temporall goods. Or revolting from mine obedience, through pride and boldnesse arising from my fulnesse and plenty. *Take the name*] Namely by false oaths, the Hebrew word signifieth properly to catch hold without any respect, and licentiously, and is opposite to the other of taking, which is used in oaths: to shew the holy and religious use of Gods Name in them.

V. 10. *Accuse not*] The Italian, *Speake not evill of*] To provoke the master against the servant for small occasions, or for no cause at all. *Guilty*] Before God who is the defender of afflicted persons, Exod. 22. 23.

V. 15. *The Horse-leach*] The meaning seemes to be. There are two passions in a covetous man, here called a horse-leach. The first an extreame diffidencie, and feare of falling into poverty; the other a burning covetousnesse, the one is never at rest; and the other never satisfied.

V. 16. *The grave*] Or hell, *The earth*] Such as your sands and deserts are.

V. 17. *The Ravens*] The wickednesse of such children shall be punished with horrible kindes of death, without honour of buriall, their bodies flying upon the ground for foode for the fowles of the ayre, and for wilde beasts.

V. 20. *Such is*] Shee doth things so covertly, and so close, unlesse it please God that shee be taken and convinced some other way. *She eateth*] By these hidden termes is signified the act of dishonesty: and the impudency in the dissembling of it or denying it.

V. 21. *The earth*] These things doe cause great trouble amongst men, as well in States as in private families.

V. 22. *For a servant*] For such kinde of people being raised to dignities, doe command imperiously and cruelly. *when he reigneth*] Whereby he becommeth insolent, injurious, and untamed, whereas poverty is a very healthfull punishment for him.

V. 23. *Odious*] By reason of her displeasing manners, vitious, and contentious nature. See Deut. 21. 15. *That is heire*] That hath succeeded her mistresse by marying with her master, whereby she becommeth proud and intolerable.

V. 26.

V. 26. *Feeble folke*] Without any ſtrength or courage. Yet can they finde a way to make holes in the Rocks for their refuge, as well as the fierceſt beaſts.

V. 27. *By bands*] As it hath beene obſerved in great ſwarmes of Locuſts, ſome flye in troopes turning one way, and ſome the other way, like diverſe ſquadrons of an army.

V. 28. *The Spider*] the Italian, *The Star-lizard*] Hiſtories doe relate many things of the Star-lizard or Eft his naturall underſtanding, eſpecially for the good of man, to whom this creature ſeemes to beare a great affection.

V. 31. *A Gray-hound*] the Italian, *The Cock*] the Hebrew word is very ambiguous; by ſome it is taken for a Steed barded for the warre. By ſome for a Greyhound. *An he Goat*] Of accounting to others a Ramme.

V. 32. *If thou haſt*] If through raſhneſſe or pride thou haſt committed any evill act, or haſte intended any evill: eſpecially, if thou haſt failed in thy reſpect towards thy Prince: See Eccl. 8. 3. *Lay thine*] Containe thy ſelfe, bridle thy minde, and bethinke thy ſelfe. See Job 21. 5.

V. 33. *The ſtirring*] He, that through raſh enterprizes and importunities doth ſtirre up another mans wrath. Or he that lets his owne wrath burſt out, inſtead of quenching and appeaſing it.

CHAP. XXXI. Verſ. 1.

Lemuel] It is likely, this was ſome name given to Solomon by his mother, after ſhe underſtood by prophetick revelation, that he was to ſucceed David in the Kingdome. It ſignifieth one that is of God, or that belongs to God, that is to ſay, a King appointed and conſecrated by him. *The prophecy*] the Italian, *The prophetick ſpeech*] See Proverbs 30. 1. and it is likely that Bathſheba by divine inſpiration did fore-arme Solomon with theſe holy precepts, againſt the vicious inclination which he naturally had.

V. 2. *what ſay*] That is to ſay, what inſtructions can I give thee? and what inſtructions are moſt neceſſary for thee? *Of my vowes*] That is to ſay, for whoſe birth, life, ſalvation, and bleſſing, I have made ſo many vowes to God.

V. 3. *Give not*] Waſten not thy body and thy minde, through luxurie and unbridled luſt, which is the very ruine of Princes. Prov. 7. 26.

V. 5. *The law*] the Italian, *The Statutes*] Of God, and of his law.

V. 6. *Give ſtrong*] The meaning is, that if it was lawfull for any to drinke a little extraordinary, yet it was not lawfull for Kings to doe it: who were by right to keepe their judgement and underſtanding cleere and whole, and had otherwiſe many intiſements to ſtirre up the fleſh: but it was more lawfull and fitting for afflicted perſons, who were oppreſſed and had need to drowne their ſorrowes in ſome liquor, this is ſpoken comparatively, and not abſolutely.

V. 8. *For all dumbe*] Namely, for thoſe that dare not, cannot, nor have not power to maintaine their right againſt the oppreſſion of the mighty.

V. 9. *Open thy*] That is to ſay, ſpeake freely and courageiouſly, according as thou ſhalt finde it to bee the right.

V. 10. *who can finde*] That is to ſay, Oh how happie ſhall that man be, that ſhall have this good hap granted him by God?

V. 13. *Of ſpoile*] the Italian, *Of garment*] Heb. of ſpoiles, that is to ſay, of linnen and woollen rayment, and other garments, which women are to care for: eſpecially in former times in which women were wont to weave ſuch clothes at home themſelves.

V. 13. *Willingly*] the Italian, *With delight*] Taking delight in their worke. Others, according to the ſtrength of their hands: that is to ſay, they are moſt deſirous to worke ſometimes in [illegible] worke, and ſometimes in another.

V. 14. *She bringeth*] That is to ſay, by ſelling of her worke to merchants, which come out of farre countries, ſhe doth by ſuch honeſt trading maintaine her family.

V. 15. *Morning*] the Italian, *The night*] Namely, their dayes worke. Others, the portion of food. Prov. 30. 8.

V. 23. *Is known*] Is renowned and noted for his grave worth. *In the gates*] In publick meetings and councells which were held neere the gates of the City.

V. 24. *Fine linnen*] the Italian, *Curiouſly wrought*] Or Counterfeiting fine linnen clothes.

V. 25. *She ſhall rejoyce*] the Italian, *ſhall laugh*] Having provided things neceſſary for her family, according to her vocation: ſhe takes no more care for any thing that may happen, leaving the reſt to Gods providence.

26. The law] By her ſweet and gracious ſpeeches ſhe ſheweth how well ſhe hath been bred and brought up.

V. 27. *Of idleneſſe*] That is to ſay, idlely or lightly.

V. 28. *Riſe up*] Namely to ſhew their duer reſpect unto her when ſhe commeth.

V. 31. *Give her*] let every one give her that praiſe, honour and bleſſing which ſhe deſerves by reaſon of her vertues. *In the gates*] Namely, in the peoples publick aſſemblies.

The

THE BOOKE OF ECCLESIASTES.

THE ARGVMENT

THis booke was by the Greekes called Ecclesiastes, that is to say Preacher: but by Solomon himselfe in his native tongue preacheresse. Because that in this booke he preacheth vnto vs the wisdome wherewith he was endowed; making mention of the great workes, and of the diuers estates wherein he had been, after he had had so many ouerthrowes, and committed so many errors: a solemne kinde of speech, for a publicke confession, and the instruction of the Church vpon two very weighty & necessary points. The first is, how a faithfull man may wisely gouerne himselfe in this world to liue happily in it. The other how he ought to direct his life towards the Soueraigne end, which is eternall happinesse. Vpon the first, he sheweth, that since the world, the essence, the goods, pleasures, accidents, and successions of it are nothing but vanity, hauing no perpetuall lasting nor permanent establishment, nor vncertaine nor successiue; wanting the fruit of permanent happinesse: the faithfull man ought not to settle his hopes nor fixe his heart vpon it to labour vnreasonably in getting the imaginary goods of it. Or needlessely trouble himselfe to vnderstand or correct the euills and disorders of it. But must content himselfe with a sweet and peaceable, and superficiall and transitory enioyment of them: without anxiety, auarice, or vnreasonable desire, vsing with care and prouidence in his vocation; vnder the conduct of true wisdome, whose worth he highly extolleth; as being the Princesse of mans life and actions. Seeing man is by it directed in the true seruice of God, and in all vertue and duties belonging to any course of life whatsoeuer, either publike or priuate. And besides by the said wisdome, he is taught to conforme all his thoughts, motions, and affections, especially of ioy and sorrow, to the changes of times, and chances appointed by Gods prouidence to keep man in a continuall temperature, and counterpoise. And to leaue vnto God the care of things to come: and of gouerning and ordering such things as passe mans capacitie, and vocation: and aboue all things, to beware of sin, and endeauour himselfe to all manner of vertue: and to acknowledge, that all we enioy is through Gods grace, for which we ought to yeeld him all honour and seruice. Vpon the second point he teacheth the faithfull man to fixe his minde and heart continually vpon eternall life, as the Soueraigne end of this present life. And to prepare himselfe by seriously meditating vpon death, which is the true curbe for the excesses of this world: and by the religious feare of God, and apprehension of his iudgement to come: and by obedience to his most holy commandements. So that with very good reason this booke may be called the treasure of precepts tending to true happines, and the Soueraign good of man.

ANNO-

ANNOTATIONS.

CHAP. I. Vers. 1.

THE *preacher*] Hebrew Preachereſſe. See the argument of this book.

V. 2. *Of vanities*] That is to ſay, moſt vaine: now he meanes to ſpeak of whatſoever is ſeparated from Gods grace, life, and ſpirit. *Vanity*] A thing that hath no ſound, nor true eſſence, hath no firme laſtingneſſe.

V. 3 *what profit*] The worldly man who liveth not in God, and worketh not by his ſpirit, labours to no end, and loſeth all his labour in ſeeking any perfect content of mind in this world.

V. 4 *One generation*] Death which none can avoyd, is the great and generall argument to prove the vanity of all worldly things; for though the world doe laſt invariable in his owne being, yet man is not of that laſtingneſſe: neither can the world give it him: wherefore his happineſſe is never the more for the laſtingneſſe of the earth, ſince he himſelfe cannot laſt for to enjoy it. And on the other ſide, the world ſheweth that it hath not the property of of the chiefeſt good, which is to be eternall, and to eternize him who is the poſſeſſor of it.

V. 5 *The Sunne*] The continuall unquietneſſe of men, imitating theſe creatures in the motion of their thoughts, and deſires, is alſo a proofe of the foreſaid vanity; for like the ſunne they have no reſt: like the wind they are in a turbulent agitation, which tireth and conſumeth them: and like the Sea which is never filled, though the rivers continually runne into it, they are never ſatisfied, nor have not the true content of the mind.

V. 8 *with ſeeing*] Of new things, to deſire them and follow them, although it be tryed, and beaten out with watching.

V. 9 *The thing that*] The delight alſo which man takes in this variety is falſe and vaine: for really there is nothing new: ſeeing that all things in all ages have beene of the ſame nature and kinde, and the vanity is onely in certaine, outward appearances; in which true happineſſe cannot conſiſt.

V. 11 *There is no*] Man is deceived in thinking that hee hath found any new thing, wherein he may take content: and this proceeds from his forgetfulneſſe, and ignorance of things which are paſt. Or the ſhew of novelty is quickly gone, and therefore there can no true happineſſe be found in it.

V. 12 *I the*] I Solomon can ſpeake of this vanity by mine owne experience, having imployed the gift of wiſedome, which God hath conferred upon me, in taking notice of the ſtate, and affaires of the world, that I might the better ſupply and execute my place and Kingly office.

V. 13. *This ſore travell*] True it is that every man is bound to ſeek and gaine whatſoever is neceſſary for his vocation: but this gaine, though it be vertuous, hath the ſame quality as other worldly things have: Namely, very toyſome, and no way effectuall to happineſſe, and perfect content of the mind.

V. 15. *That which is*] No man, yea not Kings nor Princes, let them bee never ſo wiſe, and mighty, can remedy all evills, nor ſupply all defects; which is a great annoyance in publike Offices.

V. 16 *I communed*] As being grieved that I could not diſcharge my duty in my place, according to my deſire, by mine owne wiſedome, which was withſtood and overcome by the great malice of men, which I knew not, nor could not remedy.

V. 17 *And I gave*] I thought it was fitting to accompany and ſtrengthen my wiſedome with a particular experience and mixture of the Art and termes of politick worldly wiſedome, which before God is but meere folly. 1 Corinth. chapter the ſecond, verſe the ſixth. But all this did but onely increaſe my travaile and diſcontent, ſeeing that with all this new endeavour, I could not attaine to mine end.

CHAP: II. VERS 1.

I will prove you] I will seek to give these sonne content, which thou couldest not find in thy royall dignity, by giving my selfe over to bodily pleasures. *And behold*] I quickly gave over this intention, as foolish and brutish.

V. 3 *I sought*] In stead of this voluptuous kind of life, I have bethought my selfe of a meane; namely, to temper the severity of my wisdome, and the weight of my charge, with honest and lawfull pleasures. *To give my selfe unto wine*] The Italian, *To passe away my life pleasantly in continuall feasting*: Hebrew, To draw out my flesh in wine. *Acquainting my heart*] The Italian, *Governing my heart*] fixing my selfe inwardly in the course of that high and severe wisedome, yet glancing mine eye, and outwardly framing my selfe to the foolish wayes of Worldly men (especially great ones) concerning the pleasures of this life. *Till I might*] Untill at last I could resolve my selfe upon an uniforme manner of living, on which I might wholly rest.

V. 6 *That bringeth forth*] Hee seemeth to mean young nurseries of Trees, whether fruit Trees, or other that have more need of watering.

V. 8. *Musicall*, &c.] The Italian, *Single musick, and musick in consort*] The Hebrew words are very obscure, and of uncertaine signification; yet this seems to be the most probable.

V. 10 *I kept*] He seemes to meane his excesses in delights, beyond his first intent. *And this was*] I have reaped, nor gathered no other fruit of these painfull pleasures, but only a little transitory enjoyment of them.

V. 11 *Then I looked*] The Italian, *But having considered*] being weary of this voluptuous life, I have fallen againe to the severe and wise execution of mine office. *Profit.*] Namely, there was no sound nor permanent good, after the transitory pleasure.

V. 12 *Wisedome*] See Eccl. 1. 17 *what can*] The Italian, *what are other men*] That is to say, it hath been possible, and not altogether unfitting for mee, that have beene so wise and mighty a King, to alter my manner of living in this kinde, to the end I might finde out one, in which as most perfect, happy and secure, I might settle my selfe and teach it to others, wherein I am not to be imitated by private persons, whose condition bindeth them to goe on in that course of life which they have once begun, and have not the power to make new trialls often, and therefore I am to be believed, in mine experiences, which others may not try so well as I.

V. 13 *I saw*] Indeed I have found that for the conduct and guiding of worldly affaires, that politick wisdome is very good: but seeing the wise man cannot avoyd death, I see this wisedome participates of the corruptibility of all other worldly things: and therefore the soveraigne good cannot consist therein.

V. 15 *And why*] The Italian. *And what will it availe me*] seeing the aime of all man his actions is to purchase happinesse, to which nothing seemeth to be more adverse than death: what good will it do me to have been wiser than other men, in worldly wisedome, seeing I could not thereby free my selfe from death? *This also*] Namely, all that secular wisdome.

V. 16 *For there is*] If any one should say, that a wise man at the last gets renown, which makes him live after his death, I answer that this smoak of glory is most vaine, and in a smal time vanisheth away and *how*] An exclamation of wonder, and disdain of carnall sence, which is wholly fixed upon the base consideration of the course of the world and nature.

V. 17 *I hated*] My life hath beene displeasing to me, which otherwayes is so pleasing and sweet, seeing all the actions of it are toylsome, and do bring forth no permanent happinesse.

V. 18 *Yea I hated*] All those goodly and excellent things which I have done or made, have been displeasing unto me, whether they were materiall things, or things belonging to wit, reason, or understanding. *I should leave it*] The meaneth that the comfort which men have by having children, in which they seem to live againe after their deathes, and to whom he leaves the enjoyment and fruition of all his labours, is but a very weak one; by reason that one is so uncertain, whether they will prove vertuous or no: which if they do not they will lose, and dissipate all what their father hath gotten. Peradventure Solomon did already fore-see the vicious inclination of his son Rehoboam.

V. 20. *To despaire*] And consequently to forgoe all such things as I perceived did not bring forth such fruit as I desired.

V. 21. *For there is*] Those who do as I have done, namely that set their hearts upon worldly businesse, though it bee in a vertuous way, to have all things in good order; yet they never rest from their labours and enjoy not that sweet fruition which they leave to their idle successors. Now if he that labours hath no intent to enjoy the fruits of his labours, it is vanitie: and if he do desire it and cannot attaine to it, it is a griefe, and trouble to him.

V. 22. *Man*] The Italian *Such a man*] He means those of what vocation soever, that are continually busie, and in action.

V. 24 *There is nothing better*] The Italian, *Is it not good for*] If they say that man may if he will take his rest, and enjoy the fruits of his labours, I answer that the power of so doing doth not lie in himselfe; but that God alone can grant him the grace so to doe.

V. 25.

V. 14. *For why*] If so be that I depended upon mans will, I had the meanes to deceive more than any other, and seeing I could not do it, it is manifest, that it proceeds from God onely, and not from man.

V. 18. *For God*] God alone through his grace so worketh in the heart of his elect, that they can enjoy the fruits of their labours during this life in joy, and tranquillitie, and deprives evill livers of this gift, giving them over to unsatiable desires. Salomon seems to impute the cause of his wanting contentment of minde, amidst so great wealth, and plenty of goods unto the faults and errors he had committed.

CHAP. III. VERSE 1.

TO every thing] Having spoken of the honest and lawfull pleasures which a good man may, and ought to take in this life, he now declareth how that this is not alwayes so, nor in the same measure seeing there are so many variable changes in the world, to which one must conforme his affections, of joy, or griefe. *Purpose*] Heb. Will, that is to say each voluntary motion of the soule.

V. 5. *To cast away*] In publicke rejoycings as upon occasions of victories, they did make great heapes of stones in the fields, for trophies. Which in time of sadnesse or adversitie they cast away againe, some such like thing, Jos. 8. 29. 2 Sam. 10. 17.

V. 7. *To rent*] This is also referred to a ceremony used in great and suddain griefes: in which they used to rent their garments. *Keepe silence*] Which was also an effect, and signe of some great sorrow, Lam. 2. 10. Amos 5. 13.

V. 9. *what profit*] He doth here againe continue the speech which he had broken off, concerning the lawfull pleasures which a man may take in this world according to his vocation, still framing his affections to these variable chances as may happen, and he saith that anxietie, and continuall care, is no way available, but contrariwise is very hurtfull, seeing it keepeth man from enjoying the fruits of his labours.

V. 10. *I have*] I have found that this defect which men have, namely to vexe and torment themselves so much, proceeds from Gods secret judgement, which will have a man to be punished by the selfe same thing as he hath so much set his heart upon, forsaking God, namely by the goods of this world, which keep him in a continuall perplexity.

V. 11. *He hath*] Contrarily his perpetuall hearts care God hath appointed and is contented that man should conforme his affections of joy and sorrow, to the motions of his providence, and that he should rejoyce in time of prosperity, and be sad in time of adversitie, so he doth it alwayes moderately, Eccles. 7. 13, 14. Jam. 5. 13. *He hath set*] He hath endowed them with so much naturall light, as that they can apprehend the various chances of this life, to judge of them, and governe themselves according to them. *So that*] Though there be inscrutable secrets in the government of his providence: yet God reveleth so much thereof, as may cause a man to conforme himselfe unto his will in all these chances. *From the beginning*] that is to say perfectly from one end to the other.

V. 12. *To rejoyce*] When God gives a cause for it, and grants the power to doe it.

V. 14. *Whatsoever*] That the councells, and operations of the divine providence are permanent, and immutable, wherefore man ought to submit himselfe thereunto with all reverence. *Forever*] Namely irrevocable and not to bee altered by any humane power.

V. 15. *That which*] That is to say, things which doe happen from time to time, were pre-ordained from everlasting; and are with God as things present, Acts 15. 18. *Requireth*] As he hath pre-ordained all things that are to come, so shall he also judge of all actions that are past, which he sees before his eyes, as if they were present. *That which is*] Heb. that which is driven away, that is to say, mens actions, though they passe away, and are followed and thrust forward successively one by the other.

V. 16. *And moreover I saw*] He toucheth a point which may trouble the said tranquillity of spirit and minde more then any other thing: namely, the subversion of publick justice, which is the only temperature and strong tye of humane society. For a remedy to which evill hee prescribes the meditation upon Gods just judgement which is to come.

V. 17. *The Lord is a time*] Namely, a prefixed time for judgement. *Every work*] the Italian addeth, *Is there*] Namely, A certaine place and prefixed time though unknowne. See Psal 144. Hos. 13. 8.

V. 18. *I said*] Seeing so many errours of carnall sense, which doth incessantly trouble it selfe for the obtaining of the soveraigne good in this world, I have desired that God would be pleased to enlighten men with his Spirit, that they might know, that through their sensuality and affection to worldly things, they transforme themselves into beasts, and at the last dye in that estate, without any relish or hope of eternall life. For without this internall teacher, all my instructions are unprofitable.

V. 19. *The Sonnes*] Namely, to worldly men who are guided by their blinde and corrupt naturall sense, and that have no part at all in Gods grace and Spirit. *No prehemineuce*] Namely in respect of eternall happinesse, whereof worldly men are deprived as well as beasts.

V. 21. *who knoweth*] Without the illumination

of the holy Ghoſt, which alone revealeth eternall life to Gods children, 1 Cor. 2.9,10,11. man hath but an obſcure and wavering notice of it, and no perſwaſion of obtaining it for himſelfe.

V. 22. *wherefore*] A concluſion reiterated out of the 12. v. *There is nothing better*] If man taking ſo much paines in the world doth proceed with reaſon, he muſt propound ſome end unto himſelfe, wherefore he doth ſo; which can be none other but the ſweet and honeſt fruition of his labours in this life, 1 Tim. 6.17. which being once paſt, he hath no more ſhare in this world, nor in his goods. Now this is ſpoken againſt fooles, who labour to no end, and never reape this fruit of their labours.

CHAP. IV. VERS 1.

THe teares of] He had ſaid, Eccl. 3.12. That the good of man in this life was to rejoyce and doe good; now hee ſheweth how a man may be diſturbed in both theſe things by outward meanes. In the firſt by grieving at, and commiſerating of other mens unjuſt ſufferings and calamities: in the ſecond by reaſon of the envie which they beare to one another. v. 4.

V. 4. *This is alſo*] Theſe two aforeſaid pointsare for the moſt part the cauſes which hinder the ſaid fruition, and do trouble and afflict mens mindes.

V. 5. *The foole*] Now he begins to ſhew what mediocrity muſt be obſerved in endeavouring & labouring for worldly goods; the fruition of which is ſo commendable: namely, by ſhunning the careleſſeneſſe of the one, and the unreaſonable care taking of the other. v 7,8. *Eateth*] An Hebrew phraſe taken from thoſe who taking no food, doe for a time live of their owne ſubſtance, untill it be quite conſumed. The meaning is, he by little and little conſumes all his wealth, and brings himſelfe into extreame miſery, overthrowing himſelfe quite through his owne negligence.

V. 6. *Better u*] He covereth his ſloth and baſeneſſe, by a vaine ſeemingneſſe of wiſdome in ſeeking of reſt. See Prov. 26.16.

V. 8. *His eye*] Namely, his covetouſneſſe, the chiefe inſtrument and inticement to which, is the eye. See 1 John 2.16.

V. 9. *Two*] Upon occaſion of them, who by reaſon of a ſordid kinde of avarice, do make choice of a ſolitary life; he commends the ſociable kind of life, in fellowſhip, eſpecially in the way of matrimony. *They have*] They both contribute towards the common good and profit, and doe enjoy it with more comfort.

V. 10. *If they fall*] By this word are meant all manner of miſchances and infirmities which may befall either ſoule or body.

V. 11. *They have heat*] They ſhall helpe and relieve one another by all manner of mutuall offices.

V. 12 *Threefold cord*] A proverbiall kind of ſpeech to ſignifie the profit of union.

V. 13. *Better*] Having before declared, how hee had through experience corrected many defaults in himſelfe. Now he ſheweth what great benefit may redound unto all men from his example and precepts: by oppoſing thereunto Princes incapable of counſell and correction, ſuch as he did peradventure foreſee his ſon Rehoboam would be.

V. 14. *Out of priſon he commeth*] By his vertue, as Joſeph did in Egypt. Gen. 41. *That is borne*] Who is borne a King in an hereditary kingdome.

V. 15. *I conſidered*] What I have ſaid before is indeed the defect of aged Kings, yet the peoples fault is as great, when as growing weary of their old prudent Princes, they doe caſt their affections upon the young ſucceſſor, voide of underſtanding and experience. Which peradventure Solomon might perceive was done to Rehoboam, to the prejudice & contempt of his perſon and authority. *In his ſtead*] the Italian *which ſhall ſucceed the King*] Heb. Succeed him; namely the King whom he had ſpoken of, verſe 14.

V. 16. *All that have been*] This may be referred to the people, which revolted with Abſalon againſt David. 2 Sam. 15. *Shall not*] They ſhall diſtaſte him and be weary of him, and ſhall worſhip (as men ſay) the riſing Sunne.

CHAP. V. VERS 1.

KEepe thy foot] Now he ſheweth the vanity of humane ſence which will meddle even with Gods ſervice. And therefore he doth here correct it by the repreſentation of Gods terrible majeſty in his Temple, which ought for to ſuppreſſe and put away any irreligious and unworthy action or thought. See Iſay 1.12. *To heare*] To receive inſtruction to ſalvation, by his word publickly preached in the Temple. Or to obey, namely, to diſpoſe thy ſelfe to a voluntary kinde of obedience, which is that ſervice that is acceptable to God; and not ſacrifices. 1 Sam. 15. 22. Hoſea 6.6. *Fooles*] Namely, all ſuch as through ignorance, ſuperſtition, or hypocriſie do erre in Gods ſervice, which ought to be in Spirit and truth: for to acknowledge his benefits, and not to gaine his favour with preſents, which is a thought abominable to God. See Pſal. 50.8. Prov. 15.8. & 21.27, Iſay 1.11.16.

V. 2. *Be*

V. 2. *Be not*] Take a religious care of what thou uttereſt, whether it be in thy prayers, to deſire of God things convenient, and in a convenient manner. Rom. 8. 25. Or in thy praiſes and thankſgivings, to doe it with that devotion and zeale as is required: or in making of vowes, not to vow any thing that thou haſt not a will, and firme reſolution to fulfil. Others, doe not ſpeake curſorily, that is to ſay, doe not accumulate and heape up multitudes of words, as ſuperſtitious men doe. Matth. 6. 7. *For God*] Seeing that thou who art an earthly creature, ſpeakeſt to the Creator, in his glory, do it with reverence and trembling. See Heb. 12. 25.

V. 4. *In fooles*] For ſuch are they that vow inconſiderately, and then doe ſeek meanes to go back from their promiſes. Prov. 20. 25.

V. 6. *The Angell*] Namely, the Sonne of God, who in his owne proper perſon was preſent in the Temple, in grace and power. See Ioh. 6. 5. John 12. 41. And is called Angell by reaſon of his office of Mediator. Exod. 23. 20, 21. & 33. 14. Iſay 63. 9. Mal. 3. 1. *And deſtroy*] He would curſe thee and bring all thine actions to naught, by reaſon of thy perjury.

V. 8. *Marvell not*] Although there were no providence to governe the world, nor juſtice to puniſh theſe diſorders. *That is higher*] Namely, God the Soveraigne Lord. Pſalme 58. 11. and 82. 1. *Then the highest*] Namely, the holy Angels, to whom as Executioners of Gods juſtice, and Miniſters of his providence, is committed the care of the Empires of the world, and chiefly of the Church of God. See Dan 4. 17. Rom 8. 38.

V. 9. *The earth*] An œconomicall precept for to make choice amongſt other practiſes and arts which are for the ſuſtaining of the life of man, of husbandry, as the moſt innocent, neceſſary and delightfull. See Prov. 27. 23. 24. *The King*] There is no man, let him bee never ſo great, that can bee without the earth; ſeeing he hath his nouriſhment from no other place.

V. 10. *He that loveth*] The covetouſneſſe and deſire of growing rich more ſuddainly and abundantly often diverts a man to ſome other kinde of traffickes, and exerciſes more gainfull. Yet husbandry hath this advantage, that man in effect hath no fruition nor good of his money, but ſo farre as it is converted to purchaſe the fruits of the earth, for his ſuſtenance. *Abundance*] Namely of gold and ſilver: Things which of themſelves are dead, and doe not yield any fruit as the earth doth. *This is*] Namely this blind love of money.

V. 11 *When goods*] Ordinarily great wealth is accompanyed with a great family, and number of ſervants which waſte and conſume it. So that the poſſeſſor thereof hath no other pleaſure or benefit thereby, but onely the vaine delight of ſeeing them before him.

V. 12. *Is ſweet*] Becauſe he is voyd of heart-burning cares, and vehement covetouſneſſe, and becauſe that his labour, joyned with his ſober manner of living, cauſeth him to take a ſweet kind of reſt. *The abundance*] the abundance of wealth cauſeth a great deale of care and unquietneſſe of mind. Or the ſuperfluity of dyet alters the health of the body, and fills it full of raw humours.

V. 13. *To their hurt*] Being occaſion of their death, or ſome grievous ſiniſter chance, through private treachery or publike violence.

V. 14 *By evill travaile*] Namely, by ſome injury, or wicked act done unto them by others, or by ſome misfortune of their owne.

V. 17. *In darkeneſſe*] Lafely and wretchedly, like one that is a true priſoner and ſlave to his riches.

V. 18. *Behold*] A confirmation of the concluſion made Eccl. 2. 12. 22.

V. 20. *Shall not much*] Hee ſhall not be much troubled, at the ſhortneſſe and unſtableneſſe of this life; for living in Gods grace, whom hee calleth upon, he feeles in his heart that GOD anſwereth him, finding the comfort of his ſpirit, which breedes in him that holy and pleaſant fruition of the preſent good, which he hath, and the aſſured hope of the eternall.

CHAP. VI. VERS. 1.

THere *is*] He declares what he ſaid before, that the ſweet enjoyment and fruition of goods doth not depend upon them, nor upon mans owne will, but comes from Gods meere grace.

V. 3 *And his ſoule*] If he hath not the fruition of them in his life time, with an honeſt content. *That he have no*] Namely, if hee dyes ſome violent or infamous death, which deprives him of the honour of buriall, *Is better,*] in reſpect of the world, and of ſence, an untimely or abortive birth, which never felt good nor evill, hath an advantage of him, who hath had goods, and hath loſt them, and hath beſides endured much griefe and trouble.

V. 4. *For he commeth*] Namely, that untimely birth, whoſe firſt framing ſeemes to be unprofitable, ſeeing it never comes to the perfection of being an human creature.

V. 5 *More reſt*] Having never felt any evill.

V. 6 *Yea though hee*] The happineſſe doth not con-

of the holy Ghost, which alone revealeth eternall life to Gods children, 1 Cor. 2.9,10,11. man hath but an obscure and wavering notice of it, and no perswasion of obtaining it for himselfe.

V. 22. *Wherefore*] A conclusion reiterated out of the 12. v. *There is nothing better*] If man taking so much paines in the world doth proceed with reason, he must propound some end unto himselfe, wherefore he doth so; which can be none other but the sweet and honest fruition of his labours in this life, 1 Tim. 6.17. which being once past, he hath no more share in this world, nor in his goods. Now this is spoken against fooles, who labour to no end, and never reape this fruit of their labours.

CHAP. IV. VERS. 1.

THe teares of] He had said, Eccl. 3.12. That the good of man in this life was to rejoyce and doe good; now hee sheweth how a man may be disturbed in both these things by outward meanes. In the first by grieving at, and commiserating of other mens unjust sufferings and calamities: in the second by reason of the envie which they beare to one another. v. 4.

V. 4. *This is also*] These two aforesaid pointsare for the most part the causes which hinder the said fruition, and do trouble and afflict mens mindes.

V. 5. *The foole*] Now he begins to shew what mediocrity must be observed in endeavouring & labouring for worldly goods; the fruition of which is so commendable: namely, by shunning the carelessenesse of the one, and the unreasonable care taking of the other. v 7,8. *Eateth*] An Hebrew phrase taken from those who taking no food, doe for a time live of their owne substance, untill it be quite consumed. The meaning is, he by little and little consumes all his wealth, and brings himselfe into extreame misery, overthrowing himselfe quite through his owne negligence.

V. 6. *Better is*] He covereth his sloth and basenesse, by a vaine seemingnesse of wisdome in seeking of rest. See Prov. 26.16.

V. 8. *His eye*] Namely, his covetousnesse, the chiefe instrument and inticement to which, is the eye. See 1 John 2.16.

V. 9. *Two*] Upon occasion of them, who by reason of a sordid kinde of avarice, do make choice of a solitary life; he commends the sociable kind of life, in fellowship, especially in the way of matrimony. *They have*] They both contribute towards the common good and profit, and doe enjoy it with more comfort.

V. 10. *If they fall*] By this word are meant all manner of mischances and infirmities which may befall either soule or body.

V. 11. *They have heat*] They shall helpe and relieve one another by all manner of mutuall offices.

V. 12 *Threefold cord*] A proverbiall kind of speech to signifie the profit of union.

V. 13. *Better*] Having before declared, how hee had through experience corrected many defaults in himselfe. Now he sheweth what great benefit may redound unto all men from his example and precepts: by opposing thereunto Princes incapable of counsell and correction, such as he did peradventure foresee his son Rehoboam would be.

V. 14. *Out of prison he commeth*] By his vertue, as Joseph did in Egypt. Gen. 41. *That is borne*] Who is borne a King in an hereditary kingdome.

V. 15. *I considered*] What I have said before is indeed the defect of aged Kings, yet the peoples fault is as great, when as growing weary of their old prudent Princes, they doe cast their affections upon the young successor, voide of understanding and experience. Which peradventure Solomon might perceive was done to Rehoboam, to the prejudice & contempt of his person and authority. *In his stead*] the Italian *which shall succeed the King*] Heb. Succeed him; namely the King whom he had spoken of, verse 14.

V. 16. *All that have been*] This may be referred to the people, which revolted with Absalon against David. 2 Sam. 15. *Shall not*] They shall distaste him and be weary of him, and shall worship (as men say) the rising Sunne.

CHAP. V. VERS. 1.

KEepe thy foot] Now he sheweth the vanity of humane sence which will meddle even with Gods service. And therefore he doth here correct it by the representation of Gods terrible majesty in his Temple, which ought for to suppresse and put away any irreligious and unworthy action or thought. See Isay 1.12. *To heare*] To receive instruction to salvation, by his word publickly preached in the Temple. Or to obey, namely, to dispose thy selfe to a voluntary kinde of obedience, which is that service that is acceptable to God; and not sacrifices. 1 Sam. 15. 22. Hosea 6.6. *Fooles*] Namely, all such as through ignorance, superstition, or hypocrisie do erre in Gods service, which ought to be in Spirit and truth: for to acknowledge his benefits, and not to gaine his favour with presents, which is a thought abominable to God. See Psal. 50.8. Prov. 15.8. & 21.27. Isay 1.11.16.

V. 2. *Be*

V. 2. *Be not*] Take a religious care of what thou uttereſt, whether it be in thy prayers, to deſire of God things convenient, and in a convenient manner. Rom. 8. 23. Or in thy prayſes and thankſgivings, to doe it with that devotion and zeale as is required: or in making of vowes, not to vow any thing that thou haſt not a will, and firme reſolution to fulfil. Others, doe not ſpeake curſorily, that is to ſay, doe not accumulate and heape up multitudes of words, as ſuperſtitious men doe. Matth. 6. 7. *For God*] Seeing that thou who art an earthly creature, ſpeakeſt to the Creator, in his glory, doe it with reverence and trembling. See Heb. 12. 25.

V. 4. *In fooles*] For ſuch are they that vow inconſiderately, and then doe ſeek meanes to go back from their promiſes. Prov. 20. 25.

V. 6. *The Angell*] Namely, the Sonne of God, who in his owne proper perſon was preſent in the Temple in grace and power. See Iſay 6. 5. John 12. 41. And is called Angell by reaſon of his office of Mediator. Exod. 23. 20, 21. & 33. 14, Iſay 63. 9. Mal. 3. 1. *And deſtroy*] He would curſe thee and bring all thine actions to naught, by reaſon of thy perjury.

V. 8. *Marvell not*] Although there were no providence to governe the world, nor juſtice to punith theſe diſorders. *That is higher*] Namely, God the Soveraigne Lord. Pſalme 58. 11. and 82. 1. *Then the higheſt*] Namely; the holy Angels, to whom as Executioners of Gods juſtice, and Miniſters of his providence, is committed the care of the Empires of the world, and chiefly of the Church of God. See Dan 4. 17. Rom 8. 38.

V. 9. *The earth*] An œconomicall precept for to make choice amongſt other practiſes and arts which are for the ſuſtaining of the life of man, of husbandry, as the moſt innocent, neceſſary and delightfull. See Prov. 27. 23. 24. *The King*] There is no man, let him bee never ſo great, that can bee without the earth; ſeeing he hath his nouriſhment from no other place.

V. 10. *He that loveth*] The covetouſneſſe and deſire of growing rich more ſuddainly and abundantly often diverts a man to ſome other kinde of trafficks, and exerciſes more gainfull. Yet husbandry hath this advantage, that man in effect hath no fruition nor good of his money, but ſo farre as it is converted to purchaſe the fruits of the earth, for his ſuſtenance. *Abundance*] Namely of gold and ſilver: Things which of theinſelves are dead, and doe not yield any fruit as the earth doth. *This is*] Namely this blind love of money.

V. 11 *When goods*] Ordinarily great wealth is accompanyed with a great family, and number of ſervants which waſte and conſume it. So that the poſſeſſor thereof hath no other pleaſure or benefit thereby, but onely the vaine delight of ſeeing them before him.

V. 12. *Is ſweet*] Becauſe he is voyd of heart-burning cares, and vehement covetouſneſſe, and becauſe that his labour, joyned with his ſober manner of living, cauſeth him to take a ſweet kind of reſt. *The abundance*] the abundance of wealth cauſeth a great deale of care and unquietneſſe of mind. Or the ſuperfluity of dyet alters the health of the body, and fills it full of raw humours.

V. 13. *To their hurt*] Being occaſion of their death, or ſome grievous miſchiefe, through private treachery, or publike violence.

V. 14 *By evill travaile*] Namely, by ſome injury, or wicked act done unto them by others, or by ſome misfortune of their owne.

V. 17. *In darkneſſe*] ſadly and wretchedly, like one that is a true priſonner and ſlave to his riches.

V. 18. *Behold*] A confirmation of the concluſion made Eccl. 2. 12. 22.

V. 20. *Shall not much*] Hee ſhall not be much troubled, at the ſhortneſſe and unſtableneſſe of this life; for living in Gods grace, whom hee calleth upon, he feeles in his heart that GOD anſweareth him, finding the comfort of his ſpirit, which breedeth in him that holy and pleaſant fruition of the preſent good, which he hath, and the aſſured hope of the eternall.

CHAP. VI. Vers. 1.

THere is] He declares what he ſaid before, that the ſweet enjoyment and fruition of goods doth not depend upon them, nor upon mans owne will, but comes from Gods meere grace.

V. 3 *And his ſoule*] If he hath not the fruition of them in his life time, with an honeſt content. *That he have no*] Namely, if hee dyes ſome violent or infamous death, which deprives him of the honour of burial. *Is better*,] in reſpect of the world, and of peace, an untimely or abortive birth, which never felt good nor evill, hath an advantage of him, who hath had goods, and hath loſt them, and hath beſides endured much griefe and trouble.

V. 4. *For he commeth*] Namely, that untimely birth, whoſe firſt framing ſeemes to be unprofitable, ſeeing it never comes to the perfection of being an human creature.

V. 5 *Moreover*] Having never felt any evill.

V. 6 *Yea though hee*] The happineſſe doth not con-

consist simply in the life, but in the goods which one enjoyeth in it. Wherefore if one have no good, during life, it is burthensome and troublesome, and death once comming, makes them which have not been, equall with those which have been, in regard of the goods of this life.

V. 7. All his labour] man hath no other fruit of all his labours in this world, but only the supplying of his wants, and of those things which are needfull for him: yet he cannot bound his labours and desires with a these termes, and his understanding being thus corrupted, he can never have any true content of minde, unlesse it be granted him by Gods grace.

V. 8. For what] He proves the absurdity of this unreasonable care which man takes. For of all the care and industry he useth, in preserving his goods, if he such any, or to get some if he hath none, he hath no other benefit but the maintenance of his life.

V. 9. *Better is*] The true good a man can have in this life, is to enjoy that which he hath in peace and rest; and not to wander with striving and unsatisfied desires after that which he hath not. *This is*] namely, this excessive desire and anxiety to be always getting.

V. 10. Already] The name of Adam, that is to say, earth-mall, which God gave man at his first creation, sufficiently sheweth the imperfection of his being, if he be not in Gods favour; namely, that he hath his heart always fixed upon the earth from which he came: wherewith his soule being not satisfied, by reason that it is of a divine originall, he labours endlessely for new experiences, and for to heape up goods of the like nature. *Neither may he*] For all this it is not lawfull for man to contend with God. But he ought with all humility to desire of him the assistance of his Spirit and grace.

V. 11. Seeing there be many things that,] the Italian, *when there is abundance of things they*] This time of contentednesse is not beaten downe nor put out, through the abundance of goods, no more then fire is quenched with the abundance of wood, but waxeth greater and greater: therefore true content cannot consist in that abundance.

V. 12. For who knoweth] The chiefe cause of this error, namely, of gathering together without any end is mans ignorance, which will not suffer him to limit his desires, within the bounds of the shortnesse of his life; but causeth his thoughts to range after the infiniteneſse of time to come, which he having no knowledge of, it is a folly in him to seek to provide for it. *As a shadow*] which hath no substance and vanisheth in an instant; leaving no signe where it hath been.

CHAP. VII. Vers. 1.

A Good] Now he sheweth, that besides worldly goods, the fruition of which he hath commended, there are other goods which the faithfull man ought to look after: namely, eternall, to which one must passe by death: the meditation of which, serves to direct the living to that happy end. *Name*,] the Italian, *Fame*] Namely, the true and sound name of faith and holinesse, which confirmed by his death, doth last afterwards. *Of death*] Namely, of him that is a believer, and a childe of God, and dieth in his favour.

V. 2. That is] namely, death, which is the cause of that mourning, the consideration of which, causeth living men to think upon making themselves fit for it.

V. 3. Is better] This meditation of death, though it be sorrowfull, is better for the salvation of man then all his mirth, seeing he doth by that mortifie his flesh, and rendeth his heart from the world, and lifteth it up to eternall goods. *Of the countenance*] of man in his naturall estate, which is called the outward man. 2 Cor. 4. 16. *The heart*] That is to say, the soule and the inward man. *Is made better*] spiritually.

V. 4. Of the wise] Which looke after the end of things, and think upon eternity, whereas fooles are onely guided by sense, and thinke no further then things present.

V. 5. It is better] This meditation of death, is indeed harsh to the flesh, being a rough curbe to the vanities of the world: but even as the severe reproofes of wise men, are to be preferred before fooles tricks, and jests. So an humbling and correcting sorrow, is more to be desired, then alluring and bewitching pleasure.

V. 6. For as the] That is to say, even as the fire which consumes the thornes, causeth them to crackle for a small time: so the spirit of this world which leads men to perdition, transports them into an excesse of a false and short joy, and by that meanes hindreth them from thinking upon repentance, and a due preparation for death.

V. 7. Surely] Now follow some particular precepts belonging to that wisdome which he hath spoken of before: and first he sets downe some vicious passions, which darken the lustre of it. *Oppression*] Namely, the inclination, and evill habit of doing wrong to other men in matters of justice, whether it be through corruption, or his owne proper passion, or otherwise.

V. 8. Better] The wise man looketh after the end of things, according as he foreseeth it by the light of Gods Spirit, and according to it he regulates himselfe and all his actions, and will not be blinded with the

the false appearance of the time present. See Deut. 32.29. *The proud*] That through a certaine pride and disdaine is moved at every small offence. And he makes mention of this other passion of wrath, as contrary to the peace and quietnesse of minde, and to the moderation of true wisdome.

V. 10. *Say not*] Be not so foolish as to say, that the times of themselves are better or worse: to impute the vices and calamities of the world unto the age. But doe thou say that the times are such as the men are, and that to amend the times the men ought for to amend themselves.

11. *Wisdome*] There are three things of singular value; life, an inheritance, (that is to say, all things to maintaine life) and wisdome for to governe it. Meaning that the wise man should take a lawfull care for either, according to his vocation.

V. 12. *A defence*] the Italian, *A Shadow*] Riches indeed have this community with wisdome, that they doe save a man out of many dangers and disasters, yet the principall substitency and true happinesse of mans life consists in wisdome.

V. 13 *Consider*] Be wise in discerning the various wayes of Gods providence, for to second them with thine affections of joy or sorrow. See Ecclesiast. 3. 1.11. *For who*] Since Gods will cannot be withstood, nor the effects thereof bee altered, wisedome would have a man submit himselfe quietly unto it.

V. 14. *Consider*] For to have such a feeling as God calleth thee unto by his visitation. *Hath set*] he hath in this life mixed good with evill, so that the one is a remedy and a curbe for the other. *To the end*] To direct man by these different meanes of mildnesse and severity unto a happie death, for after that there are no more vicissitudes nor varieties: all things are perpetuall, neither is there any place for repentance or amendment. *Nothing*] Like to what befalleth him in this world. *After him*] Namely after his death.

V. 15. *All things*] The Italian *All this*] This may be referred as well to the precedent, as to the subsequent things. *Of my*] Namely of my fraile and transitory life. *That perisheth*] Runnes into diverse mortall dangers and inconveniences. *In his Righteousnesse*] The Italian *For his justice*] either being persecuted by Tyrants, or misconstrued and calumniated or too indiscreetly and hatefully used. The wise mans meaning is to shew, that wisdome ought to bee joyned with uprightnesse in the guiding of mans life. *Wickednesse*] covered over with art and cunning, or used with politicke craft.

V. 16. *Righteous overmuch*] That is to say, a too severe reprover of every petty error, or too much bent upon a thing which of it selfe, or in thine opinion is just, without yeelding any way, either in charitie, or wise innocencie to the opinion of others, to the necessitie of times, to common customs, or to humane frailty. *Destroy thy selfe*] Making thy selfe as it were the very marke of publicke hatred.

V. 17. *Be not*] Have also a greater care of loosening the raines too much to wickednesse which provoketh Gods suddain judgment. *Before thy*] The Italian, *Out of thy*] Before the time of naturall course and out of it, by some violent and unnaturall end, which may carrie with it the tokens and signes of Gods expresse vengeance. See Job 15. 32. and 22. 16. Psalm. 55. 15. Prov. 10. 27.

V. 18. *That thou shouldest take hold*] That thou shouldest follow the middle way between Gods right and the Consciences duty on the one side, and thy wise and innocent civill accommodation with men on the other side. *He that feareth*] True piety doth indeed save a man from the said inconveniences, but it is by means of this holy wisdome: to insinuate unto us that these two vertues ought to be joyned together.

V. 19. *Strengtheneth*] Against all assaults and dangers. *Mighty men*] The Italian, *Governours*] that is to say, politicke Magistrates, or Commanders of warre.

V. 21. *Also*] Seeing that all men are subject to errors, there is great reason they should also be apt to forgive one anothers faults, especially those which are most common, and into which a man may fall suddenly, and unawares, such as are the errors of the tongue, Jam. 3. 2.

V. 23. *Have I proved*] I have meditated upon, and put in practice all these precepts, by meanes of that wisdome which God hath conferred upon mee: but still with such imperfection as is inseparably joyned to humane nature.

V. 25. *The wickednesse*] Namely that which is absolutely vicious in the common course of life; to beware of it, and therein to use the severe remedies of mine office; tolerating in the meane time many things that proceed from ignorance and weakenesse.

V. 26. *The woman*] The strumpet, that knoweth all the wayes how to entice, ensnare, and catch men.

V. 27. *This have I*] Namely those things which I have spoken of; and which are but a parcell of that perfection which I sought after, to the height of which I could never attaine, v. 23.

V. 28. *Have I found*] I have found but few men capable of these first instructions of wisdome, but almost not any woman.

V. 29 *This onely*] The onely point that I have well apprehended, is, that God had at the beginning endowed man with divine wisdome, for to direct him to the end of his happinesse, but hee hath lost this gift through sinne and rebellion: and in stead of that, he hath gotten false carnall wisdome, which is the cause of all his evills, and strayings. *Inventions*] The Italian *Discourses*] Namely vaine, and false imaginations thoughts, and counsells. See Psalme 119 113. Rom. 1. 21.

Chap.

CHAP. VIII. Vers. 1.

Who is] Though mans wisdom be so imperfect, yet it is of great esteeme. *Who knoweth*] Besides he that is wise. *To shine*] It causeth a tranquillitie of spirit in him, which appeares by his cleere, and jocond aspect; contrary to the fierce and sad lookes of those men who are possessed with turbulent passions.

V. 2. The oath] Namely the oath of alleagiance which the subjects sweare to their Prince, not onely for feare of men, but chiefly for feare of wronging thy Conscience towards God, Rom. 13.5.

V. 3. *Bee not hastie*] Bee not rash nor hastie to be angry with thy Prince, upon a pretence of any injury done to thee by him, forsaking his service; if thou be ent of his houshold servants; or flying from his obedience, if thou be one of his subjects. *In an evill thing*] That is to say having committed any misdeed, having beene faultie in any businesse. Others do not persist in any evill action; that is to say, if thou beest in disgrace with thy Prince, seeke to appease him as soone as thou canst, Prov. 25.15. that thou mayest not feele the thunder of his absolute power.

V. 5. *The commandement*] Namely of God, *Shall feele*] Shall keep himselfe from committing any fault as may provoke the Princes just wrath and indignation against him. The meaning is, that pietie towards God, shall by him bee rewarded with such wisdome, as may be applyed to any occasion.

V. 8. *No man*] It is true that by wisdome many evills may be avoided, but the punishment of impiety cannot bee avoided, no more than the course of the wind can be stayed, death shunned, or fighting avoyded by a Souldier that is enrolled, in some day of battell. This he saith to confirme that which he had said before, ver. 5. that innocency was the spring of mens safeties.

V. 9. *Have I seene*] I have considered of all these good meanes which man may use to live peaceably under a reasonable and a just Prince, and I have also perceived that there are some tyrants; that bring nothing but ruine upon their subjects and under which, none attaine to any promotion, but onely wicked men.

V. 10. *Buried*] That is to say which lay hidden for feare of the Lawes, or were kept under, and obscure, being not admitted to any dignitie or Office. *From the place*] Namely from Gods Temple, as it happened to David in Sauls time, 1 Sam. 25.19. *Vanitie*] That is to say one of the disorders of the world: by which may be perceived how much names, and outward shewes may vary from the truth even in the highest and most excellent things, such as publicke governments are.

V. 14. Which is done] By men, especially by evill Princes who doe often time reward vice, and persecute vertue. Others take this to be spoken of Gods providence, which prospereth the wicked, and afflicteth good men, which is a vanitie not in respect of the providence it selfe which is alwayes most just, and most wise, but in respect of those worldly goods and evills which it dispersseth so contrary to that which seemes convenient, whence it appeares that they are not reall goods nor evills.

V. 15. Then I] Seeing so many unavoidable evils, I resolved to set my minde at rest and take honest pleasures, referring all to Gods providence. *Under the Sunne*] in respect of this corporall life, and the goods of this world. *Shall abide with him*] The Italian hath it: *which is lent him*] Whereof he hath but a little fruition, as it were through favour, and for a time, and no true and constant propriety.

V. 16. Seeth sleepe] Never rests from this deepe meditation.

V. 17. *All the worke*] All the ground of his government and providence, his counsells, ends, reasons, and meanes.

CHAP. IX. Vers. 2.

For all this] Hee gives a reason of what hee had said concerning Gods unsearchable providence: because that he himselfe, though endowed with so much wisedome, could not conceive his intentions towards the good and the wicked, in the chances of this life. *No man knoweth*] Namely by his owne bare understanding, by the naturall light, and by the bare consideration of the chances of this world, without the guide of Gods Word and spirit. *All that is*] It seemes that, goods and evills doe meet confusedly and by chance before the one and the other in the course of this world.

V. 2. *That sweareth*] Falsly, or in vaine. *That feareth*] Because of the respect hee beareth to Gods holy name, he forbeareth to heare, unlesse it be in cases of necessitie.

V. 3. *While they live*] By reason of this indifferencie of events, worldly men doe dally in their wickednesse, whereby they die in the state of damnation.

V. 4. *For to him that is joyned*] The Italian, *For he that is chosen*] I speak so of men in generall, for the number of Gods elect which are redeemed from sin, and death through his grace, is but very small. *There is*] Whilest life doth last, the gate of hope and repentance is open; but men doe not make use of this opportunity to their owne salvation. *A living dogge*] That

That is to say, a great sinner, is happier whilest God grants him life, and gives him time to bee converted; then hee that is not so great a sinner (compared to a Lion, which is a more Noble, and not so uncleane a beast as a dogge) that dieth in his sin.

V. 5. *Know*] And through the feare of death may bee induced to repent. *Know not*] Nor that their soules doe lose all knowledge and remembrance: which would bee no otherwise then if they did perish quite; but because it availeth them nothing to salvation. *A reward*] Set downe for vertue, as there is in this world, which is the place appointed for us to labour and runne our race in. *The memory of them*] God hath for ever cast them off, Psa. 88. 5. Isa.

V. 6. *Is now*] They and their worldly desires are enfolded in eternall perdition: and have no more fruition of the world, especially in respect of repentance.

V. 7. *Goe thy way*] Hee now turnes his speech to the faithfull, exhorting them to sweeten the bitternesse of this life, and the remembrance of death, by a sweet fruition of the goods of this world in holinesse, temperance, chastitie and pureneſſe of life. *For God now*] The Italian, *If God*] If God gives thee cause so to doe, by blessing thee in the exercising of thy vocation.

V. 8. *white*] According to the custome of the ancients, at their rejoycings, and banquets.

V. 9. *Of thy vanity*] Namely of this thy poore transitory life.

V. 10. *whatsoever*] Namely that is lawfull according to God, and that hee gives thee meanes to doe.

V. 11. *And saw*] I have observed that though a man bee endowed with good gifts and qualities, yet it is not in his power to produce alwayes the like effects; which depend upon the free concurrency of Gods action. And therefore the wise man must not hope to be alwayes happie in the world, but must prepare himselfe for sinister chances. See Eccles. 3. 11. and 7. 14.

Verse 12. *His time*] Namely the time of calamitie which God hath prepared for him.

V. 13. *Have I seene also*] As wisedome doth not alwayes produce its proper effects, so doth it at some times worke beyond all humane apprehension, through the assistance and co-operation of Gods power.

V. 14. *There was*] It is not certainely knowne whether this bee a parable, or a true history, as Pro. 7. 6. See somewhat like unto this, 2 Samuel chap. 20. ver. 16.

V. 15. *Yet no man*] Though before by reason of his povertie, no man made any account of him; and that he lay obscure, and his name was not taken notice of. Others, and none remembred him: Namely after they had received that benefit from him.

V. 17. *In quiet*] That is to say with reverence and attention; without any contradiction. See Job 29. ver. 21, 23.

CHAP. X. VERS. 2.

Is at his] That is to say, hath a setled understanding, whereby hee doth all things rightly; whereas the fooles understanding wandring astray, doth every thing in a contrary way.

V. 3. *Yea also*] Hee cannot when hee is abroad in publicke dissemble his follie: but discovers it in his gestures, and in his gate, and in all his other unproper speeches and actions.

V. 4. *Leave not*] Doe not thou give over thy service through despight, or impatience, nor doe, nor forsake the place thou arrin. *For yeelding*] The Italian, *For mildnesse*] That is to say, humilitie and patience.

V. 5. *As an error*] Namely like to the frequent errors of Princes of the world, who doe advance the most unworthy and incapable: because they will seeme to doe every thing out of an absolute will and power, as if they were not bound nor tied to any thing.

V. 6. *Folly*] Namely base persons, which have no understanding nor vertue. See Prov. 26. 10. *The rich*] Men of qualitie and note, and more capable of managing publicke affaires.

V. 8. *Hee that diggeth*] He seemeth to meane that Princes, who are causes of these disorders, doe also endure the punishment of them.

V. 10 *If the Iron*] If in Warres, all manner of weapons; though blunt and out of order as the Israelites weapons were, when their enemies had dominion over them, Judges Chapter 3. verse 31. and 5, 8. 1 Samuel Chapter 13. verse 22. may bee made use of by good and valiant Souldiers. Much more may wee hope to make good use of wisdome: which is better than any weapon, Eccles. 9. verse 18.

V. 11. *Surely the*] That is to say the slanderer is like the Serpent, and his biting, Psalme 58. 4, 5. and and 140. 3.

V. 12. *Are gracious*] They gaine the favour and good will of all men.

V. 13. *The beginning*] The more he speakes, the more he discovers his follie, especially when being reproved or contradicted, he burits out into some furious passion.

V. 14. *Is full of words*] The Italian, *Multiplyeth words*] That is to say, doth bragge of many things, discourseth much, and undertaketh many

things, feeding himselfe with great hopes, Jam. 4. 13, 14, 16.

V. 15. *wearieth*] By reason of their unreasonable, and yet unprofitable striving, being not able for want of understanding and industry to attaine, to their ends even as a travailer wandring out of the high way can never attaine to his journeys end.

V. 16. *A child*] In age, understanding and experience. *Eate*] That is to say make feasts, and drinke excessively. *In the morning*] Which is the time to sit in councell and dispatch businesses. That is to say to preferre pleasure, before such things as belong to their office.

V. 17. *The Sonne of*] Bearing a high, and heroick mind, free from base and sordid inclinations, and passions, such as ordinary and vulgar people are subject to.

V. 18. *The building*] Namely the houses, and families fall to decay and ruine.

V. 19. *A feast*] Seeing every one delights in honest recreations, wee must labour to get meanes, to sweeten thereby the bitternesse of this life. Or it is a pleasant thing according to the world to live in pastimes and pleasures, but that cannot be done without great wasting and expence of ones estate, which it were more expedient to save for necessary uses.

V. 20. *The rich*] Of him that is great in wealth and authority. *A bird*] The businesse might bee revealed by some unknowne meanes: for great ones have their spies in all places.

CHAP. XI. Vers. 1.

CAst thy] Doe good to those from whom thou hast least hope to receive any recompence; for the Lord himselfe will recompence thee for it, when thou least thinkest on it, or peradventure in life everlasting. A phrase taken from those husbandmen, that sow their seed upon moorish and overflowing grounds, which are unlikely and unfitting to bring forth any increase, Isay 32 20.

V. 2. *To seven*] That is to say, as many as thou canst without any limitation. *For thou*] The time may come that thou wilt not bee able to be bountifull, doe it therefore whilest God affordeth thee the meanes to doe it, Gal. 6. 10. Or, seeing thou art not sure not to fall into povertie, be charitable, that in adverse times thou mayest have charitie used towards thee either by God, or men, Luke Chapter 16. ver. 9.

V. 3. *If the clouds*] The Italian, *when the*] Even as the clouds, after they are growne thicke, doe dissolve, and powre downe their water upon the earth. so the covetous man is at last constrained by death to leave all, for death makes man like a tree digged up by the roots which beares no fruit, and remaineth so for ever.

V. 4. *Hee that*] Even as the Husbandman that will stand too strictly to watch the just time and perfect opportunitie, may lose the season wherein he ought to doe his businesse. So hee that hath too many carnall respects, loseth his time of well doing, which he cannot recover when he will.

V. 5. *The workes*] That is to say the Councells, and secret dispositions of his providence which determineth of the casualties of this life, and of the houre of death, wherefore doe thou good at all times that thou mayest not be surprised.

V. 6. *In the morning*] Namely at all times, and upon all occasions. *Sow*] That is to say, doe deeds of charitie: which are the seeds of the harvest of eternall life, 2 Corinthians 9. 10. Galathians 6. 7. *Shall prosper*] The Italian *Shall happen best*] This is spoken either in regard of men, whereof some are more thankefull than others, or in respect of God, who amongst diverse objects of Charitie, doth oftentimes present some to men, that are very precious in his sight, for love of which he doth proportionably increase the reward. See Matthew 10. ver. 41, 42. Heb. 13. 2.

V. 7. *The light*] Even as the sweetnesse of this life, is in worldly men quite overthrowne by their thinking upon death, from which there is no returne: So in the faithfull it must bee qualified by the same meanes, that they may judge of the said sweetnesse rightly, and not set their affections too much upon it but in time dispose themselves to a happy end.

The twelfth Chapter in the Italian begins at this ninth Verse.

V. 9. *Rejoyce*] It is lawfull and seemely for thee to enjoy the flower of thine age, and therein follow thy naturall delights: so thou alwayes keepe the feare of God in thine heart, and remember his everlasting judgment: not to licence thy selfe to do evill, nor to use any excesse in that which of it selfe is good and lawfull, Eccl. 3 12.

V. 10. *Are vanitie*] That is to say, short and transitory; and doth not come againe, therefore man may lawfully enjoy it whilest God doth permit it.

CHAP. XII. Verse 1.

THe evill dayes] Namely old age, which being grievous and burthensome enough of it selfe, by reason of the diseases it brings along with it: there is no reason it should be overburthened or oppressed with bitter Repentance for youth mispent. Or his meaning is, that the securest way is not to put off amendment of life, untill extreame old age: at which time it is very hard to doe it, and is seldome done then in truth and sincerity.

V. 2. *The Sunne*] A figurative description of the defects of old age, and by this first he meaneth the weakening of the superior faculties, as the judgment, the understanding, the memory, and the imagination: And have the same correspondencie with the body of man, as these celestiall bodies have with the earth. *The Clouds*] The defluxions which fall upon the breast and stomacke, they likewise returning to the braine matter enough to breed more.

V. 3. *The keepers*] Namely the hands and the armes. *Strong men*] Namely the reines. *The grinders*] The teeth. *Cease*] The Italian *Shall faile*] Namely in number, or strength. *Those that*] Namely the eyes.

V. 4. *The doores*] Italian, *The two doores*] Namely the eye lidds, shriveled and hanging downe in old men. *Is low*] Namely when the hearing grows weak which hearing is caused by two bones within side of the eare whereof the one stands still, and the other moves like to two stones of a Mill. *At the voice*] Italian. *At the sound*] Hee seemes to meane the dry cough with which old men are troubled, & doth break their sleepe. *The daughters of Musicke*] All the Organs of the voice, will grow weake and dull.

V. 5. *They shall bee*] The Italian *Man shall bee*] That is to say the poore trembling old man, shall be afraid to goe up into any high place, for feare of falling downe. *The Almond Tree*] His head shall grow white. *The Grashopper*] His legges which were active and handsome. *Desire*] To eate, and to enjoy their corporall pleasures. See 2 Samuel Chapter 19. ver. 35. *Because*] At that age man runnes towards death, and the grave. *The mourners*] Namely the deceased mans friends and kinred, or the hired mourners, according to the custome of those times, Job Chapter 3. verse 8. Jeremiah Chapter 9. verse. 17 shall goe about the hearse.

V. 6. *The silver,*] *The golden*] These termes are to signifie the excellency of the Organs of mans body. *Cord*] A similitude taken from Wells: to signifie the generall œconomie and Fabrick of mans body, by which if it be kept entire, and in its just temper, the body draweth life from the soule which is as it were the hidden spring of it: and if that be loosed, the body dies.

V. 7. *The dust*] Namely the body, which was at first framed out of the earth. *Shall returne*] For to appeare before him, either to be gathered up into the mansion of the blessed, or to be abisled into eternall damnation.

V. 10. *Acceptable*] Or pleasing and delightfull to the soule.

V. 11. *The words*] The word of God revealed by his holy Prophets, is unto the Church, not onely in stead of pasture, but also in stead of an inclosure, that it may not goe astray after false doctrines and vaine thoughts and inventions, even as a sheepfold is for sheepe. *From one*] Which is the everlasting Sonne of God, the Churches chiefe and supreame Shepheard, Iohn Chapter 10. ver. 1. 1 Peter chapter 5. verse 4. by whose spirit all the Prophets have spoken, 1 Peter Chapter 1. verse 11. and 2 Peter 1. ver. 21.

V. 12. *By these*] Namely by the words of wise men inspired by the Holy Ghost. *Bookes*] Of humane sciences, the insatiable curiositie of which yeelds nothing even to the best wits, but a labour altogether unprofitable for the obtaining of eternall happinesse.

V. 13. *The conclusion*] The whole subject of this book: is summarily comprehended in this point that man shall lead his life in the feare and obedience of God. So that after this hee may enjoy everlasting happinesse, subsisting before God, through faith and innocency.

V. 14. *Shall bring*] Hee shall cause every worke to come in, at that judgment, when he shall judge all secret things, good or bad.

The Booke of the CANTICLE OF CANTICLES OR SONG of SONGS.

THE ARGVMENT.

Amongſt a great number of ſpirituall Canticles penned by Solomon, *this was by him, or by the Church after him, called the Canticle of Canticles, for the excellency of it, as being a preſident to all the reſt. Whereupon alſo the ancient Jewes, comparing theſe three ſacred bookes which go in* Solomons *name, to the three parts of the Temple which he built. They liken the Proverbs to the Court, Eccleſiaſtes to the Holy Place, and this Canticle to the moſt Holy Place. To ſignifie that it is the treaſurie of the moſt ſacred and higheſt myſteries of holy Scripture. For indeed the ſubject thereof is not ſo much concerning the ordinary ſtate of the elect, nor of the common actions of their faith and pietie, nor of Gods ordinary benefits beſtowed upon them, as of the firſt-fruits of the vertues of the age to come, of the inward infuſion of Gods grace into their hearts, and of the unſpeakable comforts of his Spirit, with the lifting up of the ſoule and minde, and of the ſtrong effects of faith in its greateſt endeavours, and of the divine love, purged from all worldly thoughts and affections. All theſe things are by Solomon repreſented in this booke, bringing in by prophetick ſpirit, Chriſt dead and riſen againe, and aſcended into heaven, after he had contracted a ſpirituall mariage with his Church, and every faithfull ſoule, comming from time to time (whileſt ſhe was yet in this world expecting the accompliſhment of this mariage in heaven) to viſit her with new aſſurances of his love, and the enjoyment of his preſence with inward excitements to yeeld unto him all duties of love, faith, perſeverance, and invocation, and eſpecially to follow him with her heart up to heaven, where he reſides in glory, and whither in his appointed time he will gather her up unto him. Now he deſcribes and ſets downe theſe viſits two wayes: In the one, the Church and the faithfull ſoule prevents him with her deſires, and prayers: In the other ſhe is prevented by Chriſt, who preſents himſelfe unto her unawares: To ſhew, that on the one ſide it is fitting for her to deſire with fervent neſſe to reliſh theſe firſt fruits, and on the other ſide, that the times and meanes to obtaine them are at Chriſt free appointment, and when it pleaſeth him: though he never quite deprives his elect of them in this world, ſo they be deſired with a holy zeale, and the ſoule doe diſpoſe it ſelfe thereunto with religious preparations. If the Church receive them readily, and with an interchangeable fervency, there enſueth all*

manner

manner of joy and comfort. But if she be slack and negligent therein, the season is lost, and there follow great troubles and afflictions. Both wayes alwayes appeareth Christ his infinite charity, and the Churches lively faith, and entyre affectionate. Whereupon the Church bursts forth into divine praises, and admirations of her Lords great perfections: and Christ also on his side, by his approbation and boasteth and exalteth the gifts and graces which he hath conferred upon his Church by the Spirit of regeneration, and exhorteth her to aime lively and continually at the marke of her heavenly vocation. Which the Church also protests for her part to desire, conditionally that the Lord will keepe his prefixed time; praying him alwayes to strengthen her in her weaknesses. Christ is brought in accompanied by his friends, and the Church by her companions. Christs friends are the holy Angels, and the glorified spirits. The Churches companions are the particular Churches, or the faithfull soules, or those which desire to joyne themselves unto her by faith. Christ makes the Angels partakers of his rejoycing, because of the worke of his grace. The whole body of the Church, communicates her knowledge, instruction, and light to the faithfull soules, or to the particular Churches, extending her care even to the Gentiles, of whose calling she hath been informed and instructed by the Lord. Now it is to be considered that whatsoever is spoken in this booke in poeticall and figurative termes, must be directly referred to spirituall meanings, to which it perfectly and properly belongeth: whereas if it should be turned any other way, there would be nothing but monstrous absurdities.

ANNOTATIONS.

CHAP: I. VERS: 1.

OF *songs*] Namely, the most divine and excellent Canticle of all those that Solomon penned, 1 Kings 4.32.

V. 2. *Let him kisse me*] The Bride, namely, the Church desires, that Christ who hath contracted a spirituall mariage with her, the accomplishment of which is deferred untill eternall life should come in the meane while at severall times to give her more expresse assurances of his grace, should draw neerer unto her with more intimate approaches of his presence and power, and should give her more lively inspirations of his Spirit, which is as it were the breath of his mouth. *Thy wine*] Whose property is to comfort the heart, to engender new spirits, purge them, warme them, and refine them. So Gods grace infused into a faithfull mans heart, doth comfort it, and inflame it to heavenly things.

V. 3. *Of the savour*] all the faithfull soules, which are like so many chaste Virgins, whereof the universall Church is composed, are enticed to love thee fervently, by reason of the gifts of the holy Ghost, wherewith the Father hath anointed thee, Psa. 45. 7. & 133. 2. Isay 11. 3. which gifts thou powrest upon them by the preaching of the Gospel, 2 Cor. 2. 14. 16. *Thy name*] Namely, the knowledge of thee.

V. 4. *Draw me*] Cause mee, by vertue of thy Spirit to raise my selfe from the earth up to heaven, where thou dwellest, and where the end or marke of my heavenly vocation is, that where thou art I may also be, perfectly united with thee. See Hosea 11. 4. John 12. 32. & 17. 24. *We will runne*] That is to say, thy Spirit shall not worke in us with an insensible motion, without any interchangeable or voluntary action on our side, like unto weights which are drawne up with engines. But it shall cause us to will and move as thou doest, and after thee. For Gods grace doth not destroy the manner of rationall working in man, but onely addeth a supernaturall vertue to it. Philip. 3, 12. 14. 2. *The King*] Namely, Christ Jesus sitting at the right hand of the Father, hath by his death and resurrection given me right to come into heaven, which is as it were the bridegroomes chamber, John 14. 2. And by faith I am assured, one day to be really brought into it. Ephes.

4.6. *we will remember*] That is to say, I and all my true members, will volantarily renounce all carnall delights, that our only joy may be in thee who hast so loved us, and that hast within thy selfe the true object and cause of love. *The upright*] This seemeth to be added for to exclude hypocrites, which are in the externall Church from these holy desires, and meditations.

V. 5. *I am black*] If you will judge rightly of me, and be joyned to me, looke not upon my outward wretchednesse and deformitie with the eyes of the flesh, but view mine inward spirituall beauty with the eyes of the Spirit. Psal. 45. 13. which beauty consists in the purity of the soule, through the remission of sinnes, the renewment of regeneration, and by the ornaments of the gifts of the Spirit, Ephes. 5. 26. 27. *O daughters*] The Church directs her speech, to the particular elect, the children of the spirituall Jerusalem. Gal. 3. 26. Rev. 3. 12. *The tents*] Which on the outside were of poore and base stuffe, but within side were richly adorned, and full of treasure. *Of Kedar*] namely, the Arabians who dwelt in tents, yet were very rich and glorious, Isay 21. 16.

V. 6. The sonne] That is to say, God from above hath as it were burnt and scorched me up with afflictions and troubles. *Mothers children*] here on earth worldly men, that are of the same humane race as I am, being vexed at my profession, and my separation from them, have set upon me, and persecuted mee. *were angry*] They have contended with me. *They made me*] They have set me to labourſome and unfitting worke, to serve mine enemies: which hath drawne me away from the care of my selfe, who am the Lods vineyard: and kept me from the government and care of particular Churches which was committed to me.

V. 7. *Tell me*] being weary of the troubles which I undergoe in this world, my recourse is to thee O Christ who art the soveraigne shepheard: to have thee bring me to the enjoyment of thy heavenly glory: where in the high and firme point of the eternall day of thy happinesse, thou thy selfe immediately feedest thine elect, with the full communication of thy goods, and grantest them rest from all their labours, Rev. 7. 15, 16, 17. *For why*] Were it fitting that I should corrupt my selfe here in the world, by reason of thy being too long from me; or that the world should take me to be a poore vagabond creature whom thou hadst forsaken? Because that the fashion of unchaste women was to be in the fields covered over with vailes. Gen. 38. 14. *The flockes*] Amongst other nations, who vaunt themselves, saying, they enjoy the presence of their Gods, termed (though falsely) heads of nations, deliverers, and guardians of men, which thou indeed and truly art. See Isay 53. 12.

V. 8. If thou] The bridegroome shewes himselfe according to his brides desire, and tels her that she must understand that the onely way to come to his everlasting rest, is to come out of the world in heart, and affection, imitating the Churches example in all ages. *And feed*] Whilest thou art in this world, employ thy selfe in the worke of the ministery, and the gathering together of the Saints. And never doe thou stray from the example of those great shepheards, namely, the Prophets first, and then the Apostles. See Eccl. 12. 13.

V. 9. *Compared thee*] That is to say, in the course of thy heavenly vocation, my Spirit shall carry thee with untired swiftnesse, like unto the swiftnesse of Pharaoh King of Egypts Chariot-Horses: the horses of that countrey being very famous for their goodnesse, 1 Kings 10. 28. Isay 31. 3. See Canticles 6. 12. Isay 40. 31. And in this booke in praysing of the Church he often joyneth strength with beauty. Canticles 4. 4. and 6. 4. 10. and 7. 4.

V. 10. *Thy cheekes*] Thy face is faire, not so much by reason of thy naturall gifts; as by reason of the ornaments of my grace and Spirit, Cant. 4. 9. and 7. 1. which I will still increase in thee, untill such time as I doe crowne them in the eternall life.

V. 12. *While the King*] this is the bride, who saith, that whilest Christ is in heaven, enjoying eternall pleasures, Isay 53. 11. she endeavours to present unto him the exercise and practice of her vertues; and especially the pure preaching of his Gospell, 2 Cor. 2. 15. Which are like sweet odours wherein he delighteth. See Luke 7. 38. John 12. 3.

V. 13. *My well beloved*] All these sweet smelling odours of good workes, proceed onely from Christ who dwelleth and reigneth in my heart by his Spirit.

V. 14. *Camphire*, the Italian, *Cypresse*] A rare plant like to the Woodbine, which bringeth forth a white flowre in very sweet clusters, and groweth onely in the land of Jurie, or as some say, in Egypt, see Cant. 4. 13. *Of Engedi*] A pleasant place in the land belonging to the Tribe of Judah. Iosh. 15, 62.

V. 15. *Behold thou art*] This is the bridegroome. *Doves eyes*] The sight of thy faith, wherewith thou doest contemplate in Spirit, is sweet, amiable, simple, and chaste.

V. 16. *Behold*] This is the Bride. *Pleasant*] Faire, of a sweet and pleasing beauty, not terrible nor majesticall. *Our bed*] I have prepared thee an habitation in my heart, full of joy and feasting. Like unto a bridall-bed decked with garlands and greene boughes. In middest of the assembly of the faithfull, as in a palace built with precious stuffe.

V. 17. *Of firre*] the Italian, *Cypresse*] the Hebr. signifieth a particular kind of cypresse which spreadeth the boughs abroad, contrary to your ordinary

cypresses

cypresse and smells very sweet, and yieldeth very exquisite Timber, and is not to be found, but onely in the Levant, or Easterne Countries, in Latine is called *Bruca*, a name very neare the Hebrew name.

CHAP. II. Vers. 1.

I Am] This is the bride-groom: as if he should say, as I am perfect in beauty and holinesse, represented by these flowers, so have I made my Church like me, by my sanctifying spirit, 1 John 4.17. *Sharon*] A most fruitfull and pleasant plaine, Isaiah chap. 35. vers. 2.

V. 2. *Among the*] Namely, amongst all other Nations and Assemblies, which in their owne naturall corruption are but like thornes, and barren and hurtfull plants, which are destinated to the fire.

V. 3. *As the Apple-tree*] This is the Bride. *The sonnes*] Namely amongst the other heads, or false gods of prophane nations. *I sate downe*] The Italian, *I have desired to be under*] I receive a double benefit from Christ, as from a faire and fruitfull tree: for first he is my protection and safeguard, especially against the heat of Gods wrath: and secondly, hee filleth mee with good things for the food of my soule.

V. 4 *He brought me*] Hee hath brought me into the communion of himselfe and all the Saints, where he unfoldeth, and bestoweth upon his elect all manner of spirituall gifts, Proverbs chapter 9. verse 2. Matth. chap. 22. verse 2. Who through faith are already in heaven, enjoying the fulnesse thereof. Matth. chap. 26. verse 29. Luke chapt. 13. verse 29. and 22. 30 Rev. 19. 9. *His Banner*] That is to say, from heaven, whither he is ascended for me, he sheweth mee evident signes of his love; to the end that I should alwayes look and goe towards him: and that I should not goe astray in the world, but retire and draw nigh unto him, as souldiers doe unto their Banners.

V. 5 *Stay me*] The Italian, *Comfort me*] a figurative description of the fervent enterchangeable love of the Church, which can never bee without restoratives of Gods word, for feare of fainting.

V. 6 *His left hand is*] The Italian, *Let his left hand be*] None but Christ by his spirit can ease me in the faintnesses which I am subject to in this world, by loving and following of him. See Rom. 8. 26.

V. 7 *I charge you*] The Italian, *I adjure you*] This is the bride-groom, who arrives upon a suddain, and unlooked for, whilst the bride in her languishments is fallen asleep: and by this charge which he gives the brides companions: namely the particular Churches, and the elect, hee seemes to intend to make a triall of the readinesse of her faith, and love to see if she will awake of her selfe at his comming: see Matth. 25. 6. Ephes. 5. 14. *By the Roes*] That is to say, by the example of these fearfull beasts, which the hunters endeavour to steale upon softly, and not to affright them, or make them runne away with much noyse. And hereby is signified the mildnesse of Evangelicall preaching, and exhortations. 2 Thes. 2. 6, 7. Or I adjure you by my love towards all the true elect, which are figured by these pleasant and wilde beasts, that have no gall.

V. 8 *The voyce*] The Italian, *Behold the voyce*] this is the bride, who you must imagine, did awake on a suddaine, according as her bridegroome did imagine. *He commeth*] a representation of Christs speed, in visiting his Church, and every faithfull soule from heaven, when he is earnestly and fervently desired so to doe.

V. 9 *Behold hee standeth*] Though I doe not see him openly, which is a thing reserved for the life everlasting. 1 Corinth. 13. 12. yet I doe apprehend him by faith, and doe finde the effects of his presence. 2 Cor. 5. 7. 1 Pet. 1. 8.

V. 10 *Spake*] Namely by inspiration, and internal motion of the spirit, forwarding and animating the exhortations of his preached word. *Rise up*] forsake the world in heart and affection, to follow me, ayming at the marke of thy heavenly vocation, Phil. 3. 14. Col. 3. 12.

V. 11. *The winter*] The pleasing spring, of the yeare of grace is come, through the manifestation of the Messias in the flesh, and the preaching of the Gospell: enjoy it then with that spirit of freedom, which giveth thee accesse unto mee with confidence, Cant. 7, 11. Rom. 13. 11, 12. 2 Cor. 6. 1, 2. A prophetical description of this great good, which in Solomons time was yet a great way off.

V. 12 *Of the singing*] That is to say, of rejoycing in God, and yielding unto him continuall thankes. Others, to prune their vines, which was a token that the spring was come.

V. 14 *O my dove*] This is a continuation of the Bride-grooms speech to the bride, which her soule onely unnerstands, she alone hath power to preach it to others. Now this name of Dove, so frequently attributed to the Church, represents her purity, simplicity, mildnes, and sociable nature, this bird having no gall, nor beake, nor clawes to doe any hurt with, and is very tame and sociable. *That art*] This is also a very ordinary thing for Doves to doe, to signifie that the Church is oftentimes constrayned to fly into the further part of the world, and hid it self in corners to avoyd persecutions. Yet she never ought for to forsake the freedome of her profession, nor the invocation of Christs name, nor the preaching of his word.

V. 15 *Take us*] This is Christs promise, namely, that he will appoynt his Angels to overthrow and destroy tyrants and persecuters, Psal 80. 14. Or a

command given to the Church herselfe, to reprehend and put out heresies, and schismatickes, which grow up together with the truth of the Gospell.

V. 16 *My beloved*] This is the conclusion of this visit, wherein the Church gives herselfe wholly to Christ, and doth embrace and lay hold on him by a lively faith, though we reside in heaven, in glory: to which corporall absence she voluntarily consents. *He feedeth*] Who in his heavenly paradice, and fruition of his glory, performeth the office of soveraigne shepheard of the blessed soules: and from thence gathereth up unto him, those that are yet in this world. Canticles chapter 6. verse 2. Revelations chap. 7. verse 17.

V. 17 *The day break*] The Italian, *The breath of the day*] For likely at break of day there arise fine pleasing winds, Genesis 3. 8. See concerning the breaking of this everlasting day of Glory, Psalme 49. 14. Cant. 7. 12. Rom. 13. 11. 2 Pet. 1. 19. *The shadowes*] The night of the present estate of this world, which is nothing but darknesse of misery, sinne, disorder, and sorrow. *Turne*] Now thou hast fully comforted and restored me by this thy visit. I am contente for to returne to my ordinary course of faith, repentance, service and obedience, as if thou didst retire into heaven, carrying with thee these extraordinary lights, & favours; untill the great day of the resurrection, at which time I hope thou wilt restore them to me perfect and everlasting without any interruption, Cant. 8. 14. *Upon the mountaines*] This name of Bether is not to be found any where else; peradventure it is some name framed according to the signification of the word, which is separation: for by these mountaines is meant heaven, and the state of eternall life, as well by reason of the height of it, as for its separation from all conditions and qualities, of this animall and terrestriall life, and from the state of this corruptible world. Ephes. 4. 10.

CHAP. III. Vers. 1.

I *sought him*] This is the bride, who in a holy quietnesse of spirit, by prayers, meditations, lifting up of the mind and heart, endeavoureth to procure the Lords returne with new comfort, light, peace, and vertue of the holy Ghost; which the faithfull man doth not alwayes obtaine in the same moment of time as he desires it. Isaiah 26. 9.

V. 2 *I will rise*] That which I could not attain unto in my rest, and whilst I lived retired; I will now endeavour to get by action and diligence in my vocation.

V. 3 *The watch-men*] It appeares by Canticles 5. 7. that by this word are meant great worldly wismen, who have the care and government of States and Common-wealths, whilst the night of this life lasteth: But have no light of the kingdome of heaven, neither can they give a man any directions towards it.

V. 4 *It was but a little*] To shew that Christ is never sought for in vaine, Mat. 7. 7. Luk. 18. 7. Heb. 10. 37. *And would not let him go*] Here are described the fervent desires, and the forcible endeavours of the Church, and of every faithfull person to make this singular presence of Christ, perpetuall and familiar unto them: which nevertheless cannot be attained unto in this life; but is reserved for the life everlasting. See Gen. chap. 32. v. 26. Luke chapter 4. ver. 25.

V. 5. *I charge you*] The Italian, I *adjure you*] this is the Bridegroome; and by the connexion of this representation, we must suppose; that the bride was sweetly fallen asleep in the injoyment of this his so much desired presence, and the meditation of these divine graces, and the bridegroom withdrawing himself desires to have her left to this holy rest, without any disturbance, till shee bee moved of her owne accord to seek him againe.

V. 6 *who is this*] The bridegrooms friends, namely the holy Angels are brought in here as ravished with admiration, seeing the Church lift her selfe up in this manner towards God in holy meditations and desires, and in the actuall exercise of all vertues, and gifts of the spirit. Ephes. 3. 10. 1 Pet. 1. 12. *The wildernesse*] That is to say the world, which is a barren, savage, and terrible wildernesse to the children of God, in comparison of heaven: See Canticles 8. 5. *Pillars of*] Hee seemes to have a speciall reference to those grosse smoaks, which did rise from the sacrifices, where there was great store of incense burnt. See Psal. 141. 2.

V. 7 *Behold his*] The Church was represented as asleep upon his bed in her celestiall raptures: the Angels extolling the bed of this divine rest, which is nothing but the faithfull soule, Cant. 1. 16. in which Christ dwelleth, Rom. 8. 9, 10. Ephes. 3. 17. *Solomons*] Namely Christ, signified and figured by this peaceable, happy and most rich King. *Valiant men*] Or of those selected bands of great Captaines set downe 2 Samuel 23. 8. 1 Chron. 11. 11. *Are about it*] As Solomon had his watchmen set about him in the night time, so is the Church guarded with Angels, which doe watch about her, Psalme. 34. 7. Daniel 4. 13. 17.

V. 8. *Hold swords*] They are sword men, and have both experience and skill in handling their weapons.

V. 9. *King Solomon*] A figurative description of the faithfull soule regenerated and fashioned by Jesus Christ, to be a place of sweet habitation, and rest for him. *Of the wood*] Of Cedar, which was common in Lebanon, and is not subject to wormes, and

and corruption; to ſhew the incorruption of a faithfull mans meek and quiet ſpirit, *1 Pet.* 3. 4.

V. 10. *The pillars*] by the pillars may be underſtood the firme perſeverance of the godly: [*The pavement*] the Italian, *the Beds head*, by which is meant faith in Chriſt, upon which the conſcience reſteth. [*The covering*] the Italian, *the teſter of the bed*, by which he ſignifieth hope. [*The midſt*] by the middle is meant a good and upright conſcience, the true looking-glaſſe, and reſemblance of the new man created by Chriſt in juſtice and holineſſe of truth.

V. 11. *Yee daughters*] the Angels exhortation to all the elect, to cauſe their hearts to forſake the world, to contemplate Chriſt by faith in the glory of his Kingdome, after his reſurrection, which was, as it were the time of his marriage. As God brought *Adam* his wife after he awaked, *Gen.* 2. 21, 23. ſee *Iſa* 33. 17 *Heb.* 2. 9. [*His Mother*] according to the letter, this is meant by *Solomon*, who was the figure of Chriſt; for when *Solomon* was married, hee had no father; and his mother was ſhee that did ſet the regall crown upon his head (having procured it him, *1 Kings* 1. 16.) and put on his nuptiall garments. But in reſpect of Chriſt by mother is meant the father, who crowned him, as *Cant.* 3. 5, *Pſal.* 110. 1. *Phil.* 2. 9.

CHAP. IV.

VER. 1. *Behold*] the bridegroome of his own accord ſheweth himſelfe to his ſpouſe, and finds her well diſpoſed in all manner of holineſſe and exerciſes of piety, from whence growes this approbation and prayſe of her. [*Thou haſt doves eyes*] a deſcription of the Churches pure and ſimple faith, *Cant.* 1. 15. [*within thy locks*] locks are a womans naturall vaile and modeſt covering, *1 Cor.* 11. 15. and here are ſignes of modeſty and humility. [*That appeare from*] *Gilead* is a hilly countrey fitting to paſture ſuch cattell in, and being high they may be ſeene a great way off. So the Churches modeſty muſt be known to all men, *Philip.* 4. 5.

V. 2. *Thy teeth*] this belongeth to the accompliſhment and perfection of beauty, which requireth a juſt proportion in all parts; and doth diſtinguiſh the Church from violent and ravenous worldly men, who have ſharp crooked teeth made like ſawes, like unto wilde beaſts, and doe alwayes hunt after prey and blood. By theſe deſcriptions of beauty in all parts is ſignified that the ſpirit of regeneration worketh upon the whole man in all manner of vertue. [*Which came up*] and are cleane and white.

V. 3. *Thy lips*] thinne and vermilion lips are a moſt remarkable part of corporall beautie, and are a ſigne of health and grace to repreſent the purity and ſpirituall grace of the Church in her ſpeech, *Epheſ.* 4. 29. *Col.* 4. 6. [*Thy Temples*] which are the true ſeat of the ſignes of modeſty, to ſhew the holy and inviolable chaſtity of the Church, and the tenderneſſe of her conſcience.

V. 4. *Thy neck*] a figure of the uprightneſſe and ſtedfaſtneſſe of the Church in elevating her ſelfe in heavenly thoughts, lively hope, good conſcience, free and confident converſation, *Lev.* 26. 13. 2. *Sam.* 2. 22. *Iob* 11. 15. *Pſal.* 3. 3. to which is oppoſite the hanging downe of the head, and a dejected countenance, *Gen.* 4. 5. *Luke* 18. 13. Lo, here againe ſtrength and greatneſſe joyned with perfect beauty, as *Cant.* 1. 9. & 7. 4. [*Build*] the Hebrew word is very ambiguous, peradventure it was ſome great tower, or ſtrong place where Captaines did exerciſe youth in the handling of their weapons, and other warlike exerciſes, and it might bee that houſe of fathers mentioned, *Neh* 3. 16. Others, *built with battlements*, or, for an Armory, or ſtore-houſe of Armes. [*Of mighty men*] ſee 2 *Sam.* 23. 8. 1 *Chron.* 11. 11.

V. 5. *Thy two*] which ſheweth the uniformity of the heart, without variation of hypocriſie or diſſimulation: And the ſimilitude of theſe beaſts without gall doe ſhew the mildeneſſe, ſimplicity, and pureneſſe of it, ſee *Prov.* 5. 19. [*which feed*] that is to ſay, which are tame, and have put off all manner of wildeneſſe, to ſhew that all the righteous mans vertues proceed from the ſincerity without fraud of Gods word, wherewith he is fed, 1 *Pet.* 2. 13.

V. 6. *I will*] after I have ſo ſweetly viſited thee, I will goe up againe into heaven which is the habitation of my glory, my ſeat of immortality and incorruption (figured by theſe ſpices which doe preſerve the body from putrefaction) untill the laſt great day in which thou ſhalt bee perfectly joyned unto mee, 1 *Theſ.* 4. 17. *Rev.* 19. 7.

V. 7. *All faire*] in regard thou art pardoned thy ſinnes, which maketh God look upon his Elect in grace, as holy, and cleane from all ſpots; and alſo in regard of regeneration by the ſpirit, which reformeth the whole

man to the likeneſſe of Gods image. Now Chriſt conſidereth and approveth of this his work, and not of the reliques of the old man, which he covereth with the cloak of his juſtice, and annihilates by little and little with his Spirit, untill ſhee bee quite freed thereof in heaven, ſee *Num.* 23. 21. *Iſa.* 1. 18. *Epheſ.* 5. 26. 27.

V. 8. *Come with mee*] raiſe thy ſelfe up through faith and deſire to mee, and my heavenly Kingdome, *Cant.* 2. 10. 13. From amidſt the world which is likened to thoſe high hills that are full of wilde beaſts; and ſo is the world full of violence and cruelty againſt the Church, ſee *Pſal.* 76. 4. *Zach.* 4. 7.

V. 9. *Thou haſt raviſhed*] thy lively faith in mee, hath cauſed mee to beſtow my whole heart and love upon thee, *Pſa.* 45. 10. 11. [*With one chaine*] to ſhew, that thoſe gifts which are acceptable to Chriſt in his Church, are thoſe gifts of grace, which hee hath beſtowed upon her, and adorned her with, and not her naturall gifts of themſelves, *Cant.* 1. 10. and 7. 1. *Ezech.* 16. 10. 11. 12.

V. 10. *My ſiſter*] as well by reaſon of the communion of humane nature, as by the heavenly fathers adoption, *Iob.* 20. 17. *Heb.* 2. 11. [*thine Oinuments*] that is to ſay, the exerciſes of the gifts of the holy Ghoſt, which are poured down upon the Elect, and figured by the unctions uſed in ancient times, 2 *Cor.* 1. 21. and 2. 15. *Philip.* 4. 18. 1 *Iohn* 2. 20. 27.

V. 11. *Thy lips*] thy ſanctified mouth, bringeth forth words of invocation, praiſe, and confeſſion, and preacheth my word, which are things moſt pleaſing to mee, and doe much edifie and comfort the faithfull. [*Of thy garments*] namely, of the gifts of the holy Ghoſt, with which I have cloathed thee, ſee *Gen.* 27. 27. *Pſal.* 45. 13. 14. *Ezech.* 16. 11. 13. [*Lebanon*] a hill of Cedars, and other odoriferous plants, *Hoſ.* 14. 6. 7.

V. 12. *A garden*] a deſcription of the Churches inviolable ſpirituall chaſtity of Gods ſecure watch which hee guardeth her with.

V. 13. *Thy plants*] namely, the true Elect which are now termed young and tender, in compariſon of the ripeneſſe and perfection which they ſhall attaine unto in the Kingdome of Heaven, ſee *Iſa.* 5. 7. and 60. 21. and 61. 3. [*Camphire*] the Italian, *Cypreſſe*, ſee upon *Cant.* 1. 14. Now by thoſe aromatick plants, joyned to fruits to eat, is meant the variety and ſufficiencie of the Churches graces and vocations, whereof ſome are more ordinary, but neceſſary; other ſome more rare and exquiſite for the Churches ornament, recreation, and enrichment; but eſpecially for the glory of God, ſee 1 *Cor.* 4. 7. and 12. 7. 8.

V. 15. *A fountaine*] the Italian, *O fountaine*, here the Bride ſpeaks, and it is an exclamation of the Church, who acknowledgeth her life, and ſpirituall nourishment, her gifts and vertues to proceed from her Bridegroomes grace, who is to her as a living ſpring in a garden, which he had retined her to be, verſe 12. Now Chriſt may be termed a ſpring in his eternall Godhead, a well in his Office of Mediator, the Father having gathered together in him all the waters of grace, and all the running ſtreames in the communication of the ſpirit, *Iſa.* 12. 3.

V. 16. *Awake*] that is to ſay, O holy Ghoſt doe thou animate and viviſie in me the gifts and vertues which I have received from my bridegroome, that they may not remaine idle, and buried in me, but may be ſtirred up, to beare fruits pleaſing to God untill they come to full ripeneſſe and perfection, ſeeing they are imprinted in mee by thy power, ſee 2 *Tim.* 1. 6. [*North, South*] by theſe two winds of oppoſite qualities, is ſignified the ſame ſpirit working either coolneſſe and refreſhment of comfort, or heat and fervencie of zeale.

CHAP. V.

VERS. 1. [*My ſpouſe*] this is the bride, groome, who anſwering his brides precedent deſires, comes by a ſpeciall grace to viſit her, taking a ſingular delight in her good works proceeding from the ground of his grace, and the manuring of his Spirit; whereby they are properly his own and conſecrated unto him, by the Church. [*O friends*] that is to ſay, yee holy Angels and bleſſed Spirits rejoyce with mee, for the fruits which my Church Militant bringeth forth in the world, *Luk.* 15. 7. *Iohn* 3. 29. [*Yea drink abundantly*] the Italian, *be drunken with love*, that is to ſay, receive yee new matter of being ravished in the love of God, in that eternall glory which you are in, by conſidering the grace and vertues which are in your brethren and members upon earth; and by the enjoying of that common happineſſe with them in perfect charity.

V. 2.

V. 2. *I sleep*] this is the bride which relateth a new visit of the bridegroomes, with circumstances differing from the other, the meaning whereof is, I had a little laid aside my divine thoughts and meditations, still keeping the eye of faith open, and the eare of the heart attentive when the Lord returned. [*That knocketh.*] moving my heart by secret inspirations, to give full admittance and entrance to his grace and vertues, *Revel.* 3.20. [*Open to me*] receive mee in thine heart, by a lively act of faith, for it is mine onely place of refuge and abode upon earth, out of which I finde nothing but annoyance and displeasure in the world.

V. 3. *I have put off*] I have for a time laid aside this deep meditation, wherein my soule was wholly enfolded, how can I then betake my selfe to it againe so soone? my weaknesse in this life will hardly endure it. [*I have washed*] like a traveller, that is newly come home. The meaning is, how should I then so suddenly fall a running after thee, which thou doest exhort mee to doe in all thy visites?

V. 4. *Put in his hands*] a description of Christs power, to work that inwardly by his Spirit in a faithfull man, which he outwardly commandeth by his word, *Acts* 16. 14. which notwithstanding he never accomplisheth, unlesse the faithfull man doe concurre thereunto with his will and action, as is set down afterwards. [*My bowels*] all my affections being stirred up by this working of God, were moved to answer to his call, see *Luke* 24. 32.

V. 5. *My hands*] this signifieth that the grace of the holy Ghost doth alwayes accompany these endeavours of the faithfull in these actions of faith, even as a lock that is oyled, openeth the easier.

V. 6. *My beloved*] or Christ did suspend and keep back this rich communication of his grace and spirit which hee offered me, if so bee I had received it in time. [*My soule failed*] repentances, and confessions of her defect of spirituall understanding, for that shee had not in time taken notice of Gods visite as *Psal.* 73. 2. *Luk.* 19. 44.

V. 7. *The watchmen*] that is to say, the great ones and Princes of the world, and preservers of the peace thereof *Cant.* 3. 3. Seeing mee inflamed with zeale to seek after Christ, did persecute and torment me, through Gods permission for punishment of my negligence.

V. 8. *I charge you*] the Italian, *I adjure you*, words of the generall body of the Church, directed to the faithfull soules, or to the particular Churches to which sometimes the Lord doth particularly communicate himselfe, whilest the Church in generall doth want these comforts; and they also sometimes by their prayers doe represent unto God the faith and sufferings of it.

V. 9. *What is*] these are the brides companions, who ask the Church this question, to trie whether shee doth continue in the true knowledge of Christ and in the choyce which shee hath made of him amongst all other religions, and in her faith and love towards him; Or to shew that every faithfull person learnes to know Christ of the Church, *Cant.* 6. 1.

V. 10. *My beloved*] this is the bride, who by the divine prayses of the bridegroome testifieth that shee knoweth him from others, and that her love is wholly setled upon him. [*Is white*] a mixture of the colours of a lively beauty, *Psal.* 45. 2. which may be applyed thus, namely, that Christ came with bloud to expiate sinnes, and with water to wash away the spots of it, and amend the defaults of it, 1 *John* 5. 6. [*The chiefest*] the Italian, *carrying the standard*, that is to say, a man of note and eminency amongst all the other heads of people, *Cant.* 1. 7. and 2. 3. Or, he is the head of the militant Church, *Exod.* 17. 15. *Cant.* 2. 4.

V. 11. *Fine gold*] that is to say, it glistereth in divine glory. [*Black as*] smooth, and shining as a Raven in the Sunne.

V. 12. *His eyes*] that is to say, his judgement is most pure *Isa* 11. 3. Or his looks are most gracious and amiable, *Cant.* 1. 15. and 4. 1. [*By the rivers*] washing and cleansing themselves from dust and all other manner of uncleanesse. [*Fitly set*] the Italian, *set as it were in the foile of a ring*] being in his divine face, they are like unto a precious jemme curiously set in a ring of great value.

V. 13. *His cheeks*] that is to say, his aspect apprehended by faith in this world, and by cleer sight in life everlasting, containes in it the fulnesse of life and joy, *Psal.* 16. 11. and 17. 15. and 42. 5. [*Lillies*] namely, in candidnesse of perfect purity and truth, and in sweetnesse of benignity, and odor of divine grace, *Psal.* 45. 2. *Esay* 50. 4.

V. 14. *His hands*] a signe of his possession, and distribution; that is to say, he hath those precious jewels, namely, the gifts of his holy Spirit in his own hands, and doth most liberally bestow and distribute them, *Psal.* 16. 11. [*His belly*] the seat of his bowels and signe of most tender naturall affections, *Isa.* 16. 11. *Jer.* 4. 19. which in

Christ are most pure and abundant in precious gifts.

V. 15. *His legs*] a signe of Christs firmnesse in his Kingdom, works, words, and government, and of his strength to trample upon his enemies, and of his untired power to accomplish the course of his office. [*Lebanon*] a high and famous hill, full of excellent plants.

V. 16. *His mouth*] the Italian, *his palate*, namely his word and Spirit, which is as it were the breath of Christs mouth.

CHAP. VI.

VER. 1. *Whither is*] the brides companions, that is to say, all true believers and the particular Churches, answering to the brides question, *Cant.* 5. 8. by saying they have no other guide to bring them to Christ, but the Church its selfe and their communion with her: And that the spirit of zeale, which works in the whole body, is the same as works in every particular member.

V. 2. *My beloved*] this is the bride, who teacheth every true believer that they ought to seek Christ in heaven whither hee is gone perfectly to enjoy his everlasting goods, and from thence soveraignly to governe his Church, *Luk.* 24. 5. *Col* 3. 1. [*Gone down*] a terme taken from the scituation of *Solomons* gardens in *Jerusalem*, which were in the low valley of *Hinnom*, whereas his palace stood in the higher parts of the City, see *Neh.* 3. 15. [*Offspices*] which in this book are taken for a figure of spirituall and celestiall goods, it being the property of spices to preserve from putrefaction. [*To feed*] the Italian addeth, *his flock*, see upon *Cant.* 2. 16.

V. 4. *O my love*] the bridegroome, who is here brought in shewing himselfe to the Churches faith in heaven it selfe, where she hath sought for him, together with all believers: And in this act of faith and zeal, accepting and praysing her as a fine City, a mighty Army, and a compleat body politick; which are the three principall qualities of the Church, answerable to Christs three properties, he being her Head, chief Captaine, and King. [*Tirzah*] a City belonging to the Tribe of *Manasseh*, faire and pleasant by reason of the excellencie of her scituation, for which cause it was made choyce of, to be the abode of the Kings of *Israel*, 1 *Kings* 14. 17. and 15. 21. and 16. 6. 18. [*Terrible*] namely, to her enemies, as she is delightfull to her children, see concerning this mixture and conjunction of beauty and force, *Cant.* 1. 9. & 4. 4. & 7. 4.

V. 5. *Turne away*] poeticall termes, which signifie nothing but Christs extreame love, moved, or rather as one should say, forced thereunto by the Churches faith.

V. 8. *There are*] to shew the excellencie of the Church above all other Nations of the world, over which also Christ reigneth in his power; *Solomon* useth these kinds of speech, taken from his own Court, in which at that time as hee composed this Canticle, hee might have this number of married wives, called Queens, and so many Concubines.

V. 9. *Is but one*] and incomparable above any other assembly in my love and favour, & in the gifts of my Spirit, see *Psal.* 147. 20. [*Of her Mother*] she is only in all the generation of men. Amongst whom there is no other holy Nation joyned to God by a Covenant of peace, but onely the Church. [*The daughters*] this may be referred to the knowledge that other Nations had of the Church by meanes of the Gospel, whereby they were drawne to joyne themselves to her.

V. 10. *Who is she*] words of admiration uttered by these daughters, namely, the Nations of the world.

V. 11. *I went*] here the bride sets down her motion through faith into the heavenly Paradise, seeing shee could not finde her bridegroome upon earth. [*Down*] as verse 2. [*Of nuts*] namely, nutmegs, by which name are understood all other sorts of aromatick plants, verse 2. [*To see the*] that is to say, to taste by a lively faith the first fruits of eternall life, and to advance my selfe towards it by the lifting up of my heart and by a holy desire, *Phil.* 3. 14.

V. 12. *Or ever I was*] I felt my selfe beyond mine expectation, ravished up into heaven by an unspeakable violence of the spirit, *Ephes.* 5. 20. [*Amminadib*] this should seeme to be some famous Chariot driver of *Solomons*, who in the race of horses and Chariots, could out drive all the rest, see *Cant.* 1. 9.

V. 13. *Returne*] the brides companions, which are those Nations or persons that desire to bee joyned unto her, and therefore desire that shee may not bee so soone gathered up into heaven without them; but that shee might remaine in the world, to the end, they also in time might be admitted into her fellowship. [*Shulamite*] as Christ in this book is named *Solomon*, that is to say, peaceable by the name of that King who was the type and figure of him; so the Church is called *Shulamite*, by the name of her

her bridegroome, to shew the communion which shee hath with him, and the benefit of the true spirituall peace which shee enjoyeth through his grace; and therefore also the forming of the Hebrew word is rather passive then active. [*What will ye*] the bride asketh what their reason is, that they so much desire to have her kept here in the world. [*As it were*] her companions answer that they doe desire it, because they may one day enjoy that incomparable happinesse, of seeing the Iewes and Gentiles united into one Church, *Ephes.* 2. 15. moving in gladnesse of Spirit, with a measured pace, and mutuall consent, solemnly to meet the Bridegroome according to the manner and custome of joyfull entrances, 1 *Sam.* 18. 6. *Psal.* 68. 25.

CHAP. VII.

VER. 1. *How beautifull*] the Bridegroome speaks still more and more, extolling the praises of his Bride, lifted up to him by faith and fervent love, as hath been set down in the former chapter. [*Thy feet*] namely, all the parts of thy soule, even the lowest and most abject, being adorned and sanctified by the gifts of the Spirit, fitted to each part of them, see *Cant.* 1. 10. & 4. 9. *Job.* 13. 10. [*O Princes daughter*] namely Gods, who is supreme King of the Vniverse, and hath adopted thee to be his Daughter, and regenerated thee by his Spirit, to make thee capable of being joyned with me in spirituall matrimonie, *Psal.* 45. 13. 14. [*The joynts*] or the compasse, or the golden bindings and ornaments, for the ancient ornaments which they did weare about their feet, especially women were very pompous and stately, *Isa.* 3. 18. and all this is referred to the Churches handsome and vigorous manner of gate.

V. 2. *Thy navill*] thy belly is the place of thy bowels, which signifies the Churches hearty charity, accompanied with the gifts of liberality, figured by the heap of wheat, of comfort and consolation, figured by the boule of wine, of unfained and sweet humanity signified by the Lillies, see *Cant.* 5. 14.

V. 4. *Thine eyes*] thou hast a great divine sight which receives the celestial objects, as the heaven is seen, as it were in a looking-glasse, in still and cleer waters. [*The fish-pooles*] the Scripture makes mention no where else, neither of these fish-pooles nor of this gate. [*Heshbon*] a City of the *Moabites* which fell to the Tribe of *Ruben*. [*The tower*] of this tower there is no mention made else where: It might be some beacon or high watch tower upon Mount *Lebanon*, the Northern frontier of the Countrey, *Iosh.* 1. 4. by which here may be understood the Churches watchfulnesse against the dangers of her forraign enemies.

V. 5. *Thine head*] that is to say, thou art exalted in dignity, thoughts, knowledge, and in goods and gifts, above all the rest of the world, like unto Carmell, a high and most fruitfull hill, and of a most curious aspect, *Isa.* 35. 2. [*Like purple*] the Italian addeth, *Royall purple*, for purple was the colour of Kings and Princes.

V. 8. *I will goe up*] a figurative description of Christs perfect conjunction with his Church in the Kingdome of heaven, and of the unspeakable pleasure which Christ will take in her for ever.

V. 9. *That goeth downe*] the Italian, *that goeth straightly to my friend*, an Hebrew manner of speech taken from men who shew their valour & courage by the bravery of their gate. The meaning is, that it make extream strength and generosity appear in a banquet made to friends, *Prov.* 13. 11. [*To speak*] it doth waken and enflame the spirits; so that the most slow and dull are thereby made good and eloquent speakers.

V. 10. *I am*] here the Bride speaks.

V. 11. *Come*] the brides desire to have Christ come and gather her up to himselfe into heaven, in the day of the blessed resurrection, which will be as it were the morne of the great day, and the spring of the everlasting yeare in which the fruit of life and glory for the Church shall bee made manifest, and shee shall have the full fruition of it, see *Gen.* 12. 11. 17. and 4. 6.

V. 13. *The mandrakes*] a kinde of fruit which is most beautifull to the eye, and sweet to the smell, *Gen.* 30. 14. which here signifies the pleasing fruits of justice and repentance, by which the Bride prepares her selfe to receive the Bridegroome at his last comming. [*Now and old*] a phrase signifying great abundance, as *Levit.* 26. 10. Or, the perseverance of the Saints, which bring forth fruit in all seasons, without failing, *Psal.* 1. 3. & 92. 14. *Isa.* 65. 22. see *Matth.* 13. 52.

CHAP. VIII.

VER. 1. *O That*] the Bride speaketh: the meaning is, I would desire to have thee present and familiar with me as a man-

man during this life, to enjoy thy sweet communication, and not bee scoffed by the world; because I repose all my trust and love in thee being absent, then might I receive from thee, the fruit of thy doctrine, and thou reciprocally take delight in my services, faith, and good works: But since I cannot obtaine this, doe thou beare me up in my weaknesse, by the power of thy Spirit.

V. 4. *I charge you*] the Italian, *I conjure you*, the Bridegroome finding the Bride fallen asleep languishing in these holy desires, will have her let alone to rest awhile, untill shee awake againe of her own accord; to entertaine his visit.

V. 5. *Who is this*] these are the Bridegroomes friends, namely, the holy Angels who doe admire the Church wakened out of her sleep, and by a lively faith embracing her Bridegroome, and lifting her selfe up out of the world to him, *Cant.* 3. 6. [*I raised thee*] the Italian, *I awakned thee*, this is the Bride who saith that shee hath with her prayers and zeale moved the Bridegroome to come and visite her from heaven, where Gods Paradise is, and the repose of Christs glory; where hee was ingendered from everlasting. [*Thy mother*] by this name is understood the everlasting father, who hath engendred the Sonne of his own proper substance; as *Cant.* 3. 11.

V. 6. *Set me*] that is to say, sleepe mee straightly and dearly joyned unto thee, *Isa.* 49. 16. *Jer.* 22. 24. *Hag.* 2. 23. and so appease the great fervour of my heart, and the feare of being deprived of thee, which would cause me to faint if I were not refreshed by the comfort of the presence of thy grace. [*As death*] which swalloweth up every thing.

V. 7. *Many waters*] all other meanes pleasant and delightfull objects are not able to quench this love, thy presence onely can doe it.

V. 8. *We have*] words of the Jewish Church to Christ, concerning the Gentiles Church, both sisters amongst themselves by the Covenant of the Gospel, and Christs sister by the heavenly Fathers adoption: [*She hath not*] the time prefixed by Gods providence, is not yet come wherein shee may be capable to bee joyned in spirituall matrimonie to Christ, or be incorporated into the Church, *Ezech.* 16. 7. [*What shall wee doe*] what graces shall shee receive from thee O Christ, by the ministery of me that am the Church. [*When she shall*] when wilt thou call her to the communion of the Covenant of grace by the preaching of the Gospel.

V. 9. *If she bee*] the Bridegroome replyeth as if hee should say, if you consider her body as one of the two walls, whereof I am the corner stone, that doe binde the Iewes and Gentiles together, *Ephes.* 2. 20. I will upon that wall build the palace of my abode in grace and everlasting glory: If you consider her ministery which is as the doore of this Temple or Palace, I will endow her, and strengthen her with excellent graces of my Spirit, to the end, that the gates of Hell may never prevaile against her.

V. 10. *I am*] the Bride saith that shee is the Congregation of Saints; composed of divers living stones, joyned together with the ciment of faith, and of the spirit, whereof is built a Temple holy to the Lord, *Ephes.* 2. 21. and that her ministery is, to feed Gods children which are borne in her with her breasts, which are the Old and New Testament. [*Like Towers*] a similitude which is not answerable to the figure but to the thing figured, namely, Gods word, which is most firme and invariable, 2 *Pet.* 1. 19. whole manifestation and use is maintained by the Church, 1 *Tim.* 3. 15. [*Then was I*] that is to say, when I, namely, the Iewish Church was well ordered, and while I did performe the true duties of a mother, I was and shall bee so long as I continue such, in Gods favour. Intimating by this speech, that when shee should goe astray, shee should bee reproved and cast off.

V. 11. *Solomon*] that is to say, Christ figured by *Solomon* hath committed the care of his Church to his Servants, *Mat.* 21. 33. not to appropriate the fruit of glory and service to themselves, But to referre it to God only. [*Baathamon*] that is to say, the plaine of the multitude, which might be some fruitfull plaine, not mentioned elsewhere. Or, it is a name fained according to the signification of the word, as שדי, *Pelo Reemi*, whereby are understood all other duties belonging to good vine dressers.

V. 12. *My Vineyard*] the Bridegroome declareth that though hee hath given such a commission to his Servants; yet he himselfe hath also a continuall care of his Church, which is his own proper Inheritance, *Isa.* 27. 3. Or, that hee continually enjoyeth the fruites of this vineyard, which are alwayes presented unto him by his faithfull servants, [*must have*] the Bride sheweth that the chiefe

revenew of this Vine; namely, the glory and ſervice muſt be reſerved for Chriſt, who nevertheleſſe, will reward his ſervants in this life, and in the life everlaſting with ſome degree of grace and glory, *Dan.* 12. 3.

V. 13. *Thou that*] this is the Bridegroome which ſpeaketh to the Church, which he hath brought out of the wilderneſſe of the world, into places conſecrated by him, as into orchards and fruit-bearing gardens, and admoniſheth her never to give over cauſing her voyce to ſound in prayer and preaching; whereat the Angels, the Bridegroomes friends are preſent, and give eare unto, ſee *Eccleſ.* 5. 6. 1 *Cor.* 11. 10. *Epheſ.* 3, 10. 1 *Pet.* 1. 20.

V. 14. *Make haſt*] the Bride ſaith, that though ſhee much deſireth that Chriſts preſence might bee perpetuall, yet ſhee doth accept of and is contented with this enjoying of it at times, *Cant.* 2. 17. [*Vpon the mountaines*] that is to ſay, in heaven, ſee *Cant.* 2. 17. & 6. 2. 11.

THE

[illegible] of this Virgin, plainly de-
[illegible] not be referred to Christ,
[illegible] verse 9. will reward his re-
[illegible] in this life, and in the life eter-
[illegible] with those degree of grace and glory,
[illegible] ra.

V. 2. Like a] this is the Bridegroome
which speaketh to the Church, which being
[illegible] out of the wilderness of the world,
[illegible] these comforted by him, as two or-
chards and fruit-bearing gardens, and ad-
monisheth her more to give over caufing

[illegible] er voyce to [illegible] preach-
ing, wherein the Angels, the Bride-groomes
friends and guides, and give entrance
[illegible] Pfalm 5.6. 2 Cor. 12. 10. Pfalm 3. &c.
1 Pet. 2.

V. 10. Arise and] the Bride saith, that
though she much desireth that Christs
presence might be perpetual, yet there
doth accept of and is contented with this
calling, if it be his mind. (Cant. 2. 17. 18.)
The meaning] that is to say, in heaven, &c.
Cant. 2. 17. 8. 6. 2. 17.

THE BOOKE OF THE Prophet ISAIAH.

ARGUMENT.

BEsides the Priests and Levites which God had anciently establisht in the ministery of his Church, he did also, almost at all times, send Prophets unto her, extraordinarily raised, without any distinction of lineage or profession, who were immediately called, and endowed with supernaturall knowledge of Gods secrets by divine revelations and inspirations, and with a perpetuall and infallible conduct of the Holy Ghost in every particular of their Office, and authorized by undoubted proofes of the divine motion which wrought in them, and by the demonstration of Christs Spirit which spoke by them. The summaries of their speeches and Sermons set downe in writing by themselves were kept in the Temple, and added to other holy Bookes, to stand for Divine and Authenticall Scripture, and to be made use of in Ecclesiasticall Lectures, and Expositions. Yet their ministery was no way concerning the ceremoniall and ordinary service, nor the common guide and government of the Church; but was directed to these three generall ends. First, to maintaine by preaching and by the word, the religion and customes in their ancient purity and integrity, to correct and purge the vices and corruptions which crept in amongst them from time to time, to oppose all humane power which should be contrary to Gods power: and finally to keep, or set againe all things into their former state, by the same spirit as they were first established in the beginning. The second was to keep alwaies alive the memory of the promises of the Messias, and to keepe the faith and expectation of the faithfull alwaies bent towards him, and to comfort and strengthen the Church in her sufferings, by setting before her the promise of her restauration, by Christs spirituall Kingdome. The third to be the Ministers of Gods Oracles, in many particular occurrences, for the revealing of his secret will, for to give resolution in perplexities or direction and counsell in difficult cases; or for to denounce threatnings, to beate downe the pride of the rebellious, and for to bring beleevers to repentance. Finally, they were instruments of Gods continuall communication with his Church, and of His Soveraigne power and government over her; the strengthening of the ordinary Ministery, and a remedy against disorders and growing evils. Now one of the most noted amongst these was Isaiah, endowed with a propheticke spirit in a most eminent degree for variety of visions, sublimenesse of sences, for power of demonstration, and for a most incomparable Majesty of stile, being diversly carried, according to the variety of the times, which he met with, being sometimes under most evill and wicked Kings, sometimes under pious and vertuous ones, and sometimes under indifferent ones. And according to their occasions he hath framed his Sermons, the substance whereof is contained in this booke, and may be referred to these two generall heads, namely, of the Law, and of the Gospel. In the first he doth discover, accuse, and severely condemne the sinnes of the people, in all sorts and conditions of persons. In the last, he applieth unto the penitent, and residue of the elect, the onely remedy of Gods grace and the comfort of the promise of eter-

all redemption through Iesus Christ. And though both these parts be so mixed together in every Chapter of this booke almost, yet one may observe that the preaching of the Gospell, hath alwaies been urged and amplified, according as the peoples malice did enforce the Prophet to denounce most horrible calamities and desolations to them. As indeed Isaiah was imployed in foretelling the cruellest evils that happened to the old Church by the Chaldeans, and also contrariwise the greatest universall blessings by the Messias; of whom he speakes so plainly, and so magnificently in many places, in regard of his Deity, of his being to be borne in the flesh, of his Doctrine, Actions, Sufferings, Glory, and Benefits, especially of the gifts of the Holy Ghost, powred down upon the Church, that with very good reason a good ancient Father called him the fifth Evangelist, Declaring of these things, not onely to the Iewes, but indifferently to all those Nations, which in their due time, were to be grafted in the body of the Church: as he had denounced unto many of them Gods most severe judgements tempered with the promise of grace, in Christ, towards all save onely the Babylonians: who by reason of their pride, and mercilesse persecuting of the Church, did beare the Image of the Kingdome of the World, and of Antichrist and his faction, condemned together with the divell who is head thereof to everlasting perdition; the horrors of which are also very lively described in many places of this booke.

CHAP. I.

Vers. 1. *The vision*] that is to say, the epitome and summe of *Isaiah* his prophecies, which God had sent unto him in a vision, or rapture of the Spirit, see *Num.* 12.6.

V. 4. *Children that are corrupters*] the Italian, *lost children*; who are desperate and incorrigible in their wickednesse. Or destroyers, who were like unto these evill children, that dissipate their parents goods, and destroy their house.

V. 5. *Be stricken*] with blowes of correction, whereof you make your selves uncapable, *Jer.* 2.30. & 5.3. *The whole head*] the Italian, *every Head*; that is to say, the evils wherewith I have punished you, are universall and extreame, yet they have produced no amendment by reason of your obstinate rebellion.

V. 8. *The daughter*] namely, the communalty and people of *Jerusalem*. He seems to meane especially the desolation of the Land by *Sennacherib*, which *Jerusalem* was free from; though in a most miserable estate, all the Country besides being laid waste. *Cottage*] see *Job* 27.18.

V. 10. *Of Sodom*] that is to say, extreamely corrupted, even as those wicked Cities were, see *Deut.* 32.32. *Ezec.* 16.46.

V. 11. *Sacrifices*] offered without any faith, repentance or devotion, without which things all outward service is meere hypocrisie and illusion.

V. 12. *To tread*] a phrase picked out a purpose to shew that these false appearances, were rather acts of prophane contempt, then of Religion.

V. 13. *New moones*] feast daies, and daies of devotion appointed by the Law. *The calling of*] for all solemne feasts were publiquely proclaimed, that every one might devoutly prepare himselfe thereunto, see *Lev.* 23. 2, 4. *Num.* 10.10. *It is iniquity*] the Italian, *I cannot beare iniquity, and solemne feasts together*] that is to say, inward wickednesse, cloaked with externall devotion, see *Isa.* 61.8. Others, I cannot endure the trouble of new Moones, &c. nor of solemne feasts,

V. 15. *When ye spread forth*] according to the ancient manner of praying with their Armes spread abroad, and their hands opened and held up towards Heaven.

V. 18 *Let us reason*] if you can reply any thing against mine accusations, or if you can alleadge any thing for your own discharge, or can any way complain of me, alleadge it now. I call your own conscience to be judge and witnesse therein, see *Jer.* 2.5, 31. *Mic.* 6.2. *Though your sinnes*] if convinced in your owne consciences, you give glory to God by a pure confession and flie to his mercy, by faith and a lively conversion, he shall quickly cause you to feele the effect of the forgivenesse of your sins, let them be never so grievous. *As woll*] which naturally is exceeding White in those Countries. *Psal.* 147,16.

V. 21. *An harlot*] apostatizing from her Gods Covenant, through idolatry, and corrupted behaviour, see *Num.* 15.39. *Psal.* 73.27. *New murtherers*, the Italian, *Now they are all murtherers*; namely, all the inhabitants, whereof he is full.

V. 22. *The silver*] namely, thy life and conversation, which before were pure and sincere, are now altogether corrupted and degenerate. A proverbiall kind of speech, as *Psal.* 14.1. *Jer.* 28.30. *Ezek.* 22.18, 0 *Hos.* 4.18.

V. 25.

V.25. *Turne my hand*] after I have laid my just punishments upon you, I will remember the mercies of my Church, which I will undertake to purifie by the power of my word, and spirit, especially under the Gospell. *Time*] which as it is a deadly enemy to Gold and Silver, making them hard and brittle. So it is also a tyrant over them, and will hardly be separated from them. Hereby are figured your most noted, rooted, and inveterated sinnes.

V.27. *With judgement*] namely by a singular effect of his just vengeance upon his enemies, who have abused the power which he gave them to punish his Church, and also of his equity in tempering his punishments in a certaine measure, that they may correct, but not ruine: and also of his loyalty in his promises, which are two of Gods vertues, oftentimes expressed by the word righteousnesse used afterwards in this verse. *Her converts*] the Italian, *They that returne of her*] namely, after they have been first scattered and driven out. Or those which shall be converted in her.

V.29. *The Oakes*] which were consecrated by the heathens, and according to their example by the Jewes, a cause of their frequent idolatry, *Isai.* 57.5. see the likeliest originall of this abuse, *Gen.* 21.33. *Jos.* 24.26. *The gardens*] he seems to mean the little groves which the Idolaters did use to plant, about the Chappels, or Temples of their idols, *Isai* 65.3. & 66.17. see *Exod.* 34.13. *Deut.* 16.21. *Judg.* 3.7. 1 *King.* 16.33. *Ye have chosen*] you have applied, and dedicated them to these prophane uses, of your owne proper motion and authority, without Gods consent or approbation.

V.31. *The strong*] the strongest and mightiest that are amongst you, shall be consumed in an instant, by reason of their wicked workes, which shall perish also like the workers thereof, even as Tow to the fire.

CHAP. II.

Vers.2. IN *the last*] by this phrase the Prophets doe often meane the whole time between Christs comming in the flesh, and his other comming in glory. *That the mountaine*] that is to say, the Church (figured by Gods Temple which stood upon mount *Moriah*) shall be exalted in spirituall glory above all worldly states and Kingdomes, meant by mountaines and little hils, see *Psal.* 68.15,16. *All Nations*] all differences and prerogatives of Nations being abolished, and brought to nought by the Gospell.

V.3. *The Law*] that is to say, the preaching of the Gospell which conteineth in it all the statutes, and form of government of this Kingdom.

V.4. *He shall judge*] that is to say, God the Father shall destroy every power which shall oppose it selfe to Christs Kingdome, under which he shall at the last establish true spirituall peace in the world, and eternall happinesse in Heaven. Though the Prophets doe also seem to promise some peaceable establishment of Christs Kingdom upon earth, at the least for some space of time, before his last comming. *They shall beat*] after they have been overcome, and subdued by the Lord they shall quietly undergoe their yoake, and serve in peace, which is described by these figures.

V.6. *Therefore*] I doe call you to repentance, by meanes of which you may subsist by faith in expectation of the Messias. For your sins being growne to their height, Gods judgements would otherwise overwhelm you. *From the East*] with Easterne customs and vices; like the Chaldeans and other such, who were addicted to Magicke, Southsayings, Superstitions, and many other sins, in their common course of life. Others, they are more full then the Easterne people, that is to say, they have heaped up the measure of their iniquities, more then those Nations, see *Gen.* 15.16. *They please themselves*] they have commended, and approved of their customes, and have rejoyced in imitating them. Or they have taken delight in them: namely, in their conversation, covenants, commerces, and marriages.

V.7. *Of Silver*] which they have gathered together with an unsatiable kind of covetousnesse, and have set all their love and confidence of their preservation in them, which is a more subtile kind of idolatry, *Eph.* 5.5. *Col.* 3.5.

V.10. *Enter into*] the prophet speakes to the hardned people, to move to repentance by representing unto them Gods approaching judgement, as if he said, seeke thee out some secret place to hide thy selfe in, if thou canst.

V.13. *The Cedars*] a figure of all manner of worldly exaltment, whereby worldly men exalt themselves against God, *Ezech.* 31.3.

V.16. *Of Tarshish*] of the great Ocean Sea, or of the Mediteranean Sea, see 1 *King.* 10.22. *Pleasant pictures*] the Italian, *The rare designes*; namely of buildings, or forts, or counsels and enterprises.

V.20. *To the moles*] that is to say, he shall abolish and prophane them, by burying them, or casting them upon the dunghils, in acknowledgement not onely of their vanity, but also of their abominablenesses and for feare of Gods present judgement.

V.22. *From man*] the Italian, *from trusting in man*; thinking or hoping to be delivered by him from Gods threatnings. *Whose breath*] who is of a fraile and mortall nature, and can subsist no longer then he enjoyeth the benefit of breath, which he may many waies be deprived of suddenly.

CHAP. III.

Vers. 1. *Of bread*] see *Jer.* 37. and 21. and 38.9. *Lam.* 5.4.

V. 2. *The mighty man*] he meant peradventure the captivity of valiant and industrious men, set downe, 2 *King.* 24.14. *The prudent*] the Italian, *the soothsayer*; some take this word in a good sense, for every wise man that doth foresee a great while before hand things that will come to passe, see 1 *Chron.* 12.32. Others do take it for Astrologers, whom great men amongst the Heathen, and by their example amongst the Jews, did make use of in their businesses and resolutions of greatest importance, *Ester* 1.13.

V. 3. *Eloquent orator*] the Italian, *the man skilfull in secret speeches*; that is to say, in the deepest secrets of nature or state: or in obscure riddles, of the expounding of which the ancient wise men made a glorious profession: or in magicke and other hidden arts, in which were used words and characters.

V. 4. *Babes*] not onely in age, but also in understanding and experience. It may be he meanes the four last Kings of *Judah*, which came to bee Kings whilest they were but very young, following their youthfull appetites, the advice of Councellors of their own age, and the irregular wills of their mothers, or their wives, *vers.* 12.

V. 6. *When a man*] the Italian, *if a man*; the peoples misery shall be so great, that no man shall be willing to undertake the governing of them, though it be voluntarily offered them. *Clothing*] that is to say, thou art not yet quite wretched, as the common sort of people are, thou hast yet some badge of honour left to maintain thy dignity, and hast some means to exercise thy function. *Let this ruine*] namely, this desolate and ruined state.

V. 9. *The shew of their*] that is to say, their impiety, which they carry graven in their foreheads, and which they openly professe, doth accuse them before God, and calleth his judgement upon them.

V. 10. *They shall eat*] they shall receive the reward of their piety and righteousnesse.

V. 12. *They which*] namely, the false prophets which dally with thee, praising thee, or prophecying happinesse to thee. *And destroy*] confirming thee in thy wickednesse, and making thee incorrigible, and thy sinnes incurable.

V. 14. *The vineyard*] namely, the Church, which is Gods Vineyard, which you have spoiled through your wickednesse, *Isai.* 5.1. *Matth.* 21.33. Or poore mens inheritances, through your extortions and oppressions.

V. 16. *Mincing*] with a wanton and lascivious gate. *A tinckling*] this hath a reference to some ornaments which maids did weare upon their legs and feet for pride and wantonnesse.

V. 17. *Smite with the scab*] that is to say, he will cause them to be taken prisoners in the wars, and shall be shaven according to the custom, like slaves: or he will give them cause to mourne extreamly, whereof the shaving of the head was a token, *Isa.* 15.2. *Discover*] a kinde of scornfull usage, which they used towards women that were taken prisoners in the wars, *Isa.* 47.2,3. *Jer.* 13.22. *Ezech.* 16.37. *Nah.* 3.5.

V. 18. *Caules*] belike they were some kinde of stockins full of holes, through which one might see their legs. *Like the moon*] the Italian, *their little moons*; an ornament for their shoes, made of gold or some other costly stuffe, in the form of a little crescent, which was likely set upon the points or ends of their shoes.

V. 21. *Nose-jewels*] see concerning these kinds of jewels, *Gen.* 24.47.

V. 26. *Shall lament*] that is to say, they shall yeeld cause and occasion of sorrow by reason of their solitude and ruine, see *Jer.* 14.2. *Lament.* 1.4. *Desolate*] the Italian, *emptied*; of people and goods. *Shall sit*] the Italian, *shall lie*; being brought to dust through ruine and ashes by the fire.

CHAP. IIII.

Vers. 1. *Seven women*] that is to say, the countrey shall be so destitute of men, by reason of warres and other calamities; and the misery of the women shall be so extreme, that divers women, contrary to custome and decency, shall desire one man to marry them, see *Jer.* 31.22. *Let us be called*] that is to say, Let us be accepted by thee, and let others acknowledge us to be thy lawfull wives, which are called after their husbands name. *Take away*] for it was a dishonourable thing, especially in those dayes, for a young woman to be unmarried, *Psal.* 78.63. 1 *Cor.* 7.36.

V. 2. *In that day*] after God shall have executed his foresaid judgements upon the Jews. *The branch*] the Italian, *the bud*; the promised Messias, so called, *Jer.* 23.5. and 33.15. *Zach.* 3.8. and 6.12. because that in him is the beginning, spring, life, and subsistency of the Church, and was then contained within Gods promises, as a bud hidden in the ground, untill such time as it grew forth. The meaning is, Christ shall restore the remainder of his spirituall Israel to glory and honour by his salvation and grace. *The fruit*] namely, the body of the Church, which is as the plant that groweth out of that bud; meaning, that the small remainder of that corporall Israel, shall be magnified by the

the spirituall state to which he shall be transported by Christ under the Gospell. Others doe apply this name also to Christ, as if he were called the Lords bud, in respect of his Godhead, and fruit of the earth, in respect of his humanitie: see *Isai.* 11. 1. and 53. 2.

V. 3. *Now he that is*] that is to say, all the members of the mysticall Church shall be sanctified by Christs Spirit, see *Isa.* 35. 8. 1 *Cor.* 1. 2. *Every one*] that is to say, all Gods Elect, shall be called, regenerated, and incorporated into the spirituall Jerusalem, *Psal.* 87. 5, 6. *Gal.* 4. 26. *Heb.* 12. 22. *Written*] a phrase taken from Registers and muster-Rolls, *Exod.* 32. 32. *Psal.* 69. 28. *Dan.* 12. 1. *Luk.* 10. 20. *Revel.* 20. 12. that is to say, those who by Gods will and his immutable decree are chosen and predestinated to eternall life, wherein Gods will stands in stead of writing, and his minde in stead of a book.

V. 4. *When*] after hee shall have purged his Church by the foresaid judgements. *Of the daughters*] that is to say, of the members of the Church in this world. *The blood*] that is to say, the abominable uncleanesse, as *Psal.* 51. 14. for in the Law the touch of mans blood that was spilt did defile. *By the Spirit*] namely by divine power, of separating good from evill, which is an act of judgement, and to exterminating of evill, which is proper to the fire, see *Matth.* 3. 12. V. 5. *Will create*] a description of Gods protection of his Church, by a similitude taken from the cloudy and fiery pillar in the desert, *Exod.* 13. 21. *A defence*] the Italian, *a covering*] as formerly in the wildernesse God having filled the inside of the Tabernacle with signes of his glorie, covered the outside of it with a thicke cloud, *Exod.* 40. 34. *Numb.* 9. 15. so will he repaire his Church, which is his glorious habitation by his grace and Spirit.

V. 6. *A tabernacle*] the Italian, *stem*; he hath reference to the outward tent which covered the whole body of the holy tabernacle, *Exod.* 26. 7. to signifie the same protection that hath been spoken of before.

CHAP. V.

Verf. 1. *Will I sing*] that is taken from the songs of mirth which were used in the vineyards in the time of vintage, *Isa.* 16. 10. and 27. 2. the meaning is, Even as friends do use to rejoyce with one another, if they have had an abundant vintage: so it is fitting for me, *Isaiah*, who am a servant, and as it were a friend of the bridegrooms, to sing a mournfull song, by reason of the ingratitude of Gods vineyard, and the losse of his labours and hopes. Unlesse they be God the Fathers words to his beloved Sonne, who is the Lord of, and Heire to the Vineyard, which is his Church. *A vineyard*] an ordinary expression signifying the Church, by reason of the excellency of the Vineyard above other fields, of her lowly and feeble condition in respect of fruit-trees, of the continuall needs shee hath of being watched and dressed, of the great value of her fruit, and of the little worth of her stemme, if it bear no fruit, and other such like considerations.

V. 2. *Wilde grapes*] a figure of hypocrisie, which makes shew of piety in the outward service, without any inward vertue, goodnesse, or truth of the Spirit.

V. 7. *Oppression*] the Italian, *Leprosie*; that is to say, malignant, inveterate, habituall, generall, and incurable times, which are the properties of a Leprosie. And the Prophet made choice of this word in the Hebrew, to make an opposite word to Judgement, or righteousnesse. *A cry*] namely, of tumult or violence, or of complaining by reason of the oppression of others, wherein there is such an allusion as the former.

V. 9. *In mine eare*] namely, by secret inspiration.

V. 10. *One bath*] a small measure of liquid things, which was (as understanding men say) a perfect square of half a cubit every way. *An Ephah*] a measure of drie things, of the same quantitie the bath was, being the tenth part of an Omer, *Ezek.* 45. 11. the meaning is, the earth shall yeeld but the tenth part of what was sown, the seasons shall be so unfruitfull.

V. 12. *The work*] namely, his judgements, and the preparations and wayes made to them.

V. 14. *Hell*] the Italian, *the grave*; a poeticall description of a great mortalitie. *That rejoyceth*] namely, that drown all their feares and cares in carnall pleasures, *verf.* 11. 12.

V. 16. *Sanctified*] that is to say, religiously acknowledged, approved of, and worshipped as an enemie to sinne, and an upright Judge, because of his most just judgements.

V. 17. *The lambs*] in the midst of this generall desolation, God shall preserve some small number of his Elect, who by reason of their mildenesse and humilitie, are likened to Lambs, for whom he shall provide necessary sustenance. *Strangers*] the Italian, *pilgrims*; that is to say, that poore remainder which lieth scattered, and wandring up and down, shall be fed by the Lord in the midst of the ruines of the country, where the rich and mighty lived heretofore in all manner of ease and plenty.

V. 18. *That draw*] that is to say, That doe through their impenitency draw the punishment justly due for their sinnes upon them, being still enticed by vain hopes, false delights, and foolish

presumption. *Iniquity*] or the punishment of it.

V. 19. *Let him make speed*] words of prophane contempt and insensible security. *The counsell*] namely, the judgements by him determined and pronounced against us.

V. 20. *That call*] the Italian, *That say concerning evill, it is good*; either through unjust judgement, or through flattery, or by way of caluminie, or meerly out of delight in telling of lies.

V. 24. *Their root*] a proverbiall kinde of speech, as *Job* 18. 16. and 29. 19. *Amos* 2. 9. that is to say, Their counsels and manner of government, which are as it were the root, being vicious and wicked, cannot bring forth any good effects, which are as the increase and fruits thereof. Or they shall be deprived of the grace of God in all things they undertake; and of his blessing in the issues and successe of what they undertook.

V. 25. *The hills*] an hyperbolicall description of Gods judgements, the meaning is, no high or eminent condition of state could keep them from being ruined.

V. 26. *Will lift up*] to call them to execute his judgements upon his people.

V. 27. *The girdle*] they shall be all ready to march and performe warlike duties. Or they shall neither be base nor faint-hearted, which is signified by loose reins, *Dan.* 5. 6. nor busie about any other work, which is signified by the loose latchet of the shoe. V. 30. *If one looke*] all humane help shall faile, and all hope of comfort and aid from the Lord shall be cut off. *The light*] namely, the day from the very morning. *Darkned*] every thing shall be overwhelmed with horrible darknesse of calamites which shall come from God, neither shall there appeare any light of hope or comfort.

CHAP. VI.

Vers. 1. *THe Lord*] namely, Gods everlasting Sonne, a great King of the Church in his own person, *John* 12. 41.

V. 2. *The Seraphims*] a name of blessed Angels, which signifieth fervent and fiery, as well in regard of their office as of their substance, who are here assistants as Ministers of Gods judgements. *His face*] by this covering of the face is meant, adoration and deep reverence; by the covering of their feet, immaculate holinesse; and by their flying with two wings, promptitude and zeale to obey.

V. 4. *The posts*] or thresholds, namely, the upper and lower threshold, in which the two axels whereon the doors did turn were fixed. *With smoak*] or thick cloud and dark mist, a thing which was ordinary when God appeared in glory, to hide his majestie, and to strike a terrour in mens hearts, *Exod.* 19. 16. and 40. 34. *Numb.* 9. 15. 1 *King.* 8. 10.

V. 5. *Wo is me*] the ordinary feare of the faithfull, when God appeared to them in glory, see *Gen.* 16. 13. *Deut.* 5. 24. *Jud.* 6. 22. and 13. 22. feeling of their own weaknesse, and knowing their owne naturall corruption. *Unclean*] thereby signifying that sinne which is most frequent amongst, and most avoidable for men, namely, the sinne of the tongue, *Jam.* 3. 2. or because even in his own calling he found himselfe defective many wayes. *And I dwell*] that is to say, I doe too much participate of the contagion of sin living thus amongst sinners.

V. 6. *A live coale*] a figure of the gift of the holy Ghost proceeding from Christ, who is the true spirituall altar of expiation and intercession for the Church. Which Spirit workes in the manner of fire for the purging of sin, *Matth.* 3. 11.

V. 7. *Laid it upon*] the Italian, *brought it neer*; see *Jer.* 1. 9. *Dan.* 10. 16. *Thine iniquity*] not that *Isaiah* was purged from all remainder of sinne as concerning his person, but onely concerning his office of Prophet he received the gift of the infallible conduct of the holy Ghost, that he might not erre through ignorance, nor prevaricate through malice, in the receiving and preaching of his prophecies. A promise contrary to that which *Isaiah* had confessed, namely, to be of unclean lips.

V. 8. *For us*] see of this unspeakable manner of consultation held by the sacred Trinitie, *Gen.* 1. 26. and 3. 22. and 11. 7. *Here am I*] an effect of the holy Ghost, who after he hath conferred the gift, which is necessary for the calling, doth also powerfully give the will, to cause him employ himselfe therein vigorously and cheerfully.

V. 9. *Understand not*] that is to say, Hereafter I will not send my word unto you for to convert and save you, but to convince and condemne you; for seeing I have deservedly taken away my Spirit from you, which you have so long withstood, that you have utterly extinguished it, the sound of my word hereafter shall but astonish you, and this light shall but dazell and blinde you so much the more.

V. 10. *Make the heart*] preach my word powerfully to this rebellious and profane people, that their wickednesse being thereby provoked, they may become more stupid, insensible, and hardned; a signe whereof is the fatnesse of the heart, see *Psal.* 119. 70. see *Deuter.* 29. 4. *Isa.* 63. 17. *John* 8. 43. 2 *Thess.* 2. 11, 12. *Be healed*] namely, that they may not be saved, delivered from all evil, and reestablished in a happy state.

V. 11. *How long*] is there no stay, nor no end of this rejection of thy people, that it may not come to the uttermost extremity?

V. 13. *A tenth*] he seemeth to meane that little remnant which was left in the country in the generall

nerall captivity, which was at last likewise destroyed for its rebellion.

CHAP. VII.

Vers. 2. *The house*] namely, the King and Princes of the blood royall, and chiefe Officers of the Crown and Court. *Syria*] the King of *Syria* hath undertaken to besiege *Jerusalem*, being encouraged thereunto by the league which he had made with the King of the ten Tribes, the chiefe of which is the Tribe of *Ephraim*, and assures himselfe that hee shall overcome by reason of the great assistance he hopes to have from thence.

V. 3. *Shear-Jashub*] it should appear by *Isa.* 8. 12. and 10, 21. that this name which signifieth the remnant, shall be converted, or shall be re-established, was given to that childe for a signe of the deliverance of the rest of the people which should bee converted to God. *Upper poole*] this was a great poole of water that came from the fountain *Gihon*, called the upper, 2 *Chron.* 32. 30. because it was in the high Citie of *Sion*, neer the City of *David* on the south-side, *Nehem.* 3. 15. and to distinguish it from the lower poole, *Isai.* 22. 9. which was in the lower part of the City on the east-side.

V. 4. *The two tails*] a name of contempt, to shew that there was more smoak, that is to say, pride and outward appearance in them, then strength and power.

V. 6. *Vex it*] the Italian, *divide it*; that is to say, Let each of us seize upon that part which lieth most conveniently for us, and let us set a King over the rest, which may be a vassall to us both. *The Sonne*] one whose name is not mentioned elsewhere.

V. 8. *Damascus*] I have bounded these Kingdoms, and have set a King over every one of them; and I will not suffer them to passe their bounds, nor take anothers countrey. *Within threescore*] the common opinion is, That one must count these yeers, not from the time that *Isaiah* did foretell these things, but from the first prophecie of the latter ruine of the ten tribes, which might be *Amos* his Prophesie, 7. 8, 9 see 2 *Kings* 14. 27 about the eighteenth yeere of *Jeroboam* the son of *Joash*, after whom untill the last captivity of the ten Tribes, is just sixty five yeers.

V. 9. *Of Ephraim*] namely, of the ten Tribes, whereof *Ephraim* was chiefe. *If ye will not beleeve*] the Italian, *Doe ye not beleeve it?* the prophet reproveth the people because of their incredulitie. *Ye shall not*] the Italian, *it is because you are not certain of it*; by some signe of the truth, or by Gods promise.

V. 10. *Spake again*] namely, 1 *Isaiah.*

V. 11. *Thy God*] to whom thou makest a shew of being servant unto, as indeed thou oughtest truly to be, seeing thou art King over his people. *Or in the height*] that is to say, on earth, or in heaven.

V. 12. *I will not ask*] this did not proceed from any abundance or strength of faith, against which two vertues may be comitted, the sinne of tempting God; but it did proceed from hypocrisie, wherewith he covered the vain contempt of Gods promises, to which he gave no faith, nor did not desire to be confirmed in them.

V. 13. *Men*] namely, with your tyrannies and unjust dealings, and especially the prophets with your persecutions. *My God*] namely, by the refusall and contempt of his grace when it is profered you, see *Psal.* 78. 40. and 95. 10. *Isa.* 63. 10.

V. 14. *Therefore*] seeing thou wilt desire none, the Lord shall give thee one of his own proper motion. *A signe*] Christs birth was not the proper signe of this present deliverance, for that is set down, v. 16. But because that God would give a little childe for assurance of this deliverance, the Prophet upon this occasion saith, that another childe, that is to say, Christ, should be the cause and signe of eternall salvation; upon which are also grounded all the temporall deliverances of the Church, *Isa.* 8. 10. and besides he sets downe an infallible argument of the preservation of the Jewish nation, being that it was in a manner great with childe with Christ, and with Gods promises in him, *Revel.* 12. 2. and therefore could not perish before Christ were come into the world according to the prophecie, *Gen.* 49. 10. *A virgin*] namely, the blessed Virgin, mother of the Lord Jesus, according to Gods first promise, *Gen* 3. 15. see *Mich.* 5. 3. *Shall conceive*] not by the work or operation of man, but after an unspeakable manner by the power of the holy Ghost, *Luke* 1. 45. *Shalt call*] the Italian, *thou shalt call*; the propertie of the holy language sheweth that this speech is directed to the holy Virgin, as *Luke* 1. 31. not onely because the women did ordinarily use to name the children, *Gen* 4. 1, 25. and 16. 11. and 29. 32. and 30. 6, 8. 1 *Sam.* 4. 21. but also to shew that she had good reason so to doe, being a mother without any father. *Immanuel*] that is to say, God with us: not because Christ made any use of this name, but because the substance of the signification of it was in him, he being true God and true man, he having dwelt with men in the flesh, *Joh.* 1. 14. and remaining amongst them for ever in grace, spirit, power, and glory; and finally, he being the onely tye and conjunction of God with men.

V. 15. *Shall he eat*] that is to say though he must be born miraculously, and not after the manner of other men; yet shall he be true man, as it shall appeare by the food he shall take, which shall be like

to that of other children and by the properties belonging to a very man, growing in ſtature and knowledge, *Luke* 2.52.

V.16. *For*] that is to ſay, O *Ahaz*, I have ſet thee downe this argument, and foundation of eternall ſalvation; becauſe there is ſome ſimilitude between that ſigne, and the ſigne which God will preſently give thee, of the preſent temporall deliverance, for they are either of them little children, tender and growing up in yeeres. *Before*] this is the proper ſigne of this preſent deliverance, as *Iſa.* 8.4. *The child*] namely, *Shearjaſhub*, the ſonne of *Iſaiah* whom he had brought with him to *Ahaz*, v.3. ſee *Iſa.*8.18. and likely he was at that time but very young; and according to this ſigne, theſe Kings dyed few yeeres after, 2 *King.*15.30. and 16.9. *The Land*] namely, the Land of *Syria* and *Iſrael* which are thine open and profeſſed enemies, ſhall loſe their two Kings. *Shall be forſaken*] ſee ſuch another manner of ſpeech, *Iſa.* 17.9.

V.17. *The Lord*] the prophecie of the evils which God would bring upon *Ahaz*, by meanes of the Aſſyrians, whom he called to aſſiſt him, but all in vaine, for they did contrariwiſe bring him into great diſtreſſe, 2 *Cor.*28.20,22. and from thenceforth did alwaies infeſt the Land of *Judea*.

V.18. *Shall hiſſe*] that is to ſay, he ſhall cauſe Armies to come in, which ſhall be like Flies and Bees in number, *Deut.*1.44. *Pſal.*118.12. from *Egypt* and *Aſſyria*, which Kingdomes warring often one againſt another, did lay waſte the Land of *Judea*. Which lay between them, and did oftentimes take part with one againſt the other, ſee 2 *King.*18. 21. & 33 29,33,34. & 24.7. *Jer.*37.5. *Of the Rivers*] namely, divers branches and channels of the River *Nilus*.

V. 19. *Deſolate valleys*] amongſt the hills and valleys in the Land of *Judea*, ſpoiled, and made deſolate, by the precedent warres.

V.20. *Shave*] that is to ſay, ſhall ſpoile, and deſtroy, ſee 5.1. *That is hired*] this hath a reference to that which *Ahaz* did, when he hired the King of *Aſſyria* with a great ſum of money to come and ayd him, 2 *King.*16.7,8. which Aſſyrians did ever after afflict *Judea*. *The River*] namely, *Euphrates*. *Of the feet*] of the lower parts of the body, both great and ſmall.

V.21. *And it ſhall come to paſſe*] a figurative comfort for the remainder of the Church, by a promiſe that Gods grace and bleſſing ſhould not faile it, in theſe publique calamities, and deſolations.

V.23. *Every place*] that is to ſay, fat and fruitfull places, ſhall be made Wildernеſſes, and Wilderneſſes ſhall become fruitfull, *v.*25. that is to ſay, God ſhall ſpare, and helpe the weake and lowly, and ſhall deſtroy the great and mighty ones, ſee *Jer.*39.10.

V.24. *With arrows*] to hunt wilde beaſts, which ſhall flie thither for refuge as into a Country overgrowne with woods and buſhes.

CHAP. VIII.

Vers.1. *Roll*] of Paper or ſome other thing fit to write upon, to ſet up the enſuing words in ſome publique place, and peradventure upon the gates of the Temple, to aſſure the ruine of theſe two confederate Kings, ſee *Iſa.* 30.8. *With a mans pen*] the Italian, *With a mans ſtile*] that is to ſay, with an ordinary manner of writing, as *Hab.*2.2. for ſome times the Lord had his revelations ſet downe, in ſuch manner of writing, could be underſtood by none but the Prophet, as *Dan.*5.5,7. *Concerning*] a prophetickall and ſhort deſcription of the deſtruction of *Syria* and *Iſrael* by the Aſſyrians.

V.2. *I took*] I would have theſe great perſons to be preſent, when I did ſet up this writing in ſome publique place, that they might informe every one that I have done it, and what the meaning thereof was, which queſtionleſſe the Prophet had explained to them.

V.3. *Maher*] theſe are the very Hebrew words which were written in the roll, it being the Lords will that this prediction ſhould be remembred by all men, by the name of his child.

V.6. *This people*] namely, this Army of Aſſyrians and Iſraelites. *The waters*] that is to ſay, the ſmall meanes and ſtrength of the Church, figured by the ſmall ſtreame which the Fountaine of *Shiloah* did ſend into the City of *Jeruſalem*, which had no great River, ſee *Pſal.*46.4. *And rejoyce*] in the Hebrew there is an alluſion between theſe two words contemning, and rejoycing. His meaning is, he hath glorified himſelfe, or hath been proud of the might of theſe two Kings, and hath triumphed, as though he had been ſure to overcome the Jewes.

V.7. *Of the River*] namely, *Euphrates*, the chiefe River of *Aſſyria*, a figure of the power of that Empire. *And all his glory*] namely, his power, and his Armies.

V.8. *Paſſe thorow Judah*] this happened in the daies of *Hezekiah*, 2 *Kin.*18.13. *To the neeke*] even to *Jeruſalem* which is the head of *Judah*. A figure taken from one that is like to be drowned in ſome great floud, ſee *Iſa.*30.28. *Hab.*3.13. *Of his wings*] that is to ſay his Armies, as *Iſa.*18.1. *Of thy Land*] namely, of the Land of *Judea*, within which was reſtrained the Church, and the Kingdome of the promiſed Meſſias, *Iſa.*7.14. by whom ſhe ſhould alſo be delivered from this invaſion, *v.*10.

V. 9. *Aſſociate*] as the two Kings of *Syria* and *Iſrael* had done againſt *Jeruſalem*, *Iſa.*7.2.

V. 10. *God is with us*] this is the expoſition of the name *Immanuel*, *Iſa.*7.14.

V. 11.

V. 11. *With a strong hand*] that is to say, accompanying of his word with the power of his holy Spirit in me and in all true beleevers, against the generall terrors of the unbeleeving and diffident people, which feared these two confederate Kings.

V. 12. *Say ye not*] as though ye were affrighted at this league, taking it to be invincible.

V. 13. *Sanctifie*] give him the glory that is due unto him, putting your trust in him, as in the holy one of *Israel*; namely, he whose Kingdome and Majesty, cannot be violated nor overthrown.

V. 14. *For a Sanctuary*] for a sacred and inviolable place of refuge, for the true elect, and faithfull, see *Ezek.* 11. 16. *A stone*] namely, an occasion of ruine for their rebellion and incredulity. *To both the*] to the whole body of the unbeleeving and carnall Israelites, which were divided into two branches, namely, *Judah* and the ten Tribes.

V. 16. *Bind up*] these are Gods words to the Prophet, the meaning whereof is, When thou preacheſt the doctrine and testimony of my grace, especially concerning the Messias, it shall be like unto closed and sealed Letters, to all, save onely to true beleevers, and them which are enlightened by my Spirit, who alone shall understand them, and beleeve them for the rest shall reject them, see *Isai.* 29. 11. *Mic.* 2. 6.

V. 17. *And I will*] that is to say, since it hath pleased God to reveale unto me this which he hath decreed against his ungratefull and rebellious people, I will peaceably submit unto his will, in the exercise of mine Office, hoping that I shall be acknowledged and approved of by him, though men reject me. *That hideth*] namely, that hath taken his grace and Spirit from him, who had so long withstood it.

V. 18. *Behold*] O ye faithfull looke upon me, whom God hath confirmed and strengthned by propheticke revelation, in all this common terror *v.* 11. and upon these my little children, whose mysterious and propheticke names assure us of the good which God will doe unto you, and of the evill which he will send upon your enemies, *Isa* 7. 3. & 8. 3. & 10. 21. for to strengthen you in faith, see upon *Heb.* 2. 13, 14.

V. 19. *And when they shall*] if the wicked will draw you away from these my Prophecies after divellish southsayings, which wickednesses were very frequent amongst the people, *Isa* 2. 6. *Familiar spirits*] see *Lev.* 19 31. *That peepe*] the Italian, *that whisper*] according to the manner of Magicians, see *Isa.* 29. 4. and also the word Magician seemes to be of Hebrew originall, and signifies a murmurer, or whisperer. *From the living*] that is to say, should he use Necromancy, which is done by calling up of the spirits of dead men, to take advice of them for the safeguard of his life, in stead of calling upon the living God, the onely author, giver, and preserver of mans life, see *Deut.* 8. 11. 1 *Sam.* 28. 8, 13.

V. 20. *To the Law*] that is to say, turne to God alone, who by his Law declares his will unto you: which you must observe, and by his Prophets, he witnesseth his good will unto you, whereupon you must hope. *There is no light*] because he speaketh by the Prince of darkenesse, and not by the Spirit of God, and hath no divine illumination, wherefore he can give no assured comfort, nor faithfull counsell, see *Mich.* 3. 6.

V. 21. *They shall passe*] all those that have committed any such manner of wickednesse, and shall have beleeved therein, shall in the end be grievously punished for it, falling through extreame calamities into despaire, and madnesse. *Their God*] namely, that Idol, whom they had sought after for these southsayings, *Isai.* 8. 8. or peradventure also the true God of that people, whereof this wicked man was. *And looke*] to see if any ayd will come to him from Heaven, 2 *Sam.* 22 42.

CHAP. IX.

Vers. 1. *In her vexation*] namely, the Nation, or the Land of *Israel*, shall suffer a more grievous desolation, then that of the two Kings of *Assyria* was, who are spoken of hereafter. *At the first*] namely, when *Pul* made an inrode into the Country at the first, and then for money went away againe, 2 *King.* 15. 19. *And afterward*] namely, by *Tiglathpilezer*, 2 *King* 15. 29. who though he were not yet come, at that time as *Isaiah* prophesied these things; yet he is here spoken of as though he were come already, according to the manner of Prophets. *More grievously*] with more grievous warre, and fiercer onset. *The Sea*] of *Genezareth* or *Tiberias*. *Beyond Jordan*] namely, in *Gilead*, and other Countries. *Of the Nations*] the Italian, *Of the Gentiles*; *Galilee* is so called, because it was in the confines of the Tirians and Sidonians, and therefore the people were there mingled with the Pagans, 1 *King.* 9. 11.

V. 2. *The people*] a prophecie of Gods grace, through the Messias, to man, who lay buried in darkenesse of ignorance and extreame misery; such as the state of the people of *Israel* was, set down here before by *Isaiah*. Now he sets down this gift which was to come, as if it were come already. *In the Land*] as who should say, in the infernall cloisters of death, under the earth.

V. 3. *Thou hast multiplied*] by joyning the Gentiles unto it, having called them by the Gospell.

V. 4. *Thou hast*] freed her from the bondage of sin, the divell, and other spirituall enemies.

V. 5. *For every*] he gives a reason why he hath likened the Churches deliverances to the peoples deliverance from the Midianites tyranny, namely,

because that by the preaching and light of the Gospel, like unto *Gideons* lights and trumpets, *Judges* 7. 20. the enemies shall be put to flight and terrified, and the world shall be filled with blood and wars, and at last shall be consumed with fire at the day of judgement.

V. 6. *A childe*] namely, that childe which was spoken of, *Isa.* 7. 14. which is Jesus Christ, the everlasting Sonne of God, who hath taken humane flesh by being born of the Virgin, and defends the Churches right against all her enemies, in quality of Mediatour and head of the same. *The government*] God the Father hath made him Head and King of the universe, and especially of his Church, being his generall Depury in the quality of Mediatour. *Upon his*] hee seems to have a relation to those who were in eminent places and great Offices about Kings, who for a badge of their office carried a key upon their shouldes, *Isa.* 22. 22. *Rev.* 3. 7. *And his name*] he shall be such a one in effect as these names demonstrate him to be. *Wonderfull*] in his divine, glorious, adorable person, and in his wonderfull and incomprehensible works, *Judg.* 13. 18. *Counsellour*] he that is the fathers everlasting wisdom, and by reason of the unitie of essence is partaker of all his counsells, see *Prov.* 8. 14, 27. *Everlasting Father*] the Italian, *Father of eternity*; the head, and as it were the stocke of the spirituall and everlasting life of all beleevers, who have that life from him by the communication of his justice, life, and spirit, as all men have their naturall and animall life from *Adam*: The ancient did translate it, Father of the age, that is to say, the head and author of the renewed state of the world in grace and justice, *Hebr.* 2. 5. and 6. 5. opposite to the evill world, *Gal.* 1. 4. of sinne and death, of which the devill is prince. *The prince*] that is to say, the onely and supream King of the Church, who hath made peace between God and it, and giveth true peace to the conscience, and reigneth thereby to life and salvation over it, *Col* 3. 15. and by his Kingdom establisheth the said peace amongst beleevers, *Isa.* 60. 17.

V. 7. *Of David*] namely, of Christ, figured by *David*, and descended from him according to the flesh, who shall change *Davids* temporall Kingdom into an everlasting and spirituall one, *Luke* 1. 32. *The zeale*] that is to say, God shall give his Sonne for a Saviour to the world, for to maintaine his glory against the attempts of the Devill, and for to accomplish the salvation of those who are his.

V. 8. *The Lord*] the Prophet now returnes to the predictions of Israels calamities.

V. 9. *Shall know*] that is to say, Shall feele it, and finde the effects of it.

V. 10. *The bricks*] proverbiall kinds of speeches, the meaning whereof is, That is is that our State hath suffered many great overthrowes and ruines, but wee will raise it up againe in greater splendour and glory then ever it was. A vain hope conceived upon the happy reigne of *Jeroboam* the sonne of *Joas*, 2 *King.* 14. 16.

V. 11. *Shall set up*] namely, shall give the Assyrians victorie over the Syrians, and *Rezin* their King, 2 *King.* 16. 9.

V. 12. *The Syrians*] their invasions are not any where made mention of in Scripture.

V. 14. *The head*] a kinde of speech taken from beasts and plants, meaning, he shall cut off all from the greatest to the least, see *Isa.* 19. 15.

V. 15. *He is the taile*] he seems to meane that in the Church vices and vertues, and not titles and dignities, make a difference of degrees, see *Matth.* 5. 19.

V. 16. *Cause them to erre*] the Italian, *shall be seducers*; in the triall shall be knowne and found to be such.

V. 17. *No joy*] for to spare them in these universall judgements.

V. 18. *Wickednesse*] that is to say, the sinnes being common both to great ones and little ones, shall cause them likewise all to perish indifferently as in an universall burning.

V. 19. *No man shall*] that is to say, The land shall be full of seditions, discords, and civill wars, see 2 *Kings* 15. 14, 16, 25, 30.

V. 20. *The flesh of*] that is to say, those that are neerest and most allied unto him.

V. 21. *And they*] the Italian, *though they*; the ten tribes shall not agree together, but onely in warring against *Judah*, and in other things they shall continually bee divided into severall factions amongst themselves.

CHAP. X.

Vers. 1. *That write*] namely, those that by violence cause unjust sentences to be given in courts of Justice, according to their owne private passions.

V. 2. *From judgement*] namely, from the means of obtaining their just demands and pretences by the way of justice.

V. 3. *Where will you leave*] for to keep it safe and out of danger. *Your glory*] your power, titles, and wealth.

V. 4. *Bow downe*] that is to say, they shall be prisoners, great companies of them bound together thrusting and crouding one another.

V. 5. *The staffe*] that is to say, they are armed with my wrath, and have no other power over my people, but what I through my just judgement do grant them.

V. 7. *He meaneth not*] that is to say, the Assyrians

tians end which he propoſeth to himſelfe, ſhall not be to obey me in puniſhing of my people, nor hee ſhall not acknowledge, that whatſoever he can doe or undertake, doth depend upon my will.

V. 8. *Are not my princes*] that is to ſay, am not I King of Kings, *Ezech.* 26. 7. *Dan.* 2. 37. who have for mine officers, Barons and Captains, Kings that are my vaſſals.

V. 9. *Is not*] have I not ſubdued all theſe nations and provinces, as well one as the other, ſee of the deſtruction of *Calno* and *Hamath*, *Amos* 6. 2.

V. 11. *Jeruſalem and her*] words of an idolater who knowes not the true God.

V. 12. *His whole work*] namely, of puniſhing and viſiting of his people. *The fruit*] namely, his proud deeds and blaſphemous words, ſee *Iſa.* 36. and 37.

V. 14. *All the earth*] bringing the greateſt part of the world under my command. *Moved the wing*] to withſtand me, or ſo much as to complain.

V. 15. *Boaſt it ſelfe*] a ſcoffe at the Aſſyrians vain boaſting, who were but inſtruments of Gods hand from whom they had all their power and motion.

V. 16. *Send*] that is to ſay, he ſhall deſtroy all the flower of the nation, 2 *King.* 19. 35. ſee of this kinde of ſpeech, *Judg.* 3. 29. *Pſal.* 78. 31.

V. 17. *The light*] that is to ſay, God, who is a devouring fire: but doth not worke with his Church in that quality, but is to it as a lively light, as it was figured, *Exod.* 3. 2. but ſhall cauſe his enemies to feele the other effect, by being a conſuming fire to them, as *Exod.* 14. 24. *His thornes*] by which, and by great trees, *verſ.* 18. the Prophet meanes generally little and great.

V. 18. *His fruitfull field*] the Italian, *his Carmel*; the name of a hill which was very famous for fruitfulneſſe and fair trees, which here ſignifies the Nobles and chiefe of a people. *Both ſoule*] the Italian, *from the ſoule*] a kinde of ſpeech to ſignifie a generall deſtruction, as who ſhould ſay, body and ſoule together. *As when*] that is to ſay, He ſhall not be able to recover himſelfe after this overthrow, nor gather a new Armie together, no more then an Army can gather it ſelfe together again when the Standards are once overthrown.

V. 19. *Of the trees*] namely, of his chiefeſt and valianteſt men.

V. 20. *Upon him*] namely, upon the Aſſyrians, as *Ahaz* had done in the dayes of theſe Prophecies, who had called them to helpe him, after which time they did continually moleſt and vex the people, ſee 2 *Kings* 16. 7. 2 *Chron.* 28. 20.

V. 21. *The remnant*] he hath a relation to the ſignification of his ſonne *Shear-iaſhubs* name, *Iſa.* 7. 3.

V. 22. *A remnant*] namely, that ſmall number of beleevers which God ſhall ſave out of the generall ruines, to make them partakers of his grace. This was fulfilled corporally in thoſe remainders of the people, which with *Ezechiah* eſcaped from *Sennacheribs* inundation: but ſpiritually it is and ſhall be verified in the reliques of the Jewiſh Nation which God hath converted, and ſhall convert to to the true faith by the Goſpell, *Rom.* 9. 27. *The conſumption*] namely, the judgements which God had decreed ſhould come upon his people, by which they ſhould almoſt be brought to nothing, ſhall alſo move Gods mercie to heap ſuperabundant benefits upon them, which are in this place called righteouſneſſe.

V. 24. *He ſhall ſmite thee*] he ſhall oppreſſe thee and tyrannize over thee, as once the Egyptians did.

V. 25. *The indignation*] namely, my indignation againſt my people. *In their deſtruction*] namely, the Aſſyrians deſtruction.

V. 26. *A ſcourge*] namely, a ſudden mortalitie, 2 *King.* 19. 35. *As his rod*] he ſhall by his Angell ſmite the armie of the Aſſyrians, as he did by *Moſes* rod ſtrike the ſea, and make it ſwallow up the Egyptians, *Exod.* 14. 26, 27. *Of Egypt*] namely, at the red ſea at the comming out of Egypt; or as he did againſt the Egyptians.

V. 27. *Becauſe of the anoinring*] namely, by reaſon of the holy Kingdome which the Lord hath eſtabliſhed amongſt his people, and will there maintain it: and chiefly by reaſon of the love, favour, and power of the Meſſias, who is the onely foundation of all the benefits and deliverances of the Church.

V. 28. *He is come*] a propheticall deſcription of *Sennacheribs* drawing neere to *Jeruſalem*. *Migron*] it is likely that it was ſome place belonging to the Tribe of *Benjamin*, as *Michmaſh* and *Geba* were, 1 *Sam.* 14. 2.

V. 29. *The paſſage*] it was a ſtrait and narrow paſſage between two rocks, 1 *Sam.* 13. 23. Others tranſlate it, a foord, namely, over ſome brook which is not made mention of. *Ramah*] a city of *Benjamin*, *Joſh.* 18. 25. *Gibeah*] ſee 1 *Sam.* 11. 4.

V. 30. *O daughter*] O people, or O city of *Gallim*, ſee 1 *Sam.* 25. 44. *Unto Laiſh*] towards the northerne confines of the countrey where *Laiſh* ſtood, *Judg.* 18. 7. by which way the Aſſyrians came in; the meaning is, who ſhall be able to ſave them in thoſe frontiers. *Anathoth*] another citie of *Benjamin*, *Joſh.* 21. 18.

V. 31. *Madmenah*] a place of *Judah*, *Joſh.* 15. 31.

V. 32. *Nob*] a place of *Benjamin*, 1 *Sam.* 21. 1. *Neh.* 11. 32. *Shake his hand*] threatning *Jeruſalem*, as he did by *Rabſhakeh*, *Iſai.* 36. 2.

V. 33. *Shall lop*] figurative termes, as *verſ.* 18.

V. 34. *Lebanon*] that is to ſay, that mighty armie which was like a thick wood, *verſ.* 18. *By a*

mighty one] namely, by an Angel, *Iſai.* 37. 36. ſee *Pſal.* 78. 25. and 89. 6.

CHAP. XI.

Verſ. 1. *There ſhall come forth*] out of the ſtem of *David* the ſon of *Jeſſe*, who was neither King nor powerfull, and was like the ſtock of a withered tree, or roots hidden in the earth, ſhall Chriſt be borne according to the fleſh, who ſhall be the everlaſting King of the Church.

V. 2. *The Spirit*] he ſhall in his humanity be filled with the gifts of the holy Ghoſt, to be as it were an everlaſting treaſure and ciſterne full of them, from whence thoſe gifts ſhall ſhowre down upon the Church, ſee *John* 1. 16. and 3. 34. *Acts* 2. 33.

V. 3. *Quick underſtanding*] the Italian, *quick ſent*; that is to ſay, all his underſtanding, knowledge and judgement, ſhall be governed and ruled by perfect obedience and holineſſe. Or he ſhall cauſe the fear of the Lord to ſent, &c. that is to ſay, God ſhall anoint him, not with a materiall ſweet ſmelling oil, but with the ſpirituall oil of holineſſe. *He ſhall not*] he ſhall be moſt juſt and upright in the execution of his charge; his underſtanding, judgement, and will, being all one with his everlaſting fathers, *John* 5. 19, 30. and 8. 28, 38. Or when he gives judgement, he ſhall not looke after any outward appearances or falſe allegations, from whence proceed corruptions in humane judgements, but ſhall alwayes look after the inward parts of the heart, which are well known to him being true God, *John* 2. 25.

V. 4. *The poore*] namely, the Church, which in this world is abject, and poore, and humble, and milde in ſpirit, which are the beleevers ordinary titles. *Shall ſmite*] that is to ſay, as he is true God and Judge of the world, he ſhall by his almighty word, and power of his ſoveraigne ſentence deſtroy the world, namely, that part whereof the devill is prince, which may be underſtood of particular judgements from time to time, but is meant chiefly by the great and laſt judgement. *The wicked*] namely, the head of all the wicked, which is the devill, ſlain by Chriſt, not in regard of his life and offence, but in regard of his predominate power in ſeducing men, and in rebelling againſt God, ſee *Deut.* 32. 42. *Pſal.* 68. 21. and 110. 6. And by the devils name are meant all his deputies, to whom he hath granted his power, ſuch as are great Monarches of the world, and ſuch as at the latter end Antichriſt ſhall bee, ſee 2 *Theſſ.* 2. 8. *Rev.* 13. 2, 11.

V. 5. *The girdle*] that is to ſay, hee ſhall bee adorned, armed, and ſtrengthned with theſe vertues, in the exerciſing of his office, as Princes and Warriours are with a girdle in the ſame manner, *John* 12. 18. *Iſa.* 22. 21.

V. 6. *The wolfe*] figurative and propheticke tearms. The meaning whereof is, that the Spirit of regeneration, ſhall alter the naturall fierceneſſe of men, and make them milde and tame, to live in peace with the reſt of the beleevers, under the conduct of Chriſt and the miniſtery of other Paſtors of the Church, though they bee baſe and abject in the eye of the world.

V. 8. *The ſucking childe*] that is to ſay, the innocency and ſimplicity of the faithfull ſhall be ſecure from the ſnares and deceits of the wicked: not onely by reaſon of Gods ſafeguard and protection, but alſo becauſe God ſhall change and alter their evill natures, and transforme them into contrary qualities.

V. 9. *For the earth*] God ſhall poure out his Spirit abundantly upon all the Elect which are in the world, by whoſe lively light and power their wills and affections ſhall bee changed and amended from their naturall vices, ſee *Rom.* 12. 2. *Eph.* 4. 23. *The ſea.* namely, the bottome and concavity of it.

V. 10. *Of the people*] all Nations, without any difference, ſhall come under Chriſts Kingdome, who having till then been like a root hidden under ground, ſhall be raiſed up in glory, and ſet up like a banner to gather all Nations unto him. *His reſt*] that is to ſay, the place of his ordinary abode and reſidence, namely, his Church; like to the Tabernacle in the wilderneſſe, where God did ſhew evident tokens of his Majeſtie and glory, *Exod.* 40 34. *Levit* 9. 23. *Shall be*] ſhall be full of the ſignes and effects of his preſence and divine power, in light of heavenly truth, in power of his Spirit, to bee a ſafegard and defence.

V. 11. *Set his hand again*] namely, after the firſt notable deliverance out of *Egypt*. *The remnant*] this may be underſtood generally of all the Elect, which ſhall be gathered out of all parts of the world into Chriſts Kingdome, or particularly of the Jewes, who at laſt ſhall be recalled, and reſtored to the body of the Church, ſee *Rom.* 11. 25, 26. *From Pathros*, ſee of theſe names of Nations, *Gen.* 10. 10, 14, 18, 22.

V. 12. *The diſperſed*] ſee *John* 7. 35. *Jam.* 1. 1. 1 *Pet.* 1. 1.

V. 13. *The envie alſo*] that is to ſay, all the Church ſhall be united in perfect concord againſt the enemies of Chriſts Kingdome. He hath a relation to *Ephraims* almoſt continuall envie to *Judah* for the Soverainty, from whence proceeded the ſeparation of the ten Tribes, and the civill wars amongſt the people, which cauſed great calamities.

V. 14. *Them of the Eaſt*] the Italian, *the children*

of

of the East; namely, the Easterne people, Arabians, Chaldeans, &c.

V. 15. *The tongue*] namely, the gulfe of the red Sea, which comes out of the Ocean Sea, and runs almost to the head of *Egypt*, see *Zach.* 10.11. *Shake his hand*] he alludes to *Moses* his dividing of the Sea by striking it with his rod, see *Exod.* 14. 16, 21. *Over the river*] namely, the river *Nilus*, which divides it selfe into seven branches, and runs many severall wayes into the Sea. Now all this is spoken figuratively, to shew that nothing shall hinder the deliverance and gathering together of the Church.

CHAP. XII.

Vers. 1. THou shalt say] namely, thou *Israel* according to the Spirit, or thou Church of God.

V. 3. *Shall ye draw*] namely, by a lively faith, and with spirituall comfort, shall yee bee partakers of the salvation which Christ hath purchased, and whereof he is the spring, *John* 4. 10, 14.

V. 6. *Great*] he sheweth himselfe to be such by his glorious deeds and works which he doth.

CHAP. XIII.

Vers. 1. THe burden] this word amongst the Prophets, doth often signifie a prophecie of threatnings and curses, which are like unto an unsufferable burden to them upon whom they are denounced, see 2 *King.* 9. 25. *Jer.* 23. 33.

V. 2. *Lift ye up*] a representation of the Persians and Medes enterprise against Babylon. As if he should say, Let the Army be gathered together, and let a signall bee given for the assault. *Unto them*] namely, to the Medes. *Into the gates*] of *Babylon*, which is the Imperiall seat and royall Residence, the City wherein dwell the great Officers of the Kingdome, who were so many Princes, *Isa.* 10. 8.

V. 3. *I have commanded*] namely, by a secret inspiration and motion of my providence, and not by any expresse command, see 2 *Sam.* 16. 10. *Isa.* 36. 10. *Even them that rejoyce*] the Italian, *that triumph*; namely, those brave Souldiers belonging to my glorious Majestie, whom I make victorious and triumphant, through my power which accompanieth them.

V. 5. *Of heaven*] a popular and vulgar kinde of speech, because that to the eye the hemisphere of Heaven seemeth to rest upon the plain of the earth, and to be bounded by it, see *Neh.* 1. 9. *Mat.* 24. 31. *The whole land*] namely, the Babylonian Empire, which through excesse of ambition, termed it selfe the universall Empire of the whole world, see *Dan.* 2. 38.

V. 7. *Therefore*] because this shall bee Gods worke, no humane power nor strength shall be able to oppose it.

V. 8. *Their faces*] they shall look dimme, and full of horrour through fear, and through the disasters of war, see *Lam.* 4. 8. and 5. 10. *Ezech.* 21. 3.

V. 10. *For the Starres*] a figurative description of an extreme horror and ruine, all manner of direction, order, counsell, conduct, and reliefe from God being quite taken away, as if the world had no light at all from above, see *Ezech.* 32. 7. *Joel* 2. 31. and 3. 15.

V. 11. *Of the terrible*] the Italian, *of the violent*; or of tyrants.

V. 12. *A man*] that is to say, they shall all be slaine, and no man shall redeeme his life with money.

V. 13. *Therefore*] namely, for the sinnes mentioned, *vers.* 11. *I will shake*] a figurative description very frequent in Scripture.

V. 14. *And it shall be*, the Italian, *and they shall be*; that is to say, all his hired Souldiers, and such as come to aid him, shall disband themselves, and shall be dispersed, see *Jer.* 50. 16. and 51. 9.

V. 15. *Unto them*] namely, to the Babylonians.

V. 17. *The Medes*] under which name are also comprehended the Persians, because that these two Nations were united under *Cyrus* his Empire, but by reason that the Medes were more ancient and worthy, the State takes its name from them, see *Isa.* 21. 2. *Jer.* 51. 11. *Dan.* 8. 20. *Shall not regard*] they shall kill all, without taking any ransome, *vers.* 18.

V. 20. *It shall never*] the City of *Babylon* did stand a great while after it was taken by *Cyrus* in great splendor and power, but it then lost the Empire and command, whereupon began the decay of the City, and some ages after followed her totall ruine. *The Arabian*] that is to say, the place shall be accursed and desolate by overflowing of waters or some other meanes, so that even those kinde of people that lead a wandring kinde of life, living upon thefts, or upon grazing of cattell, shall not be able for to live there for want of all manner of commodities.

V. 21. *Satyrs*] the Italian, *devils*; in borrowed shapes, and hideous apparitions: your unclean spirits having their residences here in the world in such solitary and terrible places, see *Isa.* 34. 14. *Mat.* 12. 43.

CHAP. XIV.

Vers. 1. WIll have mercy] this prophecy was partly fulfilled at such time as the

people returned from the captivity of *Babylon*, but was fully accomplished, by the Churches spirituall deliverance by the Messias. *Chuse*] that is to say, after he hath reproved this people for their sinnes, he will againe take them into favour, and restore them to their right and title of being the Church, namely, to be his elect, which generall election may suffer such changes and alterations as are here mentioned, which cannot be in the immutable election of particular persons to eternall life. *The strangers*] namely, the Gentiles, made partakers of Gods grace by the Gospell.

V. 2. *The people*] that is to say, the Kings and Nations of the earth, shall labour and worke means to establish Christs Kingdome in the World, and gather up Gods elect into his Church, and they shall submit themselves unto him, and to his word preached unto them in the Church.

V. 8. *The Fir-trees*] this according to the letter may be understood thus, that the very woods might rejoyce at the destruction of the Babylonian Monarchy, because they should not now be cut downe so fast, to be employed upon so many buildings, and to make so many warlike engines. Or it may be taken figuratively for those States, and Dominions which *Babylon* did subdue, and oppresse, *Ezek.* 31. 16. *Hab.* 2. 17.

V. 9. *Hell*] an ironicall and poeticall representation of the King of *Babylons* comming into hell, and his entertainment there, as *Isa* 30. 33. *Ezek.* 32. 18, 21. *The dead*] the Italian, *the Gyants*; namely, the ghosts of the Gyants of the primitive World, *Gen.* 6. 4. set downe in Scripture for examples of the damned, *Job* 26. 5. or for them which were after the flood, which were after the Founders of Empires, and violent dominations of the World, *Gen.* 10. 8.

V. 11. *The noise*] this hath a relation to the sound of those instruments which were anciently used at funerals, *Matth.* 9. 23. and because *Babylon* was taken upon a day of feasting, and publique mirth; as if he should say, the sounds of thy musicke shall serve to grace thy funerals.

V. 12. *O Lucifer*] the Italian, *O Day-starre*; O thou Babilonian Empire, which wert as bright as the Day-starre, called *Lucifer*. *Which didst weaken*] that is to say, which didst enfold many Nations in thy ruine, casting them to the ground with thy fall, even like a great Tree when it fals, crusheth downe the little ones.

V. 13. *I will ascend*] a description of the King of *Babylons* bold enterprise against Gods people and Temple, whereby he had (as it were) waged warre against God himselfe, and attempted to put him out of his throne, *Dan* 8. 10, 11. *The Stars*] that is to say, above the elect, who shine in the Firmament of the Church, as Starres doe in the heavenly Firmament. *Dan.* 8. 10. or the Kings and Princes of the holy Nation. *The mount*] upon which the Temple is built, where the people doe assemble themselves for to serve God, see *Psal.* 75. 2. *In the sides*] namely, in Mount *Moriah*, which was on the North side of *Jerusalem*, right over against the hill of *Sion*, which was on the South side, see *Psa.* 48. 2.

V. 16. *They that*] a continuation of the infernall prosopopeia; namely, a representation of the dead, at the comming of the King of *Babylon* into hell.

V. 17. *That opened not, &c.*] the Italian, *that did not let his prisoners loose*; he seems to mean the transporting of subdued Nations into farre Countries, without any hope of returne, which was used by Conquerours to the end to make their conquest sure, as 2 *Kin.* 16. 9. *Isa.* 36. 17.

V. 18. *All the Kings*] that is to say, Kings for the most part when they die, are buried in their royall Cities, with great pompe, and solemne preparation.

V. 19. *But thou art*] he meanes the last King of *Babylon*, which was as some thinke *Belshazzar*: or according to ancient Histories his successor, who had his Kingdome taken away from him, and died a great way from *Babylon*, see *Dan.* 5. 31. *Abominable branch*] as who should say, a bastard plant, unworthy the participation of those honours which are due to other Kings. And peradventure this is spoken, because that *Darius* the last King of *Babylon*, *Dan.* 5. 31. was not of the Royall line. *As the raiment*] thy person hath not any way beene spared in the ruine of thine Empire: even as in warres the raiment and armour of such as were slaine, being all bloudy and soyled, are cast into the pit together with the dead carkasses, over which they did according to the ancient custome, raise great heapes of stones, see *Jos.* 8. 29. 2 *Sam.* 18. 17.

V. 21. *For his children*] namely, for the people of *Babylon*, or great ones, and Princes. *Nor fill*] that they may not re-establish, and strengthen their Kingdome, by building of new Cities, and making new plantations, as their Ancestors did, *Gen.* 10. 10, 11.

V. 23. *The Bittern*] the Italian, *the Owle*; which bird useth to shelter it selfe in old and ruinous houses, see *Zeph.* 2. 14. Others translate it Hedge hogs, others Bitterns, which is a kind of Water-fowle, that maketh a great noise.

V. 24. *Surely as I have*] now the Prophet returnes to the foretelling of the Assyrians next discomfiture by the Angell, which he had spoken of, Chap. 10.

V. 26. *Upon the whole earth*] namely, upon this great Empire, which cals it selfe universall, as *Isa.* 13. 5.

V. 28. *This burden*] namely, this prophecy of threatnings and calamities, see *Isa.* 13. 1.

V. 29. *The rod*] namely, because King *Uzziah* is dead, who made cruell warre against thee, and conquered

quered thee, see 2 *Chr.* 26. 6. *The Serpents root*] namely, *Vzziah* who was the lesser enemy. *A cockatrice*] namely, *Hezekiah*, who warred more cruelly against the Philistins, and did destroy them, 2 *King.* 18. 8. *A fiery*] a figurative terme taken from the Serpent in the desert, *Numb.* 21. 6. to signifie a mortall, and unavoydable destruction.

V. 30. *The first-borne*] namely, the most wretched and afflicted people of the Jewes shall flourish again in a most happy estate under *Hezekiah*. *I will kill*] I will take away from thee all meanes of subsisting, and will cause thee to perish altogether even like a tree whose root dieth for want of nourishment. *And he shall*] namely *Hezekiah*.

V. 31. *Art dissolved*] namely, in teares, or thou art dismayed, and affrighted. *From the North*] namely, from *Judea*, which was partly Northward from the Land of the Philistins. *A smoake*] a beginning of combustion, of warre, which shall consume thee. *None shall be*] all the Jewish Nation shall be most willing to follow *Ezekiah* at the appointed time, in this enterprise.

V. 32. *Of the Nation*] the Italian, *Of the Nations*; which shall send to be informed of the wondrous workes of the Lord towards his people, as 2 *King.* 20. 12.

CHAP. XV.

Vers. 1. *AR*] one of the chiefe Cities of *Moab*, *Num.* 21. 28. *Deut.* 2. 9. a prophecie of things to come, as if they were come already. *Kir*] it is the same City *Kir-hareseth* or *Kir-hareth*, *Isai.* 16. 7, 11.

V. 2. *He is gone up*] that is to say, the Moabites are gone to the Temple of their Idoll Kemosh, to seeke for ayd. *Dibon*] namely, the people of that City. *The high places*] namely, their Temples, Chippels, and other places of Idolatry, and false devotion. *Over Nebo*] namely, for the desolation of these Cities, which was already come, or was ready to come upon them. *On all their heads*] according to the custome of those times, and places, which was to shave themselves, in times of great sorrow and mourning, *Lev.* 19. 27. & 21. 5. *Deut.* 14. *Isa.* 3. 24. *Jer.* 48. 37. *Ezek.* 7. 18.

V. 3. *On the tops of*] which were made after the fashion of open terraces. See concerning this manner of publique mourning, as it were to require help from Heaven, *Isa.* 22. 1. *Jer.* 48. 38.

V. 4. *Heshbon*] names of certaine Cities of *Moab*, *Jahaz*, a City in the confines of *Moab*. *Num.* 21. 23.

V. 4. *My heart*] that is to say, the desolation of the Moabites shall be so cruell and dolefull, that I tremble at it, and am moved to compassion every time I thinke of it, *Isai.* 16. 11. & 21. 3. *Jer.* 48. 36.

V. 6. *The waters*] that is to say, these places which are now rich pastures, and well watered, shall grow wild and desert, see *Isa* 29. 5. 17.

V. 7. *The abundance*] namely, their Treasures, and provisions, shall be carried away into remote, and secret places, by the Arabian robbers, which shall fetch away this prey.

V. 9. *Of Dimon*] this is thought to be the same City as was before named *Dibon*, and that the Prophet hath so altered the name of it, by reason of the great effusion of blood, which was to be in it for *Dimon* may signifie a bloody place. *Lions*] that is it to say, wild beasts, shall live in the Country made void of inhabitants.

CHAP. XVI.

Vers. 1. *SEnd ye*] the Moabites were subdued and made tributaries by *David*, 2 *Sam.* 8. 2. and paid their tribute in Sheep and Lambs, 2 *King.* 3. 4. and the Kings of *Israel* had gotten it away from the Kings of *Judah*, after the separation of the ten Tribes. Whereupon *Isaiah*, under the termes of wishing them to returne to the King of *Judah* their ancient Lord, doth exhort them to doe homage, and convert themselves to the true God, who was knowne and served in *Judea*, and not among the ten Tribes. *To the Ruler*] which your vassall King paid to the King of *Israel*, his Lord and Master, 2 *King.* 3. 4. *Sela*] a place scituate in the utmost confines of *Moab*, whereof there is no mention elsewhere.

V. 2. *It shall be*] if ye persevere in your rebellion, you shall both be subdued, and driven out of your Country. *Arnon*] a River upon the frontiers of *Moab*, *Num.* 21. 13.

V. 3, *Execute judgement*] the Italian, *Make a decree*] besides this duty towards God, doe thou use charity also, and humanity: decreeing by a publike Law, that my people may have secure refuge in thy Countrey, when they flie before the Assyrians, see *Obad.* 14.

V. 4. *For the*] that is to say, the time of my peoples visitation shall not last for ever, but I will settle them again in peace and prosperity. And therefore you Moabites, make your selves worthy of obtaining grace and favour at their hands, and doe not any way give them cause of offence.

V. 5. *In mercy*] or in piety; that is to say, those vertues of King *Hezekiahs* shall establish his Kingdome, and make him mighty, wherefore thinke in time upon submitting your selves unto him. *The Throne*] namely, the Throne of the Kingdome of *Iudah*. *He shall sit*] namely, *Hezekiah* a most vertuous and happy King, and a figure of Christ, in whom all this is perfectly and spiritually fulfilled, *Dan.* 7. 14. 27. *Mic.* 4. 7.

V. 6.

V.6. *The pride*] through which he will refuse these my exhortations and good councels. *His lies*] namely, his vaine counsels and false confidences, his dissimulations, and cunning devices.

V.7. *For the Foundations*] namely, for the ruine, and subversion of this City from the very Foundations.

V.8. *Languish*] that is to say, they lie waste and desert. *The Lords*] namely, the great Potentates have with their Armies spoiled all the Country. *Even unto*] the Italian, *which reached unto*; hereby is shewed the great extent of those Vineyards scattered up and downe all the convenient places of the Land of *Moab*, even till beyond the Sea, namely, the lake of *Sodom*, *Ier.*48.32. *Iazer*] a City in the confines of *Moab*.

V.9. *For the shouting*] they were certaine shouts and songs, whereby they encouraged one another, with mirth in the Fields while they were at worke.

V.11. *Is weary*] with praying, complaining, and sacrificing to his Idoll. *On the high place*] namely, the Temple of *Kemosh*. And thereby may also be meant a City of *Moab* called *Bamoth-Baal* that is to say, the high places of *Baal*, *Jos.*13.17. See *Jer.*48.13.

V. 13. *Since that time*] the Italian, *in the ancient times*] that is to say, which he had set downe in his everlasting counsell.

V.14. *Within three yeeres*] namely, at the end of these yeeres, the ruine of *Moab* shall begin by the Assyrians, and a long time after that, shall be accomplished by the Chaldeans. Wherefore the same things are also foretold by *Jeremiah*, ch. 48. many yeeres after *Isaiah*. *As the yeeres*] the Jewes doe hold that the longest time for which one may hire a servant, is three yeeres; and the shortest for one yeere; which they gather from this place and from *Deut.*15.18. and from *Isa.*21.16.

CHAP. XVII.

Vers.1. BEhold *Damascus*] this hath a relation to the taking and sacking of *Damascus*, and to the captivity of the people thereof by *Tiglath-pilezer*, 2 *King.* 16.9. *Amos* 1.5. and afterwards it was re-edified and inhabited by a new people.

V.2. *The Cities*] which were in the Tribe of *Gad* or *Reuben*, *Num.* 32.34. *Jos.* 13.16,25. and are here joyned with *Damascus*: because that *Tiglath-pilezer* that tooke *Damascus*, did also carry the Gadites, and the Reubanites into captivity, 1 *Chron.*5.26. for the ten Tribes were in league with the King of *Syria*, *Isai.*7.1,2.

V.3. *From Ephraim*] that is to say, from the ten Tribes, named by the name of this which was the chiefest of them. *The Kingdome*] because that after this conquest of the Assyrians, and the death of *Rezin*, *Syria* became a Province to *Assyria*, and being come againe into a prosperous state, was againe taken and pillaged by the Chaldeans, *Jer.*49.23. *They shall be*] that is to say, the Syrians shall endure the same subversion of state, as the ten Tribes doe, *Isa.*7.16, & 8.4.

V.4. *The glory of*] namely, the power and Kingdome of the ten Tribes, which was first lessned by *Tiglath-pilezer*, and then afterwards quite overthrowne by *Salmanezer*, 2 *King.* 17.6. *The fatnesse*] that is to say, his estate shall be much impoverished, and many of his commodities shall be taken away from him.

V.5. *And it shall be*] that is to say, they shall be all carried away into a strange Countrey like Corn that is reaped and carried away out of the field in time of harvest. *In the valley*] which was neere to *Jerusalem*, and very much abounding in Corne.

V.6. *Grapes*] that is to say, some small remnant of people shall remaine in the Countrey.

V.7. *At that day*] when these calamities have happned, that small remnant shall be converted to me, and to my true service: which came to passe in part under *Iosias*, 2 *Chr* 34.33. and was perfectly accomplished under Jesus Christ.

V.8. *That which*] namely, the Idols, the Groves which were consecrated by the Idolaters, *Isai.*1.29. *Or the images*] see *Lev* 26.30.

V.9. *A forsaken Bough*] namely, after all the fruit is shaken of.

V.10. *Of the Rock*] see *Deut.*32.4. *Shalt thou plant*] thou shalt take much paines, and use much industry in tilling of ground: but the fruit thereof shall be carried away by thine enemies. *Strange slips*] rare and excellent slips which were brought a great way either through curiosity, or for the rarenesse of them.

V.11. *The day of griefe*] namely of the last desolation of the Assyrians Country.

V.12. *Woe to*] a new prophecie of the discomfiture of the Assyrians Army by the Angel, 2 *King.* 19.35. *Of many people*] or many sorts of divers Nations, whereof the Assyrians Army was composed.

V.14. *Trouble*] a horrible tumult, by reason of such a sudden slaughter.

CHAP. XVIII.

Vers.1. SHadowing] which raiseth and sendeth forth such mighty Armies, that they seeme to be thicke Clouds of Locusts which shadow the Earth, which is ordinary in *Ethiopia*, *Joel* 2.10. see concerning these innumerable Armies of Ethiopians, 2 *Chron.* 14.9. So Armies are called wings, *Isa.* 8.8. This prophecie seems to have relation to the conquest, which *Nebuchadnezzar* made of *Ethiopia*,

Ethiopia, together with *Egypt*. *Beyond*] or along by the Rivers.

V. 2. *Ambassadours*] *Ethiopia* is divided into the Easterne, which was a part of *Arabia*, and the Westerne, and the Red-Sea in the middle, *Gen.* 2. 13. *Numb.* 12. 1. and it seems that the seat of the Kingdome, as in the Easterne part, so that they were faine to send messengers into the Westerne parts for to have levies of men made. *By the Sea*] namely, the red Sea, or Arabicke gulfe. *Of Bulrushes*] according to the ancient custome of those Countries, which in some places lasteth to this day, to make the easier way against the streame, by rockes, flats, and fals of Rivers. *Scattered*] the Italian hath it, *Of a long stature*] Heb. a Nation of long extent: which is a thing, namely, their tallnesse that hath beene obserued at all times in the Ethiopians. *Peeled*] without haire, or smooth, having no haire upon their bodies, which is also a property of those Country bodies by reason of the excessive heat. *A terrible people*] namely, the most savage and rude amongst them, which are those that dwell in the innermost parts of *Ethiopia*, farre from the Sea, looking more blacke and horrid, and being more barbarous then the others. *Troden*] namely, a vile and abject Nation, kept in extreame slavery, a thing proper to the Moores and Ethiopians, both in their owne Country, and abroad. *The Rivers*] this is also one of the properties of *Ethiopia*, namely, that the Rivers *Nilus* and *Niger*, overflowing by reason of the great raines in Winter, doe wash away all the fatnesse of the Land: whereupon *Egypt* was by the ancients called the gift of *Nilus*.

V. 3. *All ye*] that is to say, I doe bring the world tidings, of the Chaldeans generall over-running the Country. Wherefore so soon as ye shall perceive it once to begin, you must expect the continuance of it, untill such time as all that be accomplished, which I prophecie unto you:

V. 4. *I will*] that is to say, I will give the Chaldeans leave to goe on with this their great enterprise, and will no way hinder them, onely I will have the eye of my providence open, and fixed upon my Church, to comfort, conduct, and defend her amidst all these tempests, as I did at her comming forth of *Egypt*, and in the wildernesse, by the fiery, and cloudy pillar. *Isa.* 4. 5.

V. 5. *For*] that is to say, the effect of my sufferance shall be this, that the King of the Chaldeans shall conquer and destroy the great states of the world before they be growne old and weake with age, even as if one should cut and dresse a Vine where it is budded, and ready to beare fruit.

V. 6. *Left*] that is to say, they shall be left for a prey, to their Conquerours and new Lords; or to theeves and robbers on the high way, as it often falleth out in new conquered Countries.

V. 7. *In that time*] namely, after all these ruines and calamities, the Ethiopians shall be converted to God under the Gospell, and shall embrace the Christian faith, which indeed hath been so, and is so to this day, see *Acts* 8. 27, 37. *Shall the*] a figurative description of that peoples spirituall subjection to Christs Kingdome, with termes taken from tributes and presents which are brought to earthly Kings and Princes, as *Psa.* 68. 31. & 72. 10. *Isa.* 16. 1.

CHAP. XIX.

Vers. 1. *Rideth*] a propheticall description of Gods sudden and unlooked for judgements, executed by the Chaldeans upon *Egypt*, as *Psa.* 18. 9. & 104. 3. *The Idols*] all the divels endevours, who is served in those idols, and thereby seduceth men, making a shew of defending those that worship him, shall be quite overthrowne; see *Exod.* 12. 12. and the beliefe which men had in them shall vanish away, and the images themselves shall be beaten down and destroyed, *Jer.* 43. 12. or carried away into captivity according to the custome of the heathen, *Isa.* 46. 1.

V. 2. *Set the*] raising warres and civill factions amongst themselves. *Kingdome*] namely, a province or rectories, for *Egypt* was divided into rectories.

V. 3. *The Spirit*] namely, their strength, valour, and heart shall faile them at their need, familiar spirits, see *Lev.* 19. 31.

V. 4. *Cruell Lord*] namely, *Nebuchadnezzar* King of *Babylon*, *Jer.* 46. 26.

V. 5. *The waters*] a figurative description of an extream desolation of *Egypt* which had all its pleasure, profit, ritches and security comming in by Sea, the chiefest meanes of their great traffique and by means of the River *Nilus*, which is the cause of the Countries great fruitfulnesse.

V. 6. *Turne the Rivers farre away*] the Italian, *the Rivers shall goe backe*] namely, by reason of the falling of the waters. *Of defence*] *Egypt* is often times thus called, by reason of the Hebrew names signification. The Countrey being much strengthned by meanes of the waters. Others construe it as though he meant great bankes raised up upon the sides of the Rivers.

V. 7. *By the Brookes*] being sowne and growing upon grounds all wet and dirty by reason of the overflowing of the River *Nilus*. *Driven away*] they shall be all spoiled, through the rage & desolation of war, which shal be like the overflowing of a River.

V. 9. *In fine Flax*] which was one of the singular and choicest rarities of *Egypt*, see 1 *King.* 10. 28. *Prov.* 7. 16.

V. 11. *Zoan*] a most ancient City of *Egypt*, *Num.* 13. 22. called *Tanes* by some authors. *Say ye*] that is to say, you make your boasts to him, and make

him in a manner beleeve that wisedome is proper and hereditary to you from father to sonne.

V. 12. *Thy wise men*] which professed they could foresee things to come, see *Gen.* 44. 15. *Let them tell thee*] that is to say, let them tell thee how whilst I *Isaiah* am speaking, that thou mayst in time provide therefore: Or that then thy mind may be certainly informed, that such things will happen.

V. 13. *Noph*] a City which by some Authors is called *Memphis*. *Deceived*] by the false judgement of their discourse, giving the King ill grounded counsels. Or by false predictions. *Of the Tribes*] namely of their communities or rectores.

V. 14. *Hath mingled*] hath taken away their understanding, and hath troubled them as if they had dranke some amazing or sleeping drinke. *In his vomit*] namely, whilest he is yet overcome with drink. Or, reeling amongst his ordures.

V. 15. *Which the head*] that is to say, which either great or small shall doe.

V. 16. *Of the shaking*] he alludes to *Exo.* 14. 26.

V. 17. *The Land*] the Egyptians shall be dismayed and terrified by the newes of the conquest and desolation of *Judea*, as well by reason of the neighbourhood, as also because *Judea* stood as a wall before *Egypt*. And because there was the same cause of warre between the Chaldeans and *Egypt*, as was betweene *Judea* and the Chaldeans, *Jer.* 37. 5. and especially because God having not spared his own people, would much lesse spare the Egyptians. *Against it*] namely, *Egypt*.

V. 18. *In that day*] after these and other evils are fallen upon *Egypt*, I will communnicate my knowledge and grace, to a great part of them, in the time of the Messias. *Speake the*] namely, they shall serve one God: Figurative termes, taken from that, God having chosen to himselfe one onely people would be called upon in one onely language which was by him sanctified, see *Nehem.* 13. 24. *And sweare*] the word oath being often taken for a summary professing of the true God. *Ps.* 63. 11. *Isa.* 45. 23. *The City*] called by some authors *Heliopolis*, *Jer.* 43. 13. where the most solemne idolatry was used. The meaning is, that the greatest Idolaters should be converted, and turne to the true God.

V. 19. *An Altar*] a figure taken from the ancient custome of setting up Pillars and Monuments in manner of Altars consecrated to God, for a memoriall that they did professe the true religion, see *Gen.* 28. 18. *Exod.* 24. 4. *Jos.* 22. 10, 29. *At the border*] upon the confines of the Land of *Israel*. He hath a relation to that which was done, *Jos.* 22. 10. for a testimonial and bond of their communion in Gods true service.

V. 20. *For a signe*] for a proofe of their voluntary binding themselves to God, and his service. *He shall send them*] he shal make them partakers of everlasting salvation acquired by Jesus Christ, soveraigne King of his Church.

V. 21. *And shall doe*] according to the stile of the Prophets, he describeth the spirituall service, with words signifying the old ceremoniall service.

V. 22. *And heale it*] he shall restore and re-establish it, especially in a spirituall way.

V. 23. *A high way*] instead of great and bloudy warres, which these Nations have had one with another, they shall be reconciled, and re-united in Christ, in the peace of the Spirit.

V. 24. *Shall Israel be*] that is to say, it shall have as much right and shure as the Gentiles which are called by the Gospell. Which is spoken as well in regard of those Jewes which God enlightened at the beginning of the Gospell, as of their full conversion and calling, which shall be at the appointed time, see *Rom.* 11. 12, 26. *Eph.* 2. 14.

V. 25. *The worke of*] not onely because of their first creation, but also by reason of their spirituall regeneration in Christ, *Psa.* 100. 3. *Eph.* 2. 10.

CHAP. XX.

Vers. 1. *Tartan*] there is no mention made any where else of this siege: there is indeed mention made of one *Tarsan*, amongst *Sennacheribs* Capraines, 2 *Kin.* 18. 17. which is thought to be the same man, and *Sargon Sennacherib*.

V. 2. *The Sackcloth*] he seems to meane that thick rough garment which Prophets did use to weare, 2 *King.* 1. 8. *Zech.* 13. 4. *Math.* 3. 4. Others are of opinion, that the Prophet in these dolefull times, did publiquely weare a mourning kind of habit. *Naked*] in his shirt or in a short under-garment, without his outward vesture, which covered all his body. See 1 *Sam.* 19. 24. *Mi.* 1, 8. for to be habited like unto slaves or prisoners.

V. 3. *Three yeers*] for a signe of what should happen to *Egypt* in the space of three yeeres, for so long were the Chaldeans in conquering of *Egypt* and *Ethiopia*.

V. 4. *The King*] the Scripture makes no mention of any other destruction of *Egypt*, but onely that when *Nebuchadnezzar* the King of *Chaldea* destroyed it, and therefore we must here take *Assyria* for *Chaldea*, according to the Prophets frequent custome: For the Chaldeans subdued *Assyria*, and united it to their Empire. *Their Buttocks*] an ignominious manner of dealing with such as were taken prisoners in the warres, *Isa.* 47. 2. see 2 *Sam.* 10. 4. *To the shame*] Or the Egytians shame, see *Jer* 13. 22, 26.

V. 5. *And they shall*] namely, private persons, seeing the Country overthrowne and conquered.

V. 6. *This Isle*] the Italian, *this desolate Country*; namely, *Judea*, which was set upon and destroyed before *Egypt* or *Ethiopia*. Now the Prophet meanes to speake of that poore remainder of Jewes which fled into *Egypt*, after the destruction of their owne Country

Country, *Jer.* 43.7. *Whether*] namely, to *Egypt*. *We flee*] at all times for refuge, and for a defence against the Chaldeans: these two Empires having for a long time stood in an equall ballance.

CHAP. XXI.

Vers. 1. *OF the desert*] *Babylon* is so called, because it is likely that it was to be destroyed, and turned into pooles of water, *Isa.* 14.23. *Jer.* 51.42. *It commeth*] the Italian, *he commeth*; namely, *Cyrus*, who tooke *Babylon*, who came out of *Persia*, a place which is desert in many places, hilly, and rugged, especially towards *Chaldea*.

V. 2. *The treacherous*] that is to say, the Chaldeans Empire, which was founded and governed, by frauds, and oppressions, and hath been used after the same manner by the Persians. *Elam*] a part of *Persia*. *The sighing*] of the Nations which were oppressed by *Babylons* tyranny, and chiefly my people. *Have I made*] Gods words.

V. 3. *Therefore*] the Prophets words being terrified by what was revealed unto him in a vision concerning the ruine of *Babylon*.

V. 4. *The night*] he seems to have a relation to what was shewed in the vision, namely, that *Babylon* should be taken on the night of a festivall day, and of publique rejoycing, *Jer.* 51.39.

V. 5. *Arise*] a description of the sudden assault. *Anoint*] as who should say, make clean your Armes. And the Prophet seemes to set forth, the Chaldeans secureneſſe, and negligence in standing to their Armes.

V. 6. *Goe set*] all this was done in a vision as it were drawing out in a table, the approaching of the enemies campe and the taking of *Babylon*.

V. 8. *I stand*] the Prophet tels the Lord how he is grieved, because that having kept him so long in a vision, and in the contemplation of the preparation made for *Babylons* ruine he had not yet shewed him the full execution of it. Whereunto God answers, declaring it to him by way of an irrevocable decree.

V. 9. *Charet of men*] namely, Charets of warre, opposite to Charets to carry baggage, see *Isa.* 22.6. *And he*] namely, God.

V. 10. *Of my floore*] that is to say, the Kingdome which I purpose to thresh and beate down, like straw on the floore. *Have I declared*] the Prophets words to the Church.

V. 11. *Dumah*] this was the Country which belonged to *Ismaels* posterity, *Gen.* 25.14. and by this, or with this, seeme to be meant and understood the Edomites, a neighbouring Nation. *He calleth*] a representation of the anguish the Edomites were in, during these dangers, as if they had desired to be certified by the Prophet of some certaine newes. *Watchman*] that is to say, O thou Prophet, whose office it is to see and foretell things to come, (as after night is past they use to set watches upon high places, especially in time of warre) tell us, if thou hast any good advice or councell to give us.

V. 12. *The Watchman*] that is to say, I can say nothing to you from God, but that your calamities will surely come to passe; and they shall be accomplished like to an entire day, consisting of day and night. *If ye will*] all your cares and foresights, cannot prevent your evils, which are unavoidable, see *Jer.* 49.7. *Ezek.* 35.2. *Obad.* 5.

V. 13. *Shall ye lodge*] all the Countrey being full of Souldiers, you cannot now securely travaile in great companies, according to the Custome of the Country, *Ge.* 37.25. *Job* 6.19. *Of Dedanim*] people of *Arabia*, descended from *Abraham* by *Keturah*, *Ge.* 25.3

V. 14. *Brought water*] a propheticall description of the flight and affrightment of the Arabians, at the Chaldeans comming.

V. 16. *Within a yeere*] the Arabians being overcome by the Chaldeans, *Jer.* 49.28. Long after this prophecy. This must not be understood of the time that was between the prophecy and the fulfilling of it; but of the time that this warre lasted against *Arabia*, as *Isa.* 20.3. *According to the*] see upon *Isa.* 16.14.

CHAP. XXII.

Vers. 1. *OF the valley*] he doth obscurely speak of *Jerusalem*, which was encompassed with hils, *Psal.* 125.2. and cals it, the valley of vision, by allusion to the name of *Ierusalem*, for *Salem* signifieth a place where God sees and provides, see *Gen.* 22.14. *What aileth thee*] a propheticall representation of the siege, and sacking of *Ierusalem*. *Gone up*] the house topps were made like unto great open terraces, and they went up to them in time of publique mourning and calamities, as it were to present themselves openly to God, and to aske and begge relieſe at his hands, see *Isa.* 50.3. *Ier.* 48.38.

V. 2. *The slaine men*] he hath a relation to *Zedekiah* and his men of warre, who were taken after they fled out of the City, whereof the chiefe were slaine, *Ier.* 39.4.

V. 4. *Said I*] the prophets hearty sorrow for the miseries which were to come upon his Nation. *Of the daughter*] that is to say, of the City or Communalty.

V. 6. *Elam*] a people of *Persia* and *Media* who served the King of *Babylon* in this warre. *Of men*] see upon *Isai.* 21.9. *Kir*] an Easterly Nation in *Persia* or *Media*, 2 *Kin.* 16.9. *Uncovered*] that is to say, have taken their Armes, for in time of peace they wrapped up their Armes for feare of rusting.

V. 8. *The covering*] namely, the Rampire and defence, that is to say, Gods protection, see *Exod.* 32.25.

Num. 14. 9. *Mic.* 1. 11. *Thou didst looke*] O people you have looked after and trusted in humane meanes for to defend you. *The house*] he meanes the royall Palace, which was called the house of the wood of *Lebanon*, 1 *King.* 7. 2. which was also the armorie for the Kings guard, 1 *Kings* 10. 16, 17. 2 *Chron.* 12. 10.

V. 9. *Ye gathered*] you Jews will imitate by reason in your fear, *Hezechiah* by prevailing against the Assyrians in cutting off the waters from them, and bringing them into the Citie by pipes under ground, 2 *Chron.* 32. 4. 30. but not in his faith, having a recourse to God by prayers & humiliation.

V. 10. *Numbred*] to know the certain number of the inhabitants, and the people which were for defence, for to give every one their charge, and to distribute the provision of victuall.

V. 11. *Between the two*] this was a place on the north-side of *Jerusalem*, where the gathering of waters was, between the wall of the City and another compasse of wall within side, which was called *Bezeta*, see 2 *King.* 25. 4. *Jer.* 39. 4. *For the water*] a great pond, into which were gathered and kept the waters which came from the upper poole, *Isa.* 7. 3. which was formerly made by *Solomon*, *Nehem.* 12. 14. and therefore is called The old pool, or fish-pond, opposite to that which *Hezekiah* made, 2 *Kings* 20. 20. and is here called, The lower poole, *vers.* 9. *Looked*] by faith, conversion, and prayer. *Unto the maker*] namely, to God who is the author of these judgements and visitations, see *Isa.* 37. 26. Others, to him that made it, that is to say, That built and established *Jerusalem* and his Church. *Long agoe*] he hath a relation to this vision, which was long before it came to passe.

V. 12. *Call*] that is to say, hath given you great cause of griefe for to bring you to repentance. *To baldnesse*] the Italian, *to tearing of hair*; as *Ezr.* 9. 3. *Mich.* 1. 16.

V. 13. *Let us eat*] a representation of the peoples prophane and desperate thoughts in their calamities.

V. 14. *And it was*] or, and the Lord of hosts hath revealed himselfe to mine ears; that is to say, to me, speaking as followeth.

V. 15. *Treasurer*] it should seeme that he was the chiefe, both for the state and for the treasure. *Shebna*] it may be the same man, as is mentioned, 2 *King.* 18. 18. where he is named Secretary. There is not any mention made elsewhere of the evill carriages, nor of the end of this man. Others by conjecture onely do beleeve that he was deposed from his government and made secretary onely, and that, that was the beginning of his fall, which was here foretold by *Isaiah*.

V. 16. *What hast thou*] that is to say, thou art unworthy of this high degree, and oughtest to be deposed, and therefore shalt not enjoy these honours till thine houre of death, upon which hope notwithstanding thou buildest thy selfe this stately Sepulchre. *And whom hast*] he seems to have a relation to *Shebnas* base and forraigne parentage: his meaning is, thou art as it were a new man, and therefore oughtest not to build thy selfe a Sepulchre in thy life time, after the manner of great ones, who have burying places common for all their posterity from father to sonne. And if thou imaginest to give a beginning of this pomp in thine own person; know, that being condemned by God to an ignominious end, thy buriall cannot be honourable.

V. 17. *Cover thee*] the Italian, *quite cover thy face*; as they used to doe to criminall, condemned men, whose faces they covered, as being persons unworthy to see the sunne any more, and persons fraught with ignominie, see *Est.* 7. 8 *Job* 9. 24.

V. 18. *There shalt thou*] namely, in that base estate which thou shalt be brought into from all thy forepassed power and glorie, during which thou didst pompously ride on horsback, and in thy charet.

V. 21. *With thy girdle*] a signe of power and of command, *Job* 12. 18, 21. *Isa.* 11. 5. and 45. 1. 5.

V. 22. *And the key*] which is a badge of the generall superintendency of the Palace, so *Eliakim* was a figure of Christ, *Rev.* 3. 7. *He shall open*] what soever he shall do in the managing of his place shall be firme and unvariable, there shall be neither let, nor opposition.

V. 23. *Fasten him*] that is to say, I will establish him in his state, and he shall be a sure stay to all his kindred, yea, to all the tribe of *Judah*, which shall be honoured and exalted through his dignity.

V. 24. *Shall hang upon him*] all other inferiour Offices, which are but as branches of the generall superintendencie, shall depend upon him, and hee shall order them in very good sort. *All vessels*] he seems to meane all persons in inferiour places and offices, as the officers belonging to the cellar, to shew that through his vertue and care, the Kings house should be well governed, even in the meanest and most abject places.

V. 25. *The naile*] namely, *Shebnah*, who seemed to be so firmly established. *And the burden*] those that were in his favour and depended upon him, and did wholly rest upon him.

CHAP. XXIII.

Vers. 1. *Howle*] for the losse of your voyages and commerce. *Tarshish*] namely, of the great Sea. *It is*] namely, *Tyre*. *Is laid waste*] that is to say, it shall be destroyed first by *Nebuchadnezzar*, *Ezech.* 26. and afterwards utterly by *Alexander* the great. Now *Isaiah* joyneth together in one

one theſe two calamities, as the beginning and the ending of one and the ſame deſolation. *Of Chittim*] namely, from the Macedonians, ſee *Gen.* 10 4. *Numb.* 24.24. *Dan.* 11.30. *It is revealed*] that is to ſay, It is come upon them ſuddenly.

V. 2. *Be ſtill*] the Italian, *be ſilent*; through horrour and confuſion. *Of the Iſle*] namely, of *Tyre*, which ſtands in a little Iland encompaſſed round about with the ſea.

V. 3. *Her revenue*] that is to ſay, *Tyre* had all her proviſion of victuals out of *Egypt*, where the river *Nilus*, with its overflowing, did cauſe great plenty in the Countrey.

V. 4. *Zidon*] a great Citie neer to *Tyre*, and joyned with it as it were one ſtate, ſee *Ezech.* 28.21. *The Sea*] that is to ſay, There ſhall no more Colonies be ſent into other Ilands and places from *Tyre* and *Zidon*, Queenes of the Mediterranean Sea, as there hath been heretofore by reaſon of the number and wealth of that people, to the great increaſe of their power and glory. *The ſtrength*] that is to ſay, *Tyre*, a very ſtrong City, as well by reaſon of her ſtrong walls, as by reaſon of her being encompaſſed with the Sea.

V. 5. *Sorely pained*] fearing to be in the ſame manner aſſaulted by the Chaldeans, whereunto the taking of *Tyre* gave an occaſion, and made the way eaſie, ſee *Ezek.* 29. 18.

V. 6. *Paſſe ye over*] that is to ſay, O ye Tyrians and Zidonians, goe your wayes wandring by Sea into ſtrange Countries, flying from your enemies, or being carried captives into far Countries.

V. 8. *The crowning*] the Italian, *the crowned*; namely, the royall City, which hath the title of a Kingdom, *Ezek.* 21. 2, 12.

V. 10. *Paſſe*] that is to ſay, O you Tyrians, that are as children of the Sea, goe your wayes into captivity. *As a river*] whoſe water never ſtay: which ſeems contrary to the Sea, which doth not run into any other place, as their former eſtate was, namely, firme and conſtant. *Strength*] the Italian, *girdle*; that is to ſay, thou art no more begirt with walls and rampires, *Ezek.* 26, 4. Or figuratively, thy ſtrength, power, and dominion is gone.

V. 11. *Over the ſea*] over the Ilands and Provinces upon the Sea coaſts. *Againſt the merchant city*] the Italian, *againſt the Canaaneans*; from whence the Tyrians and Zidonians had their originall, *Gen.* 10. 15, 19.

V. 12. *Virgin*] that is to ſay, ye people of *Tyre*, that were never ſubdued, and whoſe ſtate hath remained ſtill untouched under the government of your own naturall Lords. *Daughter*] ſome do underſtand this particularly of *Tyre*, which was founded by the Zidonians.

V. 13. *Behold*] if any one judge this fall of *Tyre* to be impoſſible and incredible, let him conſider what hath hapned to more ancient and mightier States, as the Chaldeans, who were formerly ſubdued and ſwallowed up by the Aſſyrians, *Gen.* 10. 11. and ſhall hereafter be deſtroyed by the Perſians, for an example of that which ſhall be done to the Tyrians by the Macedonians, ſee *Amos* 6. 2. *This people*] namely, the Tyrians had not yet any forme of State or Common wealth. *The Aſſyrian*] namely, *Aſſur* the ſonne of *Sem*, who certainly did not found the Babylonian nor Chaldean Empire, but the Aſſyrian, of which *Nineveh* was the head, *Gen.* 10. 11. but becauſe that in the enſuing times *Babylon* encreaſed greatly by the conqueſt of *Aſſyria*; the foundation of all *Chaldea* is attributed to *Aſſur*. *For them*] namely, to bring thoſe people that were diſperſed after the ruines of the flood into Cities and Communalties, ſee *Job* 3. 14 and 15. 28. *The towers thereof*] or the Forts, that is to ſay, The Cities fitting to inhabit and to be places of defence.

V. 15. *In that day*] namely, at that time as the Chaldeans ſhall bring theſe things to paſſe. *Be forgotten*] be deſolate and forſaken by God and men. *Seventy*] namely, from the time that *Tyre* was taken by *Nebuchadnezzar*, untill the ruine of the Babylonian Empire by the Perſians, under whom *Tyre* did riſe againe into her former ſtate untill the dayes of *Alexander* the great. *According to*] namely, ſo long as the Empire of *Babylon* ſhall laſt. *Shall Tyre, &c.*] the Italian, *Tyre ſhall have in her mouth as the ſong of an harlot*; that is to ſay, ſhe ſhall fall to her old traffick, whereby ſhe ſhall draw ſtrange nations unto her.

V. 16. *Take an harp*] he alludes to the great delight the Tyrians tooke in the art of Muſicke, to which they were addicted, *Ezech.* 26.13. and 28.13.

V. 17. *To her hire*] the Italian, *to her gain*; the Hebrew word properly ſignifieth the infamous gain of a whore. *Shall commit fornication*] the Scripture uſeth this terme onely to ſhew the concourſe and mixture of ſtrange Nations; upon occaſion onely of prophane commerce, and of gain obtained by cunning and deceit, ſee *Ezek.* 16. 17. *Revel.* 17. 2. and 18. 3. *Upon the*] namely, with great pride and oſtentation.

V. 18. *And her*] the Italian, *but in the end her*; that is to ſay, God by the Goſpell ſhall call the Tyrians alſo unto him, *Pſal.* 87 4. *Acts* 21. 3. and then their trading, which before was defiled with avarice, ſhall be ſanctified by charitie towards thoſe which are of the houſhold of faith, ſee *Zech.* 14. 20.

CHAP. XXIIII.

Verſ. 1. *THe earth*] the Italian, *the countrey*; namely, *Judea*.

V. 2. *The prieſt*] that is to ſay,

as well the politick as the Ecclesiasticall order, in which consists the order of the state shall be overthrown: or all shall be dealt with alike, great and little.

V. 5. *Is defiled*] with blood, murthers, rapes, and other cruelties and outrages of war, and hath not beene kept with that respect as is due to a Country consecrated to God.

V. 6. *The curse*] namely, the curse of God, or the punishment of their perjurie, for violating the oath which they had made to God, see *Deut.* 29. 20. *Are burned*] are consumed by the combustion of warre: or dried up like a river through an extream drought.

V. 11. *For wine*] the Italian, *for want of wine*; because all occasions and meanes of mirth have been taken away. *The mirth*] since the peoples captivity, all manner of mirth and pleasure hath ceased in the countrey.

V. 13. *When thus*] that is to say, that small remnant of people that shall escape the wars, shall be all gathered together and carried away captive to *Babylon*, or shall voluntarily exile it selfe into *Egypt*, and so the land shall remain empty.

V. 14. *They shall sing*] at the time of their deliverance. *For the majestie*] the Italian, *for the height*; namely, for his glorious power shewed for their deliverance. *From the sea*] namely, from those far Countries whither they were carried.

V. 16. *Heve we heard*] a description of the confession of their sins which the Jews should make in *Babylon*, and of Gods Justice in visiting them, see *Dan.* 9. 5. *I said*] namely, I *Isaiah* even at this time doe lament their grievous transgressions before the punishment fall upon them, as they themselves shall afterwards confesse.

V. 18. *He who fleeth*] that is to say, Hee that escapeth from one danger shall fall into a greater, *Amos* 5. 19. *The windows*] that is to say, Gods Judgements shall come pouring downe upon the earth like a deluge, *Gen.* 7. 11. *Psal.* 42. 7. and therefore there will be no way to avoid them.

V. 20. *The transgression*] it shall be so overburthened with grievous punishments for our sinnes, that the Lord shall even overthrow it. *Not rise*] it shall not be able to stay the ruine, nor know how to get out of it, as it did in the former calamities, though at last it shall please God to restore it with his almighty hand.

V. 21. *The host*] namely, the Church likened to the Stars of the firmament for the dignity of her heavenly vocation, *Dan.* 8. 10. see *Isa.* 34. 4, 5. *Lam.* 2. 1. *The Kings*] namely, of the world, and all their might.

V. 22. *Bee visited*] with Gods grace by Christs comming upon the earth, who shall be the Sunne of righteousnesse, and the day spring from above, who with his soveraigne divine brightnesse shall darken all other inferiour and worldly lights, as a great light dims a lesser, see *Luke* 1. 78.

V. 23. *Shall reign*] in the person of his Sonne, manifested to the world and raised up in glory. *Before his ancients gloriously*] the Italian, *there shall be glory before his ancients*; that is to say, God in the glorious power of his Spirit shall bee present in his Church, signified by the ancients, or heads of the ancient people, see *Exodus* 24. 9, 10. *Revelation* 4. 4.

CHAP. XXV.

Vers. 2. *A Citie*] namely, of the enemies of thy Church: *A palace*] the Italian, *Castles*; into strong places kept by forraign souldiers.

V. 3. *Therefore*] in the time of the Messias thou shalt make these ruines of States and Nations serve for their conversion when they shall see thy Church, though poore and weake, subsist in the world against all oppositions.

V. 5. *The noise*] namely, the furious commotions and enterprises of thine enemies. *As the heat*] even as the greatest heat in the driest desert is abated by some cloud that shadoweth the air, or is resolved into rain.

V. 6. *Make unto all*] he shall distribute unto all Nations gathered together in his Church his spirituall gifts and graces, see *Psal.* 22. 26, 29. *Pro.* 9. 2. *Matth.* 22. 2. *Wines on the lees*] the Italian, *excellent wines*; the Hebrew word properly signifieth Wine that hath not been racked, but is yet upon the lees, see *Jer.* 48. 11.

V. 7. *The face of the*] namely, the vail of blindnesse and want of knowledge of God and of his mysteries, which naturally is in all men, 2 *Cor.* 3. 15.

V. 8. *Swallow up*] or destroy, that is to say, Christ the true everlasting God shall by his death destroy the prince of death, and death it selfe, especially in the blessed resurrection, so that it shall never more have any power over his members, 1 *Cor.* 15. 26, 54. 2 *Tim.* 1. 10. *Heb.* 2. 14. *Rev.* 20. 14. and 21. 4.

V. 10. *The hand*] that is to say, his power shall be for ever present and effectuall in his Church. *Moab*] by the name of this Nation is meant all other Nations that are deadly enemies to the Church, by reason of the extream fiercenesse of that Nation, see *Isa.* 16. 6.

V. 11. *Shall spread forth*] hee shall execute and worke his will at his owne pleasure, without any opposition.

CHAP.

CHAP. XXVI.

Verſ. 1. *IN the land*] namely, in the true Church under the Goſpel. *We have*] that is to ſay, the Church wherein we are, is ſafe againſt all dangers; for the eternall ſalvation which God hath given us through Chriſt, is the cauſe and ground of our deliverance from all our enemies, and from all evils.

V. 2. *Open ye*] let all beleevers, who are juſtified and ſanctified by God, have free entrance and abode therein, indifferently without any diſtinction of Nations.

V. 5. *Them that dwell*] namely, all the powerfull enemies of the Church, 2 *Cor.* 10. 5.

V. 6. *The foot*] that is to ſay, the beleevers, though poor and weake according to the world, ſhall tread upon all contrary powers which are overthrown by the power of God, *Rom.* 16. 20. *Rom.* 2. 26.

V. 7. *The way*] thou guideſt and directeſt him happily in all his affairs, ſee *Pſal.* 143. 10. *Prov.* 21. 8.

V. 8. *Have we*] namely, we beleevers have alwayes had our hope and confidence in thee, even then when thou haſt wrought againſt us in the rigour of thy puniſhments. *To the remembrance of thee*] namely, to all the ſignes, gages, and teſtimonials which thou haſt given us of thy grace, by thy Word, Sacraments, and Works.

V. 9. *In the night*] amidſt the horrideſt darkneſſe of affliction; words of every beleever, who is taught by the Lords puniſhments to turne to him, and have a perfect confidence in him, *Pſal.* 119. 67, 71. whereas the wicked take an occaſion, through Gods patience, to grow worſe.

V. 10. *In the land*] namely, in the Church where juſtice and holineſſe of life ought to reign, and where the right way to God is, *Pſal.* 143. 10.

V. 11. *Thy hand*] thou doeſt wondrous workes in the defence of thy children, but the prophane and the hypocrites take no notice thereof, nor are not touched therewith no more then with a thing unknown. *But they ſhall ſee*] they ſhall feele the effects of thy ſoveraigne Majeſtie in thy juſt puniſhments. *Their envy at the people*] the Italian, *thy jealouſie for thy people*] that is to ſay, They ſhall periſh through thy juſt indignation againſt all thoſe amongſt thy people that are diſloyall unto thee, and by the rigour wherewith thou perſecuteſt thine enemies.

V. 13. *Will we make mention*] out of thy pure grace and goodneſſe haſt thou given us occaſion to remember thee for ever in praiſe and thankſgiving.

V. 14. *They are dead*] namely, thoſe Tyrants of thy Church. *Therefore haſt thou*] namely, for the perſecuting of thy Church.

V. 15. *Glorified*] thou haſt maintained thy glory by puniſhing even thine owne people who had violated it, ſee *Levit.* 10. 3.

V. 16. *A prayer*] the Italian, *a ſecret lamentation*; as well for the grievouſneſſe of their ſins, as for the confuſion of their conſciences and mindes.

V. 18. *We have been*] we have uſed great endeavours, and conceived great hopes, that we ſhould be able to free our ſelves from our evils, but it was all in vain. *Neither have*] that is to ſay, we have not been able to overcome our enemies.

V. 19. *Thy dead*] that is to ſay, O God, thy Church and thine Elect, which ſeem to have beene deſtroyed by thee beyond hope of recovery, ſhall be miraculouſly re-eſtabliſhed, as it were by a kinde of reſurrection, ſee *Rom.* 11. 15. which is oppoſite to that he had ſaid of the enemies irrevocable death, verſ. 14. *My dead bodie*] words of each particular beleever, who by faith applieth unto himſelfe Gods generall promiſes, ſee *Job* 19. 27. *As the dew*] which cauſed the herbs of the earth to live and grow green when they were dry and withered. *Thy dew*] namely, thy grace and power, and eſpecially thy ſpirituall grace in Chriſt, *Pſal.* 72. 6.

V. 20. *Come my*] Gods exhortation to his Elect, to beare all his viſitations ſilently and patiently, which ſhall be but ſhort, in regard of the eternity of heavenly bleſſings, which he hath promiſed.

V. 21. *Commeth out*] he ſhall take open vengeance from Heaven of his enemies for the death of his elect. *Shall diſcloſe*] as deſiring vengeance in open judgement, that is to ſay, God ſhall require accompt in Heaven of what ſhall ſeem hidden on earth under the vaile of his patience.

CHAP. XXVII.

Verſ. 1. *SHall puniſh*] ſhall deſtroy the devill and his kingdom, and all his inſtruments. *With his*] with the ſpirituall and invincible power of his word, *Iſa* 66. 16. *Rev.* 1. 16. and 19. 15, 21. *Leviathan*] a generall name for all great fiſhes and ſea monſters, *Job* 41. 1. by which here is meant the devill, as hee is elſewhere called Serpent, and the great dragon, *Revel.* 12. 9. and 20. 2. *The Dragon*] the Italian, *the Whale* whereby may alſo bee meant the great Potentates of the world, which are the Churches enemies; as the King of *Egypt*, who was her firſt perſecuter, is called, *Pſal.* 74. 13. *Iſa.* 51. 9. *Ezek.* 29. 3. and 32. 2.

V. 2. *Sing ye*] that is to ſay, all beleevers have great cauſe to celebrate the Churches happineſſe to the glory of God, whoſe Vineyard ſhe is, *Ia.* 5. 1. *Of red wine*] of excellent and rich wine.

V. 4. *Fury is not*] I will then ſhew my ſelfe to be quite at peace with my Church. *Who would ſet*] who ſhall that bee amongſt men, that are but as thornes

thornes and bushes before me who am a devouring fire, that shall, will, or dare to assault my Church any more, it being under my protection.

V. 5. *Let him take hold*] the Italian, *Can any one take hold?* who will be so rash, as to imagine that he can overcome me? *He may make peace*]let every one of mine enemies humble himselfe, and flie to my grace, which is the onely way to overcome me, or else he must necessarily be destroyed, see *Job* 22.21.

V.7. *Hath he*]God hath moderated those punishments which he inflicts upon his Church,and doth not use extreame rigor with them as he doth with the wicked whom he meanes to ruine, but doth at the last happily restore them. Others translate it, Hath he smitten them, with the strokes of them that smote him? hath he been slaine with the slaughter of them which were slaine by him? that is to say, God hath not imitated the unappeasable and unsatiable cruelty of those men that are enemies to his Church, see 2 *Sam.*24.14. Or hath he smitten him as he smites those that persecute him? namely, with a bar of Iron, to send them into utter perdition.

V.8. *In measure*] not comming to a rigorous account with her, nor equalling the punishments, to the greatnesse of her iniquities, but tempering them so that they may but correct her, being no greater then she may be able to beare, 1 *Cor.*10.13. *Debate with it*] namely, with thy Church, which is as thy wife,driven by her misdeeds out of the Land of *Israel*,which is as thy house, *Isa.*50.1.

V.9. *By this*] by these punishments I will satisfie a fathers just severity, for the misdeeds of his children. *The fruit*]namely, of these my corrections and visitations. *To take away*] that being converted from their idolatries, which is the wel-spring of other sinnes, I may make them feele the pardon of their sins, and the effects of my grace. *Altar*] dedicated to idols. *Groves*]employed in idolatrous uses *Lev* 26.30. *Isa.*1.29.

V.10. *Yet the*] the Italian, *therefore the*] he gives a reason for what he had said, that the sinnes of the people should be purged, that is to say, they should be punished to the utmost with a just correction, when they were come to the height of excesse.

V.11. *When the boughes*] a continuation of the figure of an utter destruction, as if a tree when it is green should be eaten and fed upon by Cattell, or be burned when it is drie. *Will not have*] namely, to spare them, so farre as the discipline of fatherly rigour will extend, which is no way contrary to that which is spoken, *vers* 7,8. for there he speaketh of the punishment of damning and accursing, and Gods judgements upon his children doe never reach so far.

V. 12. *In that day*] namely, at the time of those punishments. *Shall beat off*] a terme taken from Trees, when the fruit is gathered, *Isai.*17.6. & 24: 13. *From the channell*] namely, from *Euphrates* unto the little Rivet called *Sihor*, which were the two uttermost bounds of the Land of *Israel* in length. *Ye shall be*]none shall escape.

V.13. *In that day*] after the execution of these my judgements, I will bring my people together againe, which were scattered up and downe in captivity. Which must chiefly be understood of the spirituall bringing together of the Saints by the Gospell.

CHAP. XXVIII.

Vers.1. *To the Crowne*] namely, to the Kingdome of the ten Tribes, the chiefe Tribe whereof was *Ephraim*, for his number and power more glorious then *Judah*; and much given to all manner of dissoluteneſse, *Hos.*5.5. & 7.5,10. & 13.1. *Amos* 6.6. *On the head*] for the Country of the ten Tribes was more high and hilly then *Judahs* Country, which was lower towards the Wilderneſse. Others in the best, and the flower of the Countrey.

V.2. *Hath*] that is to say, he hath the King of *Assyria* ready at his command, for to execute his judgements upon the ten Tribes.

V. 5. *In that day*] after the ten Tribes have been destroyed. He shall cause *Judah* to be glorified by his grace and miraculous protection, against his enemies, and by an excellent re-establishment of the state and Church under *Hezekiah*, *Isa* 32.1.

V.6. *And for a Spirit*] that is to say,I will inspire righteousneſse and justice, in the King and Princes of *Judah*,and valour in his men of warre for to beat backe their enemies. A description of a happy state, governed justly at home, and able abroad to resist any endeavour of their enemies.

V.7. *They also*] namely, they of *Judah* also, have imitated, and shall imitate the foresaid sins of *Ephraim*, notwithstanding the good order which *Hezekiah* re-established. *Have erred through Wine*] the Italian, *have fallen in love with Wine*; the Hebrew word signifieth, a violent passion which troubles the understanding, and causeth it to goe astray out of the right way of reason, see *Pro.*20.1. *Hos.*4. 11. *In vision*] in faithfully relating what they have received from God, in propheticke revelation. This hath a relation to Prophets. *In judgement*] this is spoken of the Priests, who were interpreters of the Law,and decided causes in judgement,see *Deut.*17. 9. 2 *Chro.*19.8. *Mal.*2.7.

V. 9. *Whom shall*] these desolations doe dim and dull their understandings, that they are not able to receive instruction nor correction by the word of God, *Isa.*29.10.

V. 10.

V. 10. *For precept must be*] they are become so stupid that one must propose Gods Word unto them, as in the first rudiments to children, in a rough manner, whereas they should have been solid and perfect in it. *Heb.* 5.12. & 6.1.

V. 11. *For with*] this people understand not the word of their God, though plaine and intelligible, no more then if he did speake in an obscure and confused way, and in an unknowne Language.

V. 12. *This is*] in the observation of my Law consists your peace and security. *Cause the weary*] doe so that your poore Country which hath been so much afflicted, may now be a little eased of the scourges which she is threatned with.

V. 13. *The word*] I will punish their wilfull rebellion with a greater blindnesse and astonishment, so that being no way guided by my word nor spirit, they may fall into finall ruine.

V. 15. *We have*] we are, or at least hold our selves to be safe from any dangers. *Scourge*] whereof is spoken, vers. 2. *We have made*] that is to say, we have provided for our safeties with fraudes and deceipts.

V. 16. *Therefore*] because that your sinnes being grown to their height, my justice requireth to have you punisht; therefore I will first provide for the comfort of mine elect, to confirme their soules by faith in the promised Redeemer, which is the onely foundation and prop of the staggering Church, and afterwards I will come to the rigorous execution of my judgement. *I lay*] the Italian, *That have laid*; I have not onely appointed that my sonne should be the foundation of the Church, but have also planted faith in him in the hearts of mine elect, that leaning upon him they may stand to any manner of proofe or triall. *Shall not make haste*] the Italian, *shall not goe astray*; *Heb.* shall not make haste, because that folks which are out of their way, do run up and downe at randome to finde it againe without any judgement.

V. 17. *Judgement also*] but as for you wicked ones, I will deale with you in my justice, And will make your punishments equall with your faults. *The haile*] whereof, see vers. 2. *The refuge*] whereof see vers. 15.

V. 19. *By morning*] beginning still againe without any rest. *Shall be*] the cry of the enemies comming shall yeeld no remedy for it, it shall serve but onely to put you in greater terror and confusion.

V. 20. *The bed*] figurative and proverbiall terms, the meaning is, that all meanes and devices they can use, will no way defend them.

V. 21. *His strange*] namely, wonderfull and terrible, or which seemes not to agree with the mildenesse of a father toward his children, but rather with the fury of an enemy against a stranger, see *Lam.* 3.33.

V. 22. *Lest your bands*] lest Gods judgements, which already keepe you bound like prisoners, doe grow stronger upon you.

V. 24. *The plowman*] even as the plowman doth not alwaies plow; but after he hath prepared and made ready the Land, he soweth it: so God, after he hath a long time spoken and threatned comes to execution, with a distinction of persons, and punishments befitting his Justice and providence.

V. 25. *Principall Wheat*] the Italian, *Wheat by a certaine measure*; according to the bignesse of the field which he meanes to sow. *The appointed Barley*] the Italian, *Barley at certaine markes*; he meanes certaine markes which husbandmen did use to set up in the fields, for to sort out their seeds according to the diversity of the soiles, and for to avoyd confusion, and keep an equality in their sowing.

V. 27. *Are not threshed*] as after harvest all kind of seed is not threshed out after the same manner; but Corne is threshed out with Cartwheeles, or beasts hoofes, according to the custome of those Countries; other smaller seeds are threshed out with flails or rods; So Gods visitations are dispensed according to the diuers qualities of the persons.

V. 29. *This also*] this diversity in the dispersing of Gods judgements, proceeds from Gods wise providence, who, as he is the authour of reason in men, and in the guiding of their actions, so doth he also observe supreame wisdome in his owne.

CHAP. XXIX.

Vers. 1. *TO Ariel*] by *Ezek.* 43.15,16. appeares that this was a name of the Altar of burnt offerings, or of the upper part of it; it signifie, the Lyon of God: either because there might be some Lyons shapes upon the Altar: or, because God shewed himselfe terrible in his Temple, and roared by his word against his enemies, *Joel* 3.16. *Amos* 1.2. Or because that Gods peace, whereof the Altar was a signe and instrument, is all the defence of the Church. For *Ariel* sometimes signifieth, the Champions, and valiant defenders of a Country, 2 *Sam.* 23.20. Now here he foretels the ruine of the Temple, as *Jer.* 7.14. *Ezek.* 9.6. *The City*] as by *Ariel* is meant the whole Temple, and consequently that part of the City where it stood, namely, Mount *Moriah*. So by this other part is meant that other hill, namely, the hill of *Sion*, where the City of *David* stood. To signifie the whole City of *Jerusalem*; or severally, the State, and the Church, vers. 2. *Adde ye*] that is to say, feed your selves on with these vaine hopes, that yeeres shal run on alwaies in the same manner. An ironicall kinde of speech against prophane men, as *Ezek.* 12. 22. *Amos* 6.3. 2 *Pet.* 3.4. *Let them kill*] continue on your outward service, which is but hypocrisie, upon

which notwithſtanding you rely againſt all my threatnings, ſee *Jer.*7.21.

V.2. *I will diſtreſſe*] I will cauſe my Temple to be beſieged as well as the City, making no difference between the one which is my holy habitation, and the other which is the common dwelling place of the people.

V.3. *I will campe*] as Captaine Generall of the Chaldeans that ſhall beſiege thee.

V.4. *And ſhalt ſpeake*] thy pride ſhall be humbled, and thy bravery caſt down, thou ſhalt yeed to thine enemies, and petition to them with a great deale of baſeneſſe, ſee *Jer.*46.22. *A familiar ſpirit*] which anſwered with an obſcure ſound, and low kind of murmuring, out of ſuch perſons as he poſſeſſed, ſee *Iſa.*8.19.

V.5. *Of thy ſtrangers*] thy men of warre which thou ſhalt hire, or ſhall be ſent thee from abroad, ſhall all be diſperſed, and ſhall not be able to relieve thee. *It ſhall be*] all this reliefe which ſhall come from *Egypt*, and other places, ſhall not be able to withſtand the Chaldeans, and ſhall yeeld thee no comfort, but a very ſhort and tranſitory one, ſee *Jer.*37.5,7.

V.6. *Thou ſhalt*] namely, *Jeruſalem*. *With thunder*] a figurative deſcription to ſay, Heaven and Earth ſhall concur to their ruine.

V.7. *As a dreame*] in regard of thee, to whom this ſiege and ruine ſhall happen beyond all thought, judgement, and expectation. And alſo in reſpect of the Chaldeans themſelves who will never be ſatisfied with tormenting thee; and the more proſperous ſucceſſe they ſhall have, the more eager they will be againſt thee.

V.9. *Stay your ſelves*] let every one attentively and with admiration conſider theſe calamities of my people, and the cauſes of them. *Drunken*] they are aſleepe, luſled in their vices, troubled and darkned in their underſtanding, that they cannot give heed to theſe threatnings, and ſo be converted and ſaved, *Iſa.*28.7,8.

V.10. *Hath powred*] that is to ſay, he hath puniſhed their voluntary blindneſſe with a greater aſtoniſhment, depriving them quite of the light of his Spirit, againſt which they have rebelled: giving them over to the Spirit of darkneſſe. *Your Rulers*] the Italian, *Your heads*; for the falſe Prophets did intrude into the publique government, while *Jeruſalem* was beſieged, *Jer.*26.8. ſee *Iſa.*3.2. *The Seers*] namely, Prophets, 2 *Sam.*9.9.

V.11. *The viſion*] you ſhall apprehend nothing by my word which ſhall be preached to you by my Prophets, whereby you may be lively touched, inſtructed, and ſo converted; which ſhall happen as well through your malicious ignorance, as through my juſt judgement. *Is ſealed*] ſee *Iſa* 8.16. *Rev.*5.1,5.

V.13. *And their fore*] none of their ſeeming piety comes from the heart, but is drawn from them by the abſolute command of ſome good King as *Hezekiah*, *Joſiah*, &c. Or it is nothing but an obſervation of humane traditions.

V.14. *Shall be hid*] ſhall be confounded, and ſhall not dare to make any more vaine oſtentations. Or, it ſhall vaniſh away, and come to nothing.

V.15. *To hide*] that deſigne their enterprifes ſecretly within themſelves, and never informe themſelves of the will of God, nor doe not communicate their ſaid deſignes to him in their prayers, deſiring therein his aide and bleſſing. Or, who in their ſins and ſecret malices doe thinke they can hide themſelves from Gods knowledge.

V.16. *Your turning*] doe you thinke to be maſters and abſolute rulers, of what you intend and turne up and down in your minds, as the potter is of his clay, which he hath upon his wheele, to doe therewith what he will? *Shall the worke*] can you thinke you can withdraw your ſelves from Gods knowledge and government, who hath you and all your actions under the conduct of his Soveraigne providence, as the potter hath his clay?

V.17. *And Lebanon ſhall*] it appeares by *Iſa.*32.15. that this is an Evangelicall promiſe, the meaning whereof is. Under the Meſſias his Kingdom, which will ſhortly be made manifeſt, all thoſe vices which my people have at this preſent, ſhall be corrected, and their calamities reſtored. For the men which are like wild Trees of the Wood, ſuch as *Lebanon* brings forth, ſhall by my grace and Spirit be regenerate, and become faire fruitfull Trees, ſuch as grow upon Mount *Carmel*, and ſhal be multiplied in number like unto a thick wood.

V.18. *Shall the deafe*] men that are naturally uncapable of the myſteries of faith, ſhall be enlightned, and inſtructed in the true knowledge of Gods word. *Of the Booke*] he hath a relation to what he had ſaid, *v.*11. & 12.

V.19. *The meeke*] an ordinary title of beleevers.

V.20. *Is conſumed*] that is to ſay, there ſhall be none of them in the true myſticall Church, ſee *Iſa.*28.14.

V.21. *That make*] namely, that ſuborne falſe Prophets, or induce true Prophets to falſifie Gods words *Iſa.*30.10. *For him*] namely, for Gods true ſervants, which reprove them for their ſins in places of publique aſſemblies where the Prophets uſed to come, *Jer.*17.19. & 19.2. & *Amos* 5.10.

V.22. *Jacob*] namely, the old Patriarch, who is brought in, rejoycing at the converſion of his poſterity, in ſtead of the ſhame which he had ſuffered for their former evill life. *Shall not now*] namely, after I have purged and re-eſtabliſhed my Church.

V.23. *The worke of*] namely, thoſe that through my grace and Spirit have been regenerated to newneſſe

neſſe of life, *Pſal.* 110. 3. *Epheſ.* 2. 10. *Shall ſanctifie*] namely, ſhall honour, and doe reverence to it, as being moſt holy.

V. 24. *That murmured*] namely, againſt God and his Prophets rebelling againſt them and contradicting them. A terme taken from the peoples frequent acts in the wilderneſſe.

CHAP. XXX.

Verſ. 1. *The rebellious children*] namely, my people. *Councell*] lothly and reproved councell, namely, to truſt upon Egypts aſſiſtance againſt the Babylonians, without thinking upon the onely means of deliverance, by turning to God and calling upon his Name, ſee *Jer.* 37. 7. *Ezek.* 17. 15.

V. 2. *And have not*] by the prieſts oracle, or by ſome Prophet, *Num.* 27. 21. *Joſh.* 9. 14. 1 *Kin.* 22. 7. *Jer.* 21. 2. and 42. 2, 20.

V. 3. *Your ſhame*] proving vain and unprofitable to you, *Jer.* 37. 5. 7.

V. 4. *His Princes*] namely, of *Zedekiah* King of *Judah*. *Zoan, Hanes*] chiefe cities of *Egypt*, called by the Authors, *Tanis* and *Daphne*.

V. 6. *The burthen*] a propheſie of threatnings and curſes, againſt this ſending of Ambaſſadours and Preſents into *Egypt*, which lieth South of *Judea*, to deſire aid, *Hoſh.* 14. 3. *Of trouble*] the Italian, *Diſtreſſe*; he alludes to the Hebrew name of *Egypt*, which ſignifieth ſtraitneſſe or diſtreſſe, to put the people in remembrance of their ancient oppreſſion in *Egypt*, and to admoniſh them that this aid in this preſent neceſſity would ſerve for nothing, but to incenſe the King of *Babylon* ſo much the more, and provoke him to their utter deſtruction. *From whence*] namely, the people of *Africa* ſubject or confederate with *Egypt*, whoſe Countrey brought forth thoſe harmfull beaſts; ſhewing figuratively, that *Egypt* never brought nothing but hurt and damage to Gods people. *Serpent*] ſee *Numb.* 21. 6. *Deut.* 8. 15.

V. 7. *Have I*] namely, I *Iſaiah* in Gods name. *Their ſtrength*] the Italian, *the true Rahab*] this is an ordinary name in the holy Language for *Egypt*, and ſignifieth height and ſtrength: the meaning is, it were better then any glory or ſtrength, whereof *Egypt* hath but a name to reſt in faith and grace upon Gods aſſiſtance. *To ſit ſtill*] he ſeems to have a relation to that which *Moſes* ſaid to the people, *Exod.* 14. 14.

V. 8. *Write*] namely, the foreſaid motto or ſentence, with ſome addition of explication, as *Iſaiah* 8. 1. for theſe Propheſies were not ſet downe at large in theſe books.

V. 9. *The Law*] particularly in this point, never to return into *Egypt*, *Deut.* 17. 16.

V. 10. *Whiliſts*] that have forbidden my Prophets to relate truly unto them what I declared and commanded them in viſion: or have commanded them to propheſie according to their minds and wils.

V. 11. *Get you out*] that is to ſay, apply your ſelves unto us, doe not perform your charge with ſo much ſtrictneſſe and uprightneſſe. *Cauſe the*] doe not ſpeak ſo much to us in his name.

V. 12. *This word*] namely, the word of my Prophets.

V. 14. *Break it*] namely, theſe iniquities and falſe means whereon you truſt, *verſ.* 12. Or all your deſignes that you have built upon.

V. 15. *And reſt*] quietly holding your ſelves to Gods commandments, and reſting upon his promiſes.

V. 16. *We will flee*] he hath a relation to *Hezekiahs* flight, *Jer.* 39. 4. or to the remnant of the people of *Jeruſalem*, their retreat into Egypt, *Jer.* 43.

V. 17. *As a beacon*] the Italian, *as a ſhip maſt*; that is to ſay, in very ſmall number, having no means nor wealth left you; as ſignes of Gods Juſtice upon the whole body of the Nation, and of his mercy upon the reſidue, ſuch ſignes and markes being ordinarily ſet up in high places.

V. 18. *And therefore*] namely, to the end that his threatnings may be fully executed, he ſhall ſtay the return of his grace, which he ſhall afterwards glorioully ſet forth when he ſhall be pacified again. *Of judgement*] in chaſtizing his children, and afterwards puniſhing of his enemies for their unreaſonable and unmeaſurable perſecutions.

V. 19. *Shall dwell*] that is to ſay, they ſhall be delivered out of the captivitie of *Babylon*, to enjoy peace and libertie again in their own countrey. Under this figure is comprehended the ſpirituall reſtauration of the Church by Jeſus Chriſt.

V. 20. *Though the Lord*] that is to ſay, notwithſtanding theſe favours and graces God ſhall hold you in a ſtrait diſcipline of afflictions, but you ſhall be comforted by Gods Word and by his Spirit, to be guided in all your wayes, whether they be of affliction or of proſperity, which are the right and left hand of this life, ſee *Iſa.* 59. 21.

V. 22. *Defile*] that is to ſay, You ſhall heartily renounce all manner of idolatrie, you ſhall abhor it, and hold it in abomination; which was verified in the Jewiſh Church after their returne from *Babylon*. *The covering*] by this may be underſtood the leafe ſilver wherewith their idols were ſilvered over, being under that of ſome other baſer mettall or ſtuffe.

V. 23. *Shall he give*] a figurative deſcription of Gods ſuperabundant bleſſing, namely, the ſpirituall bleſſing.

V. 25. *In the day*] namely, after the Lord ſhall

have diſcomfited his enemies, and beaten downe their haughtineſſe, *Iſa.* 2. 15.

V. 26. *The light*] that is to ſay, under the Goſpel, the light of knowledge, faith, and glory ſhall be very great and infinitely increaſed, in regard of what it was under the old Teſtament.

V. 27. *Behold*] a new propheſie of the Aſſyrians overthrow by the Angel. *The name*] namely God, of whom there is neither image nor repreſentation, did make himſelfe known by his name: or the glorious and renowned God. *Commeth*] he appeareth ſuddenly after his enemies have judged him to be abſent and a great way off. *The burthen*] namely, the puniſhment which he layeth upon them with whom he is angry.

V. 28. *His breath*] namely, his wrath armed with divine ſtrength. *Cauſing them*] that is to ſay, it overthrowes and confounds all their deſignes, and turneth them in deſpight of them for to do contrarie to their intentions.

V. 29. *Ye ſhall have*] that is to ſay, You beleeving Jews, ſeeing the miraculous ſlaughter of the Aſſyrians, ſhall have a joyfull ſubject to magnifie the Lord. *As in the night*] hee hath a relation to the night which was before the day of the Paſſe-over, in which the people rejoyced and feaſted in remembrance of their deliverance out of *Egypt*, ſee *Exod.* 12. 42. *As when one*] for upon ſolemne feaſt dayes they did uſe to come to the Temple a far way with ſongs and muſick, *Pſal.* 42. 4.

V. 32. *Every place*] the Italian, *every paſſing*; he hath a relation to the ſong of triumph, which was ſung by the Iſraelites in the ſame place as they paſſed the Red ſea, after *Moſes* had divided it with his rod, *Exod.* 15. 20. *Pſal.* 66. 6. that is to ſay, the very place of this miraculous overthrow ſhall bee frequented with publique joy and feaſting. *The grounded*] this word ſeemeth to be added, for to make a diſtinction betweene the rod of correction which doth not remain for ever upon the lot of the righteous, *Pſal.* 125. 3. from the rod of iron, which is irrevocable and deſtroyeth for ever. *Of ſhaking*] the Italian, *of an heaved up hand*; that is to ſay, with open force, diſplaying his divine ſtrength, as *Iſa.* 19. 16. *With it*] the Italian, *againſt them*; or with it, namely, the rod.

V. 33. *Tophet*] it was a place neer *Jeruſalem*, where the Idolaters did uſe to burne their children to *Moloch*; whereupon, by a ſimilitude, it is often taken for hell fire, as in this place, ſee *Iſa.* 14. 9. *Ezech.* 32. 18. *For the King*] namely, *Sennacherib.*

CHAP. XXXI.

Verſ. 1. *Horſes*] wherein *Egypt* abounded, *Deuter.* 17. 16. 1 *King* 10. 28. *Ezekiel* 17. 15.

V. 2. *Is wiſe*] this wiſdome of God is oppoſite to fleſhly and politique wiſdome to get reliefe out of *Egypt*, *Iſa.* 30. 2. or to the report of worldly wiſdome, for which *Egypt* was renowned, *Iſaiah* 19. 11, 12. *Will bring*] the Italian, *hath brought*; as they doe imagine to play the wiſe men, in ſeeking to avoid the calamities which God ſends them, ſo God will ſhew himſelfe to bee wiſe in deed in maintaining the decree of his judgements. *The houſe*] namely, the Jews. *The helpe*] namely, againſt the Egyptians who come to helpe and aid the wicked Jews.

V. 4. *For thus*] the Italian, *but thus*; a promiſe of Gods perpetuall protection of his Church and his Elect, notwithſtanding his viſitations and puniſhments. Others tranſlate it, for thus, as if it were a continuation of threatnings, and in the end of the verſe, in ſtead of, *for the hill*, they tranſlate, *againſt the hill*; and make the promiſe begin in the verſe following.

V. 5. *Flying*] or hovering over. *Paſſing over*] as he did with the deſtroying angel, paſſing thorow the midſt of *Egypt*, *Exod.* 12. 12. ſo ſhall hee ſuddenly ſmite the hoſt of the Aſſyrians, *Iſai.* 37. 36.

V. 6. *Deeply*] that is to ſay, extreamly and even from the bottoms of their hearts.

V. 7. *For in*] becauſe that when you are aſſaulted by the Aſſyrians, you ſhall effectually finde out the vanitie and falſhood of your idols; I doe even now exhort you to be converted and turn to God. *For a ſin*] namely, for an object and occaſion of the greateſt ſin, which is idolatry.

V. 8. *Not of*] but of an Angel, *Iſa.* 10. 34.

V. 9. *Shall paſſe over*] that is to ſay, *Sennacherib* ſhall retire into his owne Countrey, into ſtrong holds. *Of the enſigne*] that is to ſay, of the war which God ſhall denounce againſt the Aſſyrians. *Whoſe fire*] that is to ſay, his divine power in deſtroying of his enemies ſhall ſhew it ſelfe out of *Jeruſalem*, the place of his abode, ſee *Iſa.* 10. 17. as anciently fire did come forth from Gods preſence, *Levit.* 10. 2. *Num.* 16. 35.

CHAP. XXXII.

Verſ. 1. *A King*] namely, *Hezekiah*, under whom the Kingdom flouriſhed in piety and juſtice, and who is the figure of Chriſt.

V. 2. *Shall be*] that is to ſay, he ſhall be a defence, protection, eaſe, and ſafeguard to all his people.

V. 3. *The eyes*] that is to ſay, my people to whom I have given the light of my knowledge by my word, ſhall no more be wilfully deafe and blinde, that is to ſay, inconſiderate, rebellious, and incorrigible, ſee *Iſa.* 42. 19. *Ezek.* 12. 2.

V. 4. *The tongue*] that is to ſay, thoſe that beleeve in me, being revived by a new Spirit, ſhall make

make a free confeſſion of my name, and ſhall openly and cleerly praiſe & celebrate it, ſee *Iſa* 35.6.

V. 5. *The vile perſon*] the Italian, *the fooles* or the man of naught, that is to ſay, vicious and unworthy men ſhall be no more advanced to publike honours, ſee *Pſal.* 12. 8. *Prov.* 28. 12, 28. and 29. 2. *Liberall*] the Italian, *prince*; Hebrew, liberall: according to the manner of the Hebrewes, who call Nobles and Princes liberall men and benefactors, *Luke* 22. 25. for this vertue doth very well become great men, whoſe duty and glory it is to communicate and give part to others, they being as it were the ſprings & ſtore-houſes for particular neceſſities.

V. 6. *To utter*] giving unjuſt ſentences in judgemen, deviating from right and reaſon againſt the Law of God. *To make empty*] to take away the goods and ſubſtance of poor men.

V. 7. *The inſtruments*] that is to ſay, Tyrants officers are ordinarily like to the maſter, *Pro.* 22. 12. *Lying words*] namely, with falſe allegations and witneſſes, or by deceits and cunning practices. *Speaketh*] defending his right with ſincerity and integritie.

V. 8. *The liberall*] the Italian, *the prince*; who is indeed truly ſo, of a noble and generous heart, *Eccleſ.* 10. 17. *Shall he ſtand*] the Italian, *He ariſeth to doe things worthy of a prince*; that is to ſay, Hee uſeth his power and authority in worthily executing his office, and not in tyrannizing.

V. 9. *Te women*] of my people.

V. 10. *Many, &c.*] the Italian, *one yeere after another*; that is to ſay, for many yeers. He ſeemes to have a relation to the ſeventy yeeres captivity. *Shall fail*] your countrey ſhall be deſolate, void of inhabitants, and untilled, ſee *Levit.* 26. 34. *Lam.* 1. 7.

V. 11. *Strip ye*] in token of ſorrow, or like unto poor priſoners, as you ſhall be.

V. 12. *They ſhall lament*] the Italian, *you ſhall beat your*; or you ſhall lament for your teats, for your pleaſant fields, &c. that is to ſay, all the people ſhall lament for want of food for their little children, wherein he hath a ſpeciall relation to the ſiege of *Jeruſalem*, *Lam.* 2. 11. and 4. 34.

V. 14. *For ever*] unceſſantly, untill the appointed time:

V. 15. *The Spirit*] which I ſhall ſend from Heaven, as a new Spirit, to cauſe every thing to live and flouriſh again, ſee *Pſal.* 104. 30. *Ezek.* 37. 9.

V. 16. *Judgement*] that is to ſay, Righteouſneſſe and Juſtice ſhall bee re-eſtabliſhed in the Church, which had beene like a wilderneſſe by reaſon of her deſolations, but now ſhall be like a Carmel through the Lords abundant bleſſings.

V. 19. *Shall haile*] that is to ſay, When God ſhall have reſtored peace to his Church, hee ſhall then turn his wrath againſt the world, which is compared to a tall and thick wood, and ſhall beat downe all the might and power of it, *Iſai.* 10. 34. *The city*] that is, to ſtay the great States of the world, which remained in their flower and glory, contrary to the cottages and ruines of the poore Church, ſee *Iſa.* 26. 5.

V. 20. *Bleſſed*] how happy ſhall the condition of Chriſts ſervants be under his Kingdom, being they ſhall no more ſowe the ſeed of Gods Word upon barren and dry ground, but in the hearts of beleevers well prepared through Gods grace, which ſhall be like unto the overflowing of the river *Nilus*, which fatteneth the land of *Egypt*, to which the Prophet manifeſtly hath a relation, ſee *Iſa.* 19. 7. and 23. 3. *Send forth*] to till the ground. *Of the ox and*] which are labouring beaſts.

CHAP. XXXIII.

Verſ. 1. *Woe to thee*] a propheſie againſt the Aſſyrians, Caldeans, and other enemies of the Church, ſee *Rev.* 13. 10. *When thou*] when God ſhall fully have executed his judgements by thy means, and thou ſhalt have heaped up thy meaſure.

V. 2. *O Lord*] the Churches prayer. *Their arme*] that is to ſay, the ſtrength and upholder of thy poor children, which the Church as a mother preſents to the father. *Every morning*] that is to ſay, continually.

V. 3. *The people*] a deſcription of the overthrow which God would give his enemies. *At the liſting up*] becauſe thou haſt ſhewed thine high and glorious maieſtie.

V. 4. *The caterpillar*] as theſe inſects in the winter do gather up themſelves, and lay their egges in little holes, whereby they may be eaſily taken up altogether to be deſtroyed and burned.

V. 5. *He hath filled*] the Italian, *he ſhall fill*; that is to ſay, having deſtroyed his enemies he ſhall ſet his Church in holy order and happy eſtate, *Iſa.* 32. 16. an Evangelicall propheſie.

V. 6. *The ſtabilitie*] that is to ſay, this happineſſe which conſiſts in ſpirituall ſtrength and abundance, ſhall be made ſtable and firme for the Churches ſafeguard, by means of her faith and piety towards God.

V. 7. *Their valiant ones*] the Italian, *their Heraulds*; a deſcription of *Sennacheribs* invaſion, and threatnings of his Ambaſſadors, 2 *Kings* 18. 17, 28. *Ambaſſadors*] which *Hezekiah* ſent to confirme the Treatie made with *Sennacherib*, 2 *King.* 18. 14, 37. and 19. 1, 2.

V. 8. *Lie waſte*] all the countrey being taken and over-run with Souldiers, travelling and commerce will be interrupted, ſee *Judg.* 5. 6. *The covenant*] which *Sennacherib* made with *Hezekiah*. 2 *King.* 18. 14. *He hath deſpiſed*] he hath not cared

to preserve them for himselfe, but hath destroyed every thing. *No man*] namely, to keepe his faith to them, nor to make spare of them, as being subjects, out of whom he might have had service and profit.

V. 9. *Lebanon*] that is to say, all the most fertile and rich Countries shall be spoiled and laid waste.

V. 10. *Now*] at the time prefixed by my providence, after the enemies shall have vented all their fury and rage.

V. 11. *He shall*] that is to say, all your designes and counsels shall be void and overthrown. *Your breath*] the Italian, *your wrath*; Heb. your Spirit, that is to say, your rage against me and my people shall be the cause of your perdition, 2 *King.* 19.28.

V. 14. *The sinners*] these horrible calamities shall make those that are wicked amongst the people to tremble, finding and feeling the presence of Gods judgements. *With the*] that is to say, with God when he is moved, *Deut.* 4. 24. and 9. 3. *Heb.* 12.19.

V. 15. *And shutteth*] that is to say, he takes no delight at all in evill, but turns from it in thought and deed.

V. 16. *Shall dwell*] hee shall bee secure under Gods guard and providence, like to a man that dwels in an unpregnable rocke, well provided to hold out a siege.

V. 17. *Thine eyes*] that is to say, O thou true beleever, after the deliverance from this dangerous assault, thou shalt see *Hezekiah* flourish again in power and glory, 2 *Chron.* 32. 22, 23. a figure to describe the sight of Christ in his heavenly Kingdom. *The land*] the Kingdom of that extent, and so enlarged: which also agreeth with Christ, lifted up in his celestiall glory. The meaning may also be, thou mayest securely goe out of *Jerusalem*, and travell into far countries without any danger.

V. 18. *Thine heart*] yet will I suffer thee to be troubled with terrour, upon the consideration of thy defect and want of meanes to reject so powerfull an adversarie. *Where is*] words of men that are out of the way and dismayed. As who should say, there is neither order nor provision for the defence of the city, there are no souldiers to muster, no money to pay them, nor strong hold to lodge them in.

V. 19. *Thou shalt not*] that is to say, the Assyrians, which are a people of barbarous language and manners shall not enter into *Jerusalem*, nor come neer unto it. *A fierce*] Hebr. a strong: some take the Hebrew word for impudent and shamelesse, as *Deut.* 28. 50.

20 *Look upon*] that is to say, O you beleevers, consider by the example of this miraculous deliverance, the stabilitie and sweetnesse of the Church in her spirituall estate. *Of our*] namely, in which God is served, the summary and greatest solemnity of which service was in the solemn feasts, where all the people did meet. *The stakes*] to the heads of which the ropes were made fast, which held up the tents.

V. 21. *A place of*] She shall be inaccessible and impregnable for any humane strength, like unto a place encompassed with broad and deepe waters.

V. 23. *Thy tacklings*] that is to say, O thou Assyrian, all the preparation thou makest for to assault the Church shall be weake and vain: these are seamens tearms. *Then is*] all, even the weakest, shall run to have share of the Assyrians spoils.

V. 24. *The inhabitants*] the weakest shall take heart. Figurative tearms, to shew that no naturall weaknesse shall be able to hinder beleevers from having part in Christs spirituall victories and combates, see *Joel* 3. 10. Or all manner of lamentations and griefs shall cease when God is appeased towards his people.

CHAP. XXXIV.

Vers. 2. ALL *nations*] that are enemies to the Church. *Delivered them*] by way of a curse, *Levit* 27. 28.

V. 4. *All the host*] hyperbolicall tearms, to describe the horror of Gods particular judgements by a representation of the dissolving of the frame of the world, which shall happen at the last judgement, see *Psal.* 102. 26. *Ezech.* 32. 7. *Joel* 2. 31. and 3. 15. *Matth.* 24. 29. 2 *Pet.* 3. 10. *Revel* 6. 12, 13. *Shall be rolled*] shewing its stars nor its brightnesse no more, and being as it were a roll rolled up together, as your ancient books were, that one cannot see what is written within side.

V. 5. *In heaven*] where God resideth, and from whence he executeth his judgements upon the world, *Rom.* 1. 18. *Upon Idumea*] namely, upon all the Churches deadly enemies, such as the Idumeans were to the Jews, see *Isa.* 63. 1.

V. 6. *Of lambs*] by these small beasts are meant the inferiour people, as by the Unicornes and Bulls, &c. *vers.* 7. are meant the Princes and great ones. *A sacrifice*] that is to say, a great slaughter for to appease his wrath. *Bozrah*] one of the principall cities of *Idumea*.

V. 7. *With them*] namely, with those lambs and other small beasts, *vers.* 6.

V. 9. *Thereof*] namely, of *Bozrah*, or of *Idumea*. Now he describes the destruction of the Churches enemies, by the example of *Sodom* and *Gomorrahs* destruction, see *Revel.* 19. 20. and 20, 10.

V. 11. *The cormorant*] the Italian, *the pelican*; a figu-

figurative and poeticall deſcription of an extream deſolation, as *Iſa.* 14. 23. *Zeph.* 2. 14. *Stretch out*] that is to ſay he ſhall demoliſh, and deſtroy it quite, ſee 2 *King.* 21. 13. *Lam.* 2. 8.

V. 12. *Shall call, &c.* the Italian, *The Kingdome ſhall call the Nobles thereof, and there ſhall, &c.* it ſhall call upon them, for to have ſome conduct or defence from them.

V. 13. *An habitation*] ſee *Iſa.* 13. 21.

V. 14. *The Satyre*] the Italian, *A divell*] ſee *Iſa.* 13. 21. *For Owles*] a kind of night-fowle which hath a hideous kind of cry.

V. 16. *Seeke ye out*] a kind of exaggeration of this deſolation, as if one ſhould ſay, all theſe ominous fowles ſhall be as it were muſtered up there.

CHAP. XXXV.

Verſ. 1. THe *Wilderneſſe*] namely, the poore Church, which before was laid waſte by her perſecuters, ſhall be reſtored into a happy and flouriſhing ſtate, after her enemies have been thus deſtroyed.

V. 3. *Strengthen*] comfort your ſelves, O you faithfull, and take courage in faith, and ſtrengthen one another with theſe great experiences.

V. 4. *Your God*] namely, Chriſt Jeſus, true eternall God, who at all times, and from time to time had revealed himſelfe to his people Iſrael, and by them was acknowledged to be their God.

V. 5. *The eyes*] God ſhall make his Church capeable of acknowledging, and feeling his graces with joy and thankſgiving.

V. 6. *Shall waters*] Gods grace ſhall be abundantly communicated to his Church, whereof the water which miraculouſly guſhed out of the rocke that *Moſes* ſmote in the deſert, was a figure.

V. 7. *In the habitation*] in that place which before was deſert, and horrid, ſee *Iſa.* 34. 13.

V. 8. *Shall be there*] that is to ſay in the Church all the faithfull ſhall be directly and ſecurely guided into the Kingdom of Heaven, by the way of ſanctification. *For thoſe*] namely, for the faithfull that are regenerate, verſ. 5. 6. *The way fairing men*] that is to ſay, all men, whereof ſome are ignorant, as way-fairing men in a ſtrange Countrey, to whom the way is unknowne; other ſome are mad, that is to ſay, through the vaineneſſe of their underſtanding, and blindneſſe of their carnall affections, they forſake the right way.

V. 9. *No Lyon ſhall*] his high way ſhall be ſafe from all danger, of the divell (who is the roaring Lyon) in the world, &c. termes taken from the peoples ancient voyage in the wilderneſſe.

V. 10. *Shall returne*] that is to ſay, ſhall be converted to God, from whom all men have gone aſtray through ſinne, and ſhall joyne themſelves to the Church.

CHAP. XXXVI.

Verſ. 1. IT *came to paſſe*] ſee this Hiſtory contained in theſe two following Chapters, 2 *King.* 18. & 19.

CHAP. XXXVIII.

Verſ. 10. OF *the reſidue*] of the time that I might yet live according to the courſe of nature.

V. 11. *I ſhall not*] according to the underſtanding of the fleſh, which being deprived of the corporall light of the world, ſeeth nothing in death but darkneſſe, ſee *Job* 10. 21. 22. *In the Land*] that is to ſay, in the world, ſee *Pſa.* 27. 13. & 116. 9.

V. 12. *Mine age*] the ordinary time of my courſe of life hath been ſhortned by this violent ſickneſſe. *Like a Weaver*] who having made an end of his cloth, cuts it off from the loome. *Will cut me off*] God taketh away my life, in the middle of my courſe, in the flower of mine age, as a Weaver would doe, that ſhould cut off his Cloth before it were made an end of, whileſt it was yet in the webbe.

V. 14. *Did I chatter*] I did poure out my complaints and prayers before God, with a low, hoarſe, and interrupted voyce, through the grievouſneſſe of mine evill, and through feare of preſent death. *I am oppreſſed*] I am like a poore debter, called upon to pay my debt ſpeedily, death being natures debt, Lord doe thou deliver me out of this danger, as a ſurety.

V. 15. *What ſhall I ſay*] how ſhould I give thee ſufficient thanks? I am wholly raviſhed with this thine incomprehenſible goodnes. *I ſhall goe*] I ſhall in peace of Spirit finiſh the courſe of this life, digeſting the bitterneſſe of it, and the doleſull remembrance of death, with this triall, and pledge of my Gods gracious favour.

V. 16. *Men live*] the meaning ſeems to be this. True it is that many other men live beyond the time for which thou haſt prolonged my life: but I have this advantage, that my life being a miraculous worke of thine, I ſhall continue healthfull and vigorous to the end. The Italian tranſlation is in this ſence.

V. 17. *For peace*] the Italian, *In time of peace*] namely, when I was in full proſperity, and all things went well with me. *To my ſoule*] that is to ſay, my perſon in regard of the body. *Thou haſt caſt*] that is to ſay, thou haſt forgiven all my ſinnes, and haſt not ſet them before the eye of thy ſevere juſtice, for to be induced to puniſh them.

CHAP

CHAP. XXXIX.

Vers.1. *Merodach*] who is the same, as is called *Berodach* in the History of the Kings.

CHAP. XL.

Vers.1. *Saith*] the Italian, *shall say*, namely, to the Preachers of his Gospell, in the Messias his time.

V.2. *Speake ye, &c.*] the Italian, *Speake to the heart of*; an Hebrew phrase, which signifieth as much as comfort and ease the mind of, &c. *Gen* 34.3. *Her warfare*] the Italian, *her appointed time*; namely, the time set down by the Lord for the Churches punishments; and for the straight discipline to which she hath been tied under the Law, before she came to the fruition of Christs spirituall Kingdome. *Is pardoned*] that is to say, it hath been sufficiently chastised, according to the just measure of Gods fatherly severity, for her correction: for he speakes not here of the true and perfect satisfaction for sins, which is only the blood of Christ. *Double*] that is to say, in a large measure, and abundantly.

V.3. *Of him*] namely, *John Baptist*, whose ministery, in preparing the hearts of men to entertaine Christ Comming into the world, is here described by figures, and termes taken from a custome observed at the comming in of Princes and Kings, see *Psal.* 68.4. *In the Wildernesse*] hereby is meant the world, voyd of Gods grace, barren in all vertue, having no pleasing abode, nor sure direction of any good way in it, being full of horror, and accursed.

V.4. *Every valley*] he seems to referre and bring the foresaid preparation to these three heads, namely, to have all depth of despaire, and baseness of worldly thoughts raised up, all fleshly pride humbled, and all obliquity of fraud, and hypocrisie amended.

V.5. *The glory*] that is to say, Jesus Christ the King of glory shall appeare in the flesh, to make knowne, and effectually to shew Gods Soveraigne power and glory in the Gospel, see *John* 1.14.

V.6. *The voyce*] the Italian, *There is a voyce*] namely, Christ shall command, and inspire his servants to set before mens eyes their naturall corruption, their death in sinne, and their inability to doe any good, here described and set down under the similitude of withered and scorched Hay. *All flesh*] namely, every man, in his own naturall being, excluded from the grace and regeneration of the Holy Ghost. *All the goodlinesse*] Heb. all his goodnesse. Or according to others, his grace; that is to say, all that seems in him worth any estimation or praise.

V.7. *Because the*] the Italian, *When the*] namely, when God entreth into judgement with man, all this seeming beauty is presently brought to nothing, like unto grasse that is withered by a scorching winde, *Psal* 39.11. & 103.15. *The people*] even Gods people of their owne nature have no advantage, more then other men, but all proceeds from Gods grace, *Rom* 3.9.

V.8. *But the word*] the Gospel only, received with a lively faith, regenerates the beleever, in a spirituall, incorruptible, and immortall life.

V.9. *O Zion*] namely, O thou Jewish Nation, to whom the preaching of the Gospell shall be committed by Christ, to carry it to all other Nations, perform thou thy duty therein with all manner of freedom, and confidence.

V.10. *The Lord*] the Sonne of God shall come into the World, to fight with the divell and all his Kingdome, and to gaine, and communicate to his Church the fruits of his victory, see *Matth.* 12.29.

V.12. *Who hath*] prouerbiall examples of things altogether impossible to man, as *Prov.* 30.4. to shew that as these effects, are quite beyond mans power, so likewise in the worke of grace, and mystery of the Gospell, man of himselfe can contribute nothing.

V.15. *Are as a drop*] as a thing of no account, or vertue, even as a drop in a Bucket makes it neither the fuller nor the emptier; nor a small dust in a ballance addes no weight unto it.

V.16. *Lebanon*] namely, if men would undertake to appease God with a Sacrifice befitting his greatnesse and Majesty. Figurative termes to shew the infinite inequality that is between God and man, in regard of any means to satisfie his justice, which is the subject of the Gospell.

V.18. *To whom*] as all mens knowledge, is uncapable of my secrets, and counsels, and all their power unable to contribute any thing to my worke of grace: so is their invention insufficient to represent my essence. He seemes thus covertly to shew the power of the Gospell, in redarguing and annihilating idolatry.

V.19. *The workman*] Idols have nothing in them but their stuffe, wrought according to mens fancies, by their art; for that Godhead which idolaters doe attribute unto them, is but a meere fiction, and vaine imagination. *Chaines*] he seems to mean the riches, grates, chappels, and railes which are made about idols.

V.20. *He that*] as much as to say, all have not meanes to make their idols of precious stuffe. The common sort of people are content to make them of wood. All this is spoken in contempt and scorne of idolatry.

V.21. *Have ye not*] that is to say, O thou my people which at all times hast been instructed concerning

the

the nature and true service of God, and concerning the vanity and abomination of Idols, how canst thou so easily runne astray? *From the*] namely, that God alone is the Creator of all things, and that worship is due to him onely.

V. 22. *That sitteth*] as supreame Lord, and Governour of the world.

V. 24. *Yea, they shall not*] the Italian, *As if they were not*; though Princes seeme to be great Trees, grown to a perfect height, and deeply rooted; yet God destroyeth them, as if they had never been.

V. 26. *These things*] namely, the heavens, and all that is seen therein. *Bringeth out*] like a Captaine that bringeth forth his Souldiers, which he hath set down in his muster rolles.

V. 27. *Why saiest thou*] that is to say, O Church, doe not enter into any mistrust of God, as if thy state were unknowne to him, or hidden from him, or as if he did not take care of it, or would not right thee, for the injuries, which thine enemies doe thee.

V. 28. *Fainteth not*] not onely in respect of his strength, which never decreaseth, but also in respect of his will, which never alters towards his children.

V. 31. *Mount up*] that is to say, Gods Spirit, by a power which never faileth, carrieth them, as it were flying up to Heaven, to the marke of the supernall vocation. Others understand it, that their wings grow like unto Eagles wings, they grow young, and renew in spirituall vigor, *Psa.* 103. 5.

CHAP. XLI.

Vers. 1 *O Ilands*] that is to say, you farre Countries, which are beyond the Sea, as *Europe* was to *Judea*, *Gen.* 10. 5. God is here brought in, calling upon all the idolatrous Nations, for to debate with them, as it were in open judgement, and to convince them by proving that worship belongeth onely to his Sonne. *Renew*] let them strengthen themselves with proofes and reasons to maintaine their idolatry if they can.

V. 2. *Who*] who amongst all the Gods hath caused the new day of Gods grace to shine in the world, through a perfect satisfaction to his justice, and true holinesse created in all beleevers by his Spirit? Was it not my Sonne alone? *Dan.* 9. 24. *Called*] hath it alwaies by him, *Psal.* 85. 13. & 89. 14. His meaning is, that he alwaies doth communicate and impart righteousnesse, when he presents himselfe to beleevers, by his Gospell. *Gave the Nations*] that is to say who hath gotten to himselfe an universall and everlasting Kingdome, overthrowing all contrary power and opposition?

V. 3. *He pursued*] a description of Christs victories. *Safely*] the Italian, *In peace*] no resistance, being able to stay him, or cause him to turn backe. *By the way*] not returning upon his own foot-steps, like unto those that flie, or are driven backe, but following his victorie to the end. Or by new waies by which he had not gone before.

V. 4. *Calling the*] the Italian, *he that called*; namely, I the everlasting Sonne of God, who have created all temporall things, and have appointed their being, and their lasting, and set downe all chances that shall befall them from time to time. *The first*] the true and onely eternall, without beginning or ending, that was before all things, and shall subsist after all things have an end, *Psal.* 102. 26, 27. and am the author and first cause, and shall be the last end of all things, *Rom.* 11. 36.

V. 5. *The Isles*] a representation of the idolaters confusion, striving through obstinacy to maintaine their ancient error against the light of the Gospell. *Drew neere*] as it were to justifie their idolatries before the Lord.

V. 6. *Every one*] namely, of these idolaters.

V. 9. *From the ends*] he speakes of the Christian Church, gathered out of all Nations, and Kindomes of the world.

V. 10. *With the right hand*] namely, with mine omnipotency, which I have employed in righting thee of thine enemies.

V. 11. *That were*] or that withstand thee and fight against thee.

V. 14. *Thou worme*] namely, thou my Church, abject, weake, and wretched of thy selfe, see *Psalm.* 22. 6.

V. 15. *I will make thee*] in thy behalfe I wil weaken and overthrow the greatnesse and power of the world, 2 *Cor.* 10. 4, 5.

V. 17. *The poore*] namely, my poore Church, thirsting after Gods grace, which is no where to be found but in Christ and in his Gospell.

V. 18. *I will open*] I will powre out my Spirit, and my grace upon mine elect, who of their owne nature have none.

V. 19. *I will plant*] that is to say, I will make the world populous, which before was like a barren wilderneſſe, and plant mine elect in it. *Shittah tree*] see *Exod.* 25. 5. *The Box tree*] that groweth of it selfe in wild places. To signifie that the Church wil alwaies have worldly wild plants mixed, and growing in it. Yet others doe take the Hebrew word to signifie an excellent plant.

V. 20. *Done this*] namely, hath caused this admirable restauration of his Church.

V. 21. *Produce*] he returns again to the summons made to the idolaters, *v.* 1.

V. 22. *And shew us*] seeing that the certaine foretelling of things to come, which have no assured naturall cause, nor signe, belongeth onely to God: Let the Idols prove their deity by revealing Gods

ſecret Councels to the world, concerning Chriſts comming, and the ſalvation of the world through him. God alone had made them manifeſt by his word. *The former*] that is to ſay, doe but tell us the beginnings: and we will looke out the ſequels by diſcourſe, and reaſon, unleſſe your Idols will relate all from the beginning to the ending. Ironicall kinds of ſpeeches.

V. 23. *That we may be diſmayed*] the Italian, *We will looke upon it with delight*; Or, we will talke of it.

V. 24. *Ye are*] you have neither Godhead nor power, all your being is nothing but the idolaters imagination. *That chooſeth you*] namely, for their God, to whom they cleave.

V. 25. *I have raiſed*] words of God the Father, declaring that he alone hath adviſed and taken counſell from everlaſting to ſend his Sonne into the world, and hath revealed him in his due time. Wherefore he alone ought to be acknowledged and worſhipped for the true God. *One*] the Italian, *him*; namely, Chriſt Jeſus the Redeemer. *From the North*] that is to ſay, from one end of the world, that ſo paſſing through all parts of it, by the preaching of his Goſpell, he may ſubdue them, and bring all Kingdoms and powers, under the obedience of his faith.

V. 26. *Righteous*] that is to ſay, the true God, lawfully taking upon him this title.

V. 27. *The firſt*] as I have foretold theſe things by my Prophets, ſo will I at mine appointed time ſend *John the Baptiſt*, to preach the accompliſhment of them firſt to the Jewes.

V. 28. *For I*] Gods Word is a Judge, before whom the party ſummoned hath not appeared, or when it did appeare, had nothing to anſwer. *Amongſt them*] namely, amongſt the Idols, of which he had ſpoken before. *No Counſellor*] that could plead for them in this cauſe, ſee *Iſa.* 45. 21.

V. 29. *Behold*] Gods definitive ſentence againſt Idols and Idolaters.

CHAP. XLII.

Verſ. 1. *Behold*] God the Fathers words concerning the ſending of his Sonne into the world. *My ſervant*] namely, my Sonne, who in his humane ſhape tooke the form of a ſervant upon him, *Phil.* 2. 7. inſomuch as he ſubjected himſelfe to the Law of God, which was the covenant of ſervants, for to be judged, and recompenſed of God according to his workes to the extremity of all rigor; and in this manner hath accompliſhed the work of God, to his glory and the ſalvation of man, without any reſpect to himſelfe. *I uphold*] whom I will ſtrengthen by my Spirit, in the accompliſhment of his office, in regard of his humane nature, *Pſal.* 110. 4. *Shall bring forth*] he ſhall exerciſe his juriſdiction as King, not onely amongſt the Jewes, but alſo amongſt all other Nations of the Earth.

V. 2. *He ſhall not cry*] his Empire ſhall not be with violence of command, nor in roughneſſe of threatnings, as worldly Empires are, but in the mildneſſe and ſtength of the Spirit.

V. 3. *Not breake*] he ſhall lovingly beare with the infirmitie and ignorance of his poore children, and ſhal not rigorouſly puniſh them, neither ſhall he winke at their faults, but ſhal correct them for their amendment. And ſhal not endure hypocrites, nor prophane men, but ſhal puniſh them ſeverely.

V. 4. *He ſhall not*] the meaning ſeems to be this; He ſhal uſe his elect in ſuch ſort, that they ſhall never want light nor ſtrength, even as he who is their head, could never be quite extinguiſhed nor beaten down in his humil ation: Yea, was by means of it raiſed to glory, and to the poſſeſſion of his Kingdom over all the world.

V. 6. *In righteouſneſſe*] that is to ſay, by a juſt eſtabliſhment, contrary to worldly Kingdoms, which are all grounded upon violence. Or by an order eſtabliſhed by my will, which is the rule of all manner of righteouſneſſe. *Give thee*] that is to ſay, I will make thee an acceptable and effectuall mediator, between me and my Church, upon which I have founded my covenant, *Iſa.* 49. 8. *For a light*] to invite and bring the Gentiles into the ſame covenant of grace.

V. 7. *To open*] to illuminate their underſtanding by the power of my Spirit. *The priſoners*] namely, thoſe men which were ſlaves to ſin, death, the divel, and damnation.

V. 8. *Will I not give*] for to eſtabliſh my Sonnes Kingdome, I will beate downe all manner of idolatrie.

V. 9. *The former things*] he ſeemes to meane the whole order of nature, which was eſtabliſhed in the creation, and hath been ſo preſerved without varying, *Pſalm.* 119. 89, 90. to which he oppoſeth that of grace in Chriſt Jeſus. Or the particular prophecies, which were from time to time prophecied to the Church, and accompliſhed in their due ſeaſons.

V. 10. *Sing*] let all the world rejoyce and give God thankes for theſe things, for the benefits thereof ſhall be ſcattered abroad indifferently every where.

V. 11. *That Kedar*] namely, the people of *Arabia* that dwell in Tents and Cabins.

V. 13. *The Lord*] an allegoricall deſcription of Chriſts ſpirituall victories, by the powerful voice of his Goſpel.

V. 14. *I have*] I have endured, and diſſembled the injuries which Satans kingdome hath for a long while done to me, *Acts* 17. 30. *Rom.* 3. 26. but now I will deſtroy it, by the power of my Goſpel, which is the

the cry of a travelling woman, that is to say, accomplishment of all Gods promises.

V. 15. *I will make waste*] that is to say, I will destroy all high powers that shall rebell against my kingdome, and send the fire of my curse upon them, *Luke* 12. 49.

V. 16. *I will bring*] I will safely and rightly conduct mine elect, enlightning them by my grace who otherwise by nature are blinde. I will I say, conduct them in the way of their spirituall vocation, by means unknown and incomprehensible to the flesh.

V. 18. *Ye deaf*] the Lord directeth his speech to his people, whom he reproveth for their hardnesse and rebellion, and chiefly for their idolatry.

V. 19. *Who is blinde*] namely, through a voluntary ignorance, see *Isa.* 32. 3. *Ezech.* 12. 2. *My servant*] namely, my people. *My messenger*] namely, the Priests and other Governours of my people, which should have taught my people my will, and have brought them tidings of my grace towards them, *Mal.* 2. 7. 2 *Cor.* 5. 20. *That is perfect*] namely, in all Gods gifts and graces, *Ezek.* 16. 14.

V. 20. *Opening*] he makes shew of lending the eare of the body, but my word entreth not into his heart.

V. 21. *For his*] namely, to shew the loyalty of his promises, and his equity and beneficence towards those that doe fear and serve him. *He will magnifie*] that is to say, by his innumerable benefits towards his elect, he did gain much honour to his Law and Covenant, because the observers and keepers thereof were so highly recompensed.

V. 23. *Who*] an outcry or exclamation to call the people to repentance.

CHAP. XLIII.

Vers. 1. *But now*] namely, in the dayes of the Gospell, I will redeem my Church from sinne, and free her from all her evils. *That created thee*] in respect of thy first creation, but chiefly in regard of the second, namely, the spirituall regeneration, *Isa.* 29. 23. *I have called*] I have given thee all that being thou hast, and have chosen thee amongst all the rest, *Exod.* 33. 17.

V. 2. *When thou passest*] a description of extream calamities, *Psal.* 66. 12. from which God alwayes delivereth his Church.

V. 3. *I gave*] I have delivered thee out of all thy calamities, and have put other Nations which were strangers to mee, and thine enemies in thy stead, to be thy ransom, see *Prov.* 11. 8. and 21. 18.

V. 7. *That is called*] even as children are called by their fathers name. *Yea I have*] this redoubling of words signifieth, that all the Churches deliverance from the beginning to the end, is Gods worke and grace, *Phil.* 1. 6. *Heb.* 13. 21.

V. 8. *The blinde*] within this particular taxation of the children of *Israel* with wilfull blindenesse, *Isa.* 42. 19. are contained all other men in their naturall state, deprived of all spirituall light and obedience to God, though they abound in carnall understanding.

V. 9. *Be gathered*] as in a solemn judgement, either to defend and maintaine their idolatries and superstitions, or to see themselves condemned for them, as *Isa.* 41. 1, 21, 22. *Among them*] namely, among their false gods. *Declare this*] namely, this admirable restauration of the Church by the Messias. *Be justified*] bee acknowledged for true Gods, *Isa.* 41. 26. *And say*] let them confesse this truth which is so powerfully preached by the Gospell, namely, that there is but one true eternall God, to whom belongeth all glory and worship.

V. 10. *Ye*] namely, all nations shall be convinced by this truth, and shall bear witnesse of it to all men, jointly with the people of *Israel*, here called Gods servants, and chosen by prerogative, *Isa.* 42. 19. *That ye may*] the end of all that I say to you, is for to bring you to this beleefe and confession. *That I am he*] namely, the true eternall God, subsisting of himself, and being still th esame, all which acknowledgements are comprehended in the Hebrew word.

V. 12. *I have declared*] I have caused my Prophets to foretell the salvation which I will accomplish in my sons person, and will afterwards have it preached to all men by the Gospell. *No strange god*] namely, that hath done these things with me.

V. 13. *Ye before*] I was, before time began to run on, and therefore was eternall. *Let it*] or call it back.

V. 14. *For your sake*] a prophesie of the deliverance from the captivity of *Babylon*, set forth as though it were come already, according to the Prophets stile. *I have sent*] namely, by the Persians and the Medes. *Brought down*] I have caused the Babylonians being affrighted with the unlooked for surprising of their City, to flie to save themselves upon the river Euphrates.

V. 16. *Which maketh*] *Exod.* 14. 21.

V. 17. *Bringing forth*] by hardning of *Pharaohs* heart, causing him to pursue the people with his army, *Exod.* 14. 4.

V. 18. *Remember ye not*] that is to say, the deliverance out of *Egypt* shall be so much inferiour to the deliverance out of *Babylon*, that it shall in some sort not deserve to be remembred, for the glory of the one shall quite darken the other.

V. 19. *Now it shall*] that is to say, within a short time, namely, in respect of the many yeers which are past, since the comming out of *Egypt*: or in respect of God, with whom the furthermost times

are as hard by and present. *Make a way*] that is to say, I will bring backe my people by a miraculous means, as I did formerly bring them thorow the desart, in which I caused streams of water to run continually along with them, *Exod. 17. 6. Numb. 20. 11. Psalm 78. 16.* see *Isa. 35. 6.* and *41. 18.*

V. 20 *The beasts*] a figurative exaggeration, as if the wilde beasts, participating also of this unwonted abundance of waters (as peradventure they really did in the wildernesse) had also on their behalfe praised the Lord, who was the author of this miraculous benefit.

V. 21. *Have I formed*] to whom I will give as it were a new being through my deliverance, and a new heart to know and serve me, contrary to that ungratefull and rebellious people which was in *Isaiahs* time, of whom hee speaks afterwards, see *Psal. 102. 18.*

V. 23. *Thou hast not*] but hast done these things to thine idols. Or I doe not regard the externall service thou doest to mee, it being done without piety or repentance, *Amos 5. 25.*

V. 24. *Made me*] that is to say, thou hast tried my long patience in seeing and suffering thy sinnes to my great annoyance, *Isa. 1. 13.*

V. 25. *For mine own*] out of mine own free motion and meer good will, to exercise and shew my mercy, that all the praise may be given to me, *Ezek. 36. 22.*

V. 26. *Put me in*] hast thou any thing to alledge or reply to these mine accusations?

V. 27. *Thy first father*] namely, *Adam*, his meaning is, Thou art corrupt and evill, even in thy first naturall beginning, *Isa 48. 8.* namely, in *Adam*, in whom all men have sinned, *Rom. 5. 12. Teachers*] namely, those men which thou imployest as mediators towards me, as the priests. Therefore neither in thy selfe, nor in any others for thee, is there any means of restauration to salvation, but in me onely. *Have*] they are guilty of grievous sins, which makes them abominable to God; and consequently, their prayers, sacrifices, and intercessions will be altogether unprofitable.

V. 28. *I have prophaned*] not regarding the false names they bear of sacred persons. *The princes*] namely, the Priests and chiefe of the Ecclesiasticall order, and ministers of the Temple.

CHAP XLIV.

Vers. 3. *Water*] namely, abundance of my grace, for the purging and remitting of sins; and of the gift of my Spirit for sanctification. *Upon him that is*] that is to say, upon my poor Elect, whose consciences will finde and feel the extream want of it.

V. 5. *One shall say*] all manner of persons and Nations shall joyne with my Church, and shall make open profession of my faith and service, see *Psalm 87. 4.*

V. 7. *And who*] God here reiterates the proofe of his eternall God-head, whereof he had spoken, *Chap. 41. 22.* and *43. 9.* against idols and idolaters. *Sha'l call*] this word seemeth to have a relation to Gods first decree and councell, by which he gives the first form and being to all things: for Gods calling, in Scripture signifies creating and producing by his word: and this declaring, which followeth, is the prediction of things determined, and setting in order is the execution thereof in the appointed time. *It*] namely, the salvation and redemption of the Church by the Messias. *Since I*] namely, since or from the beginning of the world, *Gen. 3. 15.* *Unto them*] namely, to them that follow and worship them.

V. 8. *Fear ye not*] that is to say, O yee people, and especially O thou my Church, free your selfe from the bond of superstition, which is but a vain and anxious feare of a false deity.

V. 9. *Delectable*] he speaketh thus, because that idolatry is a kinde of spirituall concupiscence, and unchaste and disordered love, like as fornication or adultery.

V. 11. *His fellows*] namely, they that follow the first Authors of idolatry. *Be ashamed*] under the light of the Gospell, and under the Kingdome of Christ, which shall discover the foulnesse of idolatry, and shall destroy the idols. *The workmen*] see an example thereof, *Acts 19. 24, 25.*

V. 12. *He is hungry*] with much labour and trouble he frameth a thing of nought: this is a scoffe for idolaters.

V. 13. *The beauty*] the Italian, *the glory*; namely, the noble and excellent forme of humane body, which is the master-piece of Gods work, amongst all other earthly bodies. *That it may*] to be a dead and unprofitable thing, without any motion or action.

V. 14. *And taketh*] he chuseth out, or marketh some fair young tree, and lets it grow to its full height and strength.

V. 19. *Considereth*] the Italian, *setteth it to his heart*; they doe not thinke upon it, nor examine it deliberately, nor do not set the absurditie of it before their eyes.

V. 20. *Feedeth*] that is to say, He puts his trust, and sets his religious devotion and affection upon things which are not only frivolous and vain, but also hurtfull; as if one should eat ashes, see *Psal. 102. 9. Prov. 20. 17. Lam. 3. 16. Deceived*] blinded with the love of idols preoccupated by false opinions, led astray by evill customs, but especially possessed by the spirit of error, which works with efficacie in the children of rebellion. *Deliver*] free it from the foresaid snares and bonds to give way to true reason, in which consisteth the true liberty

liberty of the ſoule, *Iſai.* 46. 8. *Is there not*] that is to ſay, is not that which I honour, ſetting it alwayes at my right hand? for the idolaters did alwayes turne to the right hand to look upon their idols: or that which I put my truſt and confidence in, altogether falſe.

V. 22. *I have*] namely, through Chriſt, of whoſe benefits he had ſpoken in the beginning of the Chapter, and by whom alſo heatheniſh idolatry was to be overthrown. *As a thick cloud*] whereof there remains no ſigne after it is once diſperſed by the winde.

V. 23. *Sing*] let all the world participate of this joy which is for the deliverance of his Church, eſpecially the ſpirituall deliverance by the Meſſias, ſee *Rom.* 8. 19, 20.

V. 24. *I am*] and therefore ought onely to be worſhipped.

V. 25. *The tokens*] namely, the ſoothſayers and Aſtrologers falſe prognoſtickes, eſpecially the Chaldeans, who upon certaine ſignes either feigned at their pleaſures, or falſly interpreted and applied, did foretell the perpetuall laſtingneſſe of their Empire, which God would not withſtanding deſtroy to deliver his people from thence, ſee *Iſa.* 47. 13. *Turneth*] through ſhame and confuſion.

V. 26. *Of his ſervant*] namely *Iſaiah*, or ſome other of my Prophets. *Meſſengers*] the Italian, *angels*; who are as it were addreſſers in Gods councell concerning the deliverance of his Church, and doe his meſſage to his prophets, ſee *Pſal.* 89. 7. *Dan.* 4. 17. Others do take the word Angels for Meſſengers, namely, Prophets, who declare the will of God to men. *Be inhabited*] after thy deſolation is paſt, and after the returne from *Babylon*.

V. 27. *That ſaith*] that ſhall deliver my people by a miracle, like unto the ancient paſſage thorow the Red ſea: unleſſe he have a relation to the turning away and drying up of Euphrates, which was done by *Cyrus*, which was the means of taking *Babylon*, *Jer.* 50. 38 and 51. 32.

V. 28. *That ſaith*] who even now do nominate and appoint *Cyrus* firſt King of *Perſia*, who was borne above two hundred yeers after this propheeie, to be the inſtrument of gathering together and ſending home my people, and to feed and defend them, which are the proper actions of a good Shepherd, *Ezech.* 1. 1. *Thou ſhalt*] or be thou built, and let thy foundation be laid.

CHAP. XLV.

Verſ. 1. *His anointed*] that is to ſay, a King by me appointed, and as one ſhould ſay, Conſecrated for to be the deliverer of my people. *Looſe the loines*] namely, to diſarm them and take away their ſtrength, or degrade them from their authority and power, of which two things the girdle was the badge, *Job* 12. 18. *Iſai.* 11. 5. and 22. 21. and 45. 5. *To open*] of private houſes; as by the gates afterwards, he meaneth the city gates.

V. 2. *And make*] I will lay levell all difficult places, and put away all incumbrances or lets.

V. 3. *Which call thee*] who have expreſſly appointed thee therefore: and as it were pointed thee out by name and ſirname, *Exod.* 33. 12, 17.

V. 5. *Girded thee*] that is to ſay, made thee King, and gave thee power and authority, *verſ.* 1.

V. 7. *I make*] I am the author of all goodneſſe and proſperity through my benignitie, as likewiſe by my juſtice I ſend afflictions and puniſhments.

V. 8. *Ye heavens*] let all the creatures, heaven and earth concur and imploy themſelves to bring forth, as one ſhould ſay, this plant of ſalvation for the Church. *Righteouſneſſe*] namely, whatſoever God hath appointed concerning the deliverance of his Elect out of their unjuſt oppreſſion and bondage: or the effects of Gods good will and benefits, ſee *Pſal.* 85. 11.

V. 9. *Wo unto*] although it bee an execrable thing for man to conteſt with God concerning his works, or to preſcribe him what he ſhould do: even as if a childe would undertake to contend with his Parents concerning his begetting; or if the worke ſhould appoint the workman what he ſhould doe: yet I will give you leave to appoint me, and aske of mee what you would have mee to doe for you, *verſ.* 11. Exorbitant wayes to ſhew Gods infinite mercy above any thing a man can thinke or deſire, *Epheſ.* 3. 20. *The potſheard*] that is to ſay, every one with his equall.

V. 10. *To the woman*] namely, his mother.

V. 12. *I have*] that is to ſay, the world is firme and laſting, onely by vertue of my command; and therefore this my work of grace ſhall likewiſe neither be recalled nor overthrown.

V. 13. *Raiſed him*] namely, *Cyrus*. *In righteouſneſſe*] that is to ſay, by a firm decree of my juſtice, to deliver my people from the oppreſſion of the Babylonians, and by a juſt calling, ſee *Iſa.* 42. 6.

V. 14. *The labour*] that is to ſay, O my Church, thou ſhalt not only be delivered, but ſhalt alſo be inriched with the goods of the whole world, and exalted in power above all the Kingdomes thereof, which muſt bee ſpiritually underſtood of Chriſts Kingdom. *Of ſtature*] the Italian, *of great ſtature*; ſee upon *Iſa.* 18. 2.

V. 15. *Hideſt*] though thou doeſt not for the preſent in effects ſhew thy ſelfe gracious to thy Church, yet thou art her God and Saviour, as in time they they will make it fully appear.

V. 16. *They ſhall be*] namely, the Babylonians and other idolatrous people.

V. 17. *Be ſaved*] he chiefly meanes the deliverance which Chriſt obtained for his Church, whereof the deliverance from *Babylon* was but a figure and gage.

V. 18. *To be inhabited*] by men, who reaping benefit from all the other creatures, ought alſo in the name and behoof of all the reſt to obey and acknowledge the Creator.

V. 19. *I have not*] the promiſes which I have made to my people are publikely and openly made; wherefore, when I ſhall have accompliſhed them, there will bee no cauſe to doubt of mine eternall deitie, ſee *Iſaiah* 41. 23. and 43. 9, 12. and 48. 16. *Seek ye me*] looke after me onely, and not after idols. *Righteouſneſſe*] in conſtant loyalty, without any fraud or variation.

V. 20. *Draw neer*] let all men that remaine in the world, after Gods great judgements, come in the time of the Meſſias, and hear the voice of the Goſpel, which ſhall condemne and beat downe all manner of idolatry, *Revel.* 14. 7. *That ſet up*] the Italian, *that carry*; in pompe and proceſſion upon your ſhoulders.

V. 21. *Take counſell*] to defend the idols cauſe if they can, *Iſa.* 41. 28. *Declared this*] namely, the Churches deliverance by Chriſt.

V. 22. *Look*] by faith, converſion, and ſervice, forſaking idolatry.

V. 23. *In righteouſneſſe*] namely, by a decree which hath the force of everlaſting Law, and is the rule of all manner of juſtice and righteouſneſſe, ſee *Iſa.* 42. 6. *Shall ſweare*] ſhall acknowledge me for the onely true God, whoſe name alone is and ought to be taken in all lawfull oaths, *Gen.* 31. 53. ſee *Iſa.* 19. 18. and 65. 16.

V. 24. *Shall men come*] to yeeld unto him, and to acknowledge him.

V. 25. *Seed of Iſrael*] namely, of the Iſrael according to the Spirit and Faith, which is the whole Church of Gods Elect. *Be juſtified*] that is to ſay, they ſhall obtain remiſſion of their ſinnes, and right unto everlaſting life, by vertue of the Son of Gods righteouſneſſe, which ſhall be applied to them by faith, to juſtification of life.

CHAP. XLVI.

Verſ. 1. *Bel, Nebo*] names of chiefe Idols of *Babylon Iſaiah* 21. 9. *Jer.* 50. 2. and 51. 44. *Is bowed down*] that is to ſay, the Babylonians ſeeing their City taken, have thought to ſave their gods, taking them down, and ſpeedily loading them upon beaſts of carriage.

V. 2. *They ſtoop*] namely, all thoſe idols. *They could not*] namely, the Babylonians. Others, the idols themſelves. *Themſelves*] namely, the idols, which the heathen were wont to carry away captive, together with the conquered nations, 1 *Sam.* 5. 2. *Jer.* 43. 12. *Dan.* 11. 8. *Hoſ.* 10. 6.

V. 3. *Which are*] I have not born you, as idolaters do bear their idols, but I have borne you my ſelfe, that is to ſay, have taken you even from your firſt beginning into my care and protection, ſee *Exo.* 19. 4. *Deut.* 8. 31. *Pſal.* 22. 10. and 71. 6, 18. *Iſa.* 63. 9.

V. 4. *I have made*] and not you me, as the idolaters do their gods. Now this ought to be underſtood, as well of the naturall creation as of the ſpirituall regeneration, ſee upon *Iſai.* 29. 23.

V. 5. *That we may*] or to make us alike or equall one with the other.

V. 8. *Remember*] hee directs his ſpeech to the people of *Iſrael*, which were run into idolatry, exhorting them to converſion. *Shew your ſelves men*] the Italian, *be upon good ground*; forſaking the vaine prejudices of cuſtoms, examples, traditions, and opinions, take the word of God and true reaſon for the grounds of your diſcourſes and reſolutions.

V. 9. *Former things*] namely, the workes and miracles formerly done for the deliverance of my people, by which I have ſhewed my ſelfe to be the true everlaſting God.

V. 11. *From the Eaſt*] namely, out of *Perſia*, which is eaſterly from *Babylon*. *Bird*] namely, *Cyrus*, who ſhall fall upon *Babylon* like a Falcon, or ſome ſuch like ravenous bird. *My counſell*] whom I have choſen in my counſell: or who ſhall put my decree in execution. *Have purpoſed it*] namely, appointed and determined it within my ſelfe.

V. 12. *That are far*] who through your miſdeeds make your ſelves unworthy to be dealt withall by me as innocents, with favour and clemency, and to be defended by me.

V. 13. *My righteouſneſſe*] namely, my grace and good will, which in Scripture is often called righteouſneſſe.

CHAP. XLVII.

Verſ. 1. *Come down*] thou ſhalt be beaten down from thy great and flouriſhing Empire: and ſhalt never have any power to riſe again, ſee *Jer.* 48. 18. *Virgin*] the Scripture calleth often ſo thoſe Nations and States which had continued as they were at the firſt under their naturall Princes, and had never been ſubdued nor conquered by others. *There is no*] namely, for thee, nor for thy Nation, for after the taking of *Babylon* by *Cyrus*, the Chaldean Empire did never riſe again, though the City ſubſiſted a long time after.

V. 2. *Take the*] thou ſhalt be brought into ſubjection,

jection, and as a slave shalt grind at the hand-mils, *Exod.* 11.6. *Judg.* 16.21. *Math.* 24.41. *Uncover*] like unto bond-women, which went with their haire loose and bare-foot, *Isa.* 20.2.4. *Passe over*] to goe into captivity into a far Country.

V.3. *Shall be*] an ordinary disgrace done to women prisoners, see upon *Isa.* 20.4. *Jer.* 13. 22,26. *Will not meet thee*] I wil use thee as an enemy in wrath, and as God in my power without any moderation, see 2 *Sam.* 7.14. *Isa.* 13.6. & 27.7,8.

V.5. *Sit*] lay downe thy pomp, and pride, and bring thy selfe into a vile and abject state.

V.6. *Polluted*] I tooke away from her all that should make her holy and inviolable, namely, my presence, grace, and vertue, and did use her like unto a prophane and uncleane thing, see *Isa.* 43.28. *Thou didst shew*] thou didst mixe thine owne proper passions of cruelty, and inhumanity, with the execution of my judgements, and didst not take example by me, to use mercy and clemency, see *Psal.* 69.26. *The ancient*] under which name are comprehended all other wretched persons, see *Deut.* 28. 50.

V.9. *The losse of*] by children he seems to meane the people, and by the husband, the King. *For the multitude*] that is to say, notwithstanding all thy divellish arts, which thou makest use of to keepe thy selfe up. For sorcery was frequent amongst the Chaldeans, *Dan.* 2.2. & 5.7. and Southsayers did beare a great sway in the publique government, *vers.* 13.

V.10. *None seeth*] I know no Godhead to whom I should give any account. *Thy wisedome*] namely, these unlawful arts, which thou hast termed wisedome, in which thou hast trusted.

V.11. *It riseth*] Heb. the morning thereof, by which may also be understood the day in which it should happen.

V.12. *Stand now*] a scosse for the Chaldeans vaine confidence.

V.14. *They shall be*] that is to say, both they, and their accursed arts perished and could not save themselves, nor bring any ease or remedy for others, like a fire of Flax which quickly goeth out, and leaves no embers behind it.

V.15. *Merchants*] namely, strangers, who had any trading or states-businesse with thee, see *Revel.* 18. 11.

CHAP. XLVIII.

Vers. 1. *COme forth*] like streames from a spring. *Sweare*] which acknowledge and professe the true God: for every Nation did sweare by that God which they worshipped, *Deut.* 6.13. *Psa.* 63.11. *Isa.* 45.23.

V.2. *Stay themselves*] they doe rest upon that outward profession, see *Micah* 3.11. *Rom.* 2. 17.

V.3. *I have*] as formerly I did beforehand tell my people what benefits I would doe for them, that afterwards, when those things came to passe, their incredulity, and inclination to idolatry might be suppressed and altered, so now I have foretold them their miraculous deliverance from *Babylon*, that they may acknowledge, serve, and worship me for their onely God.

V.6. *Will not*] that is to say, would you be so ungrateful, as not to celebrate the memory of it in all ages, and not give unto God perpetual honour and praise for it? *Hidden things*] the Italian, *New things*] concerning the Babylonian deliverance, and the ruine of the Empire.

V.7. *Created*] that is to say, brought to light by my revelations and predictions.

V.8. *For I*] I had reserved this excellent proofe of mine eternal deity, for this time, to convince thee more lively for thine apostacy and idolatry, thou being more licentiously addicted to it now, then at any other time. *Called*] thou hast at all times shewed thy selfe inclined to this vice of Idolatry.

V.9. *Mine anger*] that is to say, I will moderate my wrath, and wil not vent it all upon thee, *Psa.* 78. 38. *And for*] because I would not be scorned nor abused by mine enemies, *Deut.* 32.26,27. but praised and extolled for mine infinite mercy towards my children.

V.10. *I have*] I have chastised and tried thee by the Babylonians, yet not to the uttermost, as they use to doe your most precious mettals, which will not perish by fire, for I have had a regard to thy weakenesse and imperfection, *Psal.* 118.18.

V.11. *Polluted*] by the enemies blasphemies.

V.12. *My called*] namely, to the participation of my grace, and covenant in my Church.

V.14. *All ye*] namely, idolatrous Jewes. *Among*] namely, among the false gods after which ye have gone astray. *Loved*] namely, he hath favoured *Cyrus* and his enterprises. *His arme*] namely, the worke and efficacy of his power.

V.16. *From the*] I have at all times given you by my Prophets, publique, cleare, and undoubted predictions of many things, for your deliverance, and have punctually put them in execution, that you might cleave to me, the onely true God, and your benefactor. *From the time*] I have from everlasting been the author of that counsell by which all these things have had as it were, their first beginning; and afterwards in their appointed time I have brought them forth by my power. *Now*] that is to say, at this present time I doe the like by these admirable prophecies. *Hath sent me*] some hold that the Sonne of God speakes in his owne proper person in this sence. The holy Trinity having consul-

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ted and decreed to reveale these things to the Church: I the Sonne of God, whose personall property it is, to be the fathers word, wisedome, and Interpreter, doe bring this worke to passe, by my Prophets who have all spoken by Christs Spirit, 1 *Pet.*1.11. see *Zech.*2.9,11. Others referre it simplie to *Isaiah*, sent by God, and inspired by the holy Ghost.

V.18. *As a river*] abundant, and continuall without any interruption. *Thy righteousnesse*] that is to say, my blessings upon thy piety and loyalty; or, the right, and well ordered establishment of all thy businesses.

V.21. *Thirsted not*] that is to say, he did not onely deliver them, but did also provide for them all things necessary, as he did in the wildernesse, at the comming out of *Egypt*, from whence these termes are taken, see *Isa.*43.19,20.

V.22. *There is no*] this seemes to be added for to exclude wicked men and hypocrites from the generality of the aforesaid promses made to the Church. Or, to oppose Gods implacable judgements upon his enemies, to the Churches deliverances, or to his fatherly chastisements.

CHAP. XLIX.

Vers.1. *Isles*] that is to say, Provinces afarre off. Which have no communication with the Jewes, as the places beyond the Sea, see *Isai.*41.1. whereby are meant the Gentiles. *Hath called me*] that is to say, God the Father shal make known his everlasting decree concerning the sending of me his Sonne, and concerning mine Office; whileſt I shal yet be in the Virgins wombe, from whence I shal take flesh upon me, see *Matth.* 1.20, 21. *Luke* 1.31.

V.2. *Made my mouth*] he shal adde to my Word and Doctrine the power of his Spirit to make it of efficacy to destroy any thing that shall oppose it, see *Isa.*11.4. 2 *Thes.*2.8. *Heb* 4.12. *Rev.*1.16. & 2.16. & 19.15, 21. *Hid me*] that is to say, he is my defender, and Keeper in the infirmities of the flesh which I shal take upon me.

V.3. *Servant*] in regard of my humane nature, and voluntary tying of my selfe to fulfill the Law, see *Isa.*42.1. *Phil.*2.6,7. *Israel*] I wil by thy meanes unfold, and lay open my glorious power for the safeguard and deliverance of my people before any other.

V.4. *Then I said*] the Sonne of God his words complaining to his Father of the Jewes incredulity and obstinate rebellion against his word, which he hath so faithfully preached. *My judgement*] the Italian, *my right*] that is to say, God knoweth with what uprightnesse, and in what perfection I have accomplished his worke. And therefore he wil crowne me with eternall glory though my labour hath beene in vaine with the most part of the people.

V.5. *To bring Jacob*] namely, that I should reconcile *Jacob* unto him, by meanes of his faith and conversion to me. *Israel*] though the body of the Nation doe remaine in its naturall errors, *Isai.*53 6. *My strength*] that is to say, my glory. Or, his divine vertue shall not therefore be taken away from me; but shal rather shew it selfe so much the greater, in calling of all Nations, whereby my glory shal also increase.

V.6. *The preserved*] namely, this poore Nation, preserved unto Christs time, and delivered out of so many calamities. Others to restore the desolations of *Israel*.

V.7. *To him*] namely, to Christ, contemned and hated by the Jewes: and who voluntarily submitted himselfe to humane power, into whose hands they delivered him, see *Psa.*22.7. *Isa* 53.3. *Kings*] that is to say, I wil cause Kings and Princes to acknowledge thee, and submit themselves to the command which I shal give thee, by the preaching of the Gospel. *Because of*] because they shal see God maintaine thy vocation, and Crowne thy perfect obedience with glory, according to the loyalty of his justice.

V.8. *Have I heard thee*] that is to say, I the Father wil assist thee with mine eternal and divine power, when as being fully appeased with my Church, I shal spread over all the World the fruition of that salvation which thou hast acquired; that by thy perpetual intercession towards me, my worke of grace may be accomplished, without any hinderance. *Preserve thee*] not so much in respect of thine owne person, as in respect of thy Kingdom and Gospel. *For covenant*] that is to say, a Mediator, and foundation of the covenant of grace. *To establish*] figurative terms taken from the peoples deliverance, and return from *Babylon*.

V.9. *They shall*] namely, mine elect, being thus freed from sin, and the world, shal by my blessing be borne up in the way of their celestial calling, and shal be preserved from all evil.

V.11. *I will make*] I wil cause men to come from all parts of the World to my Church, and wil take away all things as may hinder their conversion.

V.12. *Of Sinim*] according to some they are a people towards the South, where the wildernesse of *Sin* was, *Gen.*10.17. Others think they were a Nation on the furthermost Eastern parts, called formerly *Sina*, now *China*.

V.14. *Zion*] namely, the ancient Church in her greatest afflictions.

V.16. *Graven thee*] I wil ever remember thee and take care of thee, see *Cant.* 8.6.

V.17.

V. 17. *Thy children*] thy former desolations shal be restored, and recompensed by the calling of the Gentiles, so dainly converted, and joyned to thee in Spirit, by the preaching of the Gospel. And thou shalt be delivered from all thine enemies.

V. 18. *All these*] namely, the multitude of the converted Gentiles. *Clothe thee*] thou shalt by them be made renowned and glorious.

V. 19. *Thy waste*] a figurative description of the unspeakable number of new members, which shal be joyned to the Church under the Gospel.

V. 20. *The children*] namely, the Gentiles converted and regenerate in the Church. *The other*] namely, the carnall Jewes.

V. 21. *Desolate*] that is to say, without a husband, which is God. Who by the Babylonian captivity had in a manner made a divorce with the Jewish Church.

V. 22. *I will lift up*] I wil by my power cause Nations and Kingdomes to joyne themselves to the Church, and contribute their favour and assistance for the upholding and increasing of it.

V. 23. *They shall bow*] they shal submit themselves to Christs faith and Kingdom administred by thee. Or, they shal doe homage to Christ present in the middest of thee.

V. 24. *Shall the prey*] an exaggeration of the Churches miraculous deliverance out of the hands of most powerful enemies, who had good right to be Lords over it by reason of the victory which God had granted them over his people. And by this figure is also signified the Churches Redemption from the divels tyrannie, who worked with power, *Luke* 11. 21, 22. as executioner of Gods just vengeance.

V. 26. *Feed them*] that is to say, they shal consume and destroy one another, *Isa.* 9. 20.

CHAP. L.

Vers. 1. *Where is*] that is to say, O ye Jewes, I have not cast off your Nation with which I had contracted matrimony, neither have I subjected your particular persons unto bondage through mine owne rigour and hardnesse, (as under the Law it was lawful for the husband to put away his wife which was not pleasing to him, though she was innocent, *Deut.* 24. 1. and the father for poverty might sell his children, though they were obedient, *Exod.* 21. 7. 2. *King.* 4. 1.) but by reason of your publike and private sinnes. Now this may be referred either to the captivity of *Babylon*, or to the last rejection of the Jewes, after Christs comming.

V. 2. *No man*] namely, for to receive me, *John* 1. 11. A description of the Jewes rebellion against the voyce of the Gospell. *My hand*] doe not you know me to be sufficient to deliver you? *At my rebuke*] I am the same, who formerly delivered you out of *Egypt*, where I did the miracles here mentioned, drying up the Sea, causing the Fish to die in the rivers, darkning the skie with thicke darknesse, *Exo.* 7. 18. & 10. 21. & 14. 21.

V. 4. *The Lord*] my word is altogether divine, directed to the comfort and salvation of afflicted soules, *Matth.* 11. 28. and propounded by me through Gods expresse command, and therefore for it am I hated and persecuted. Christs owne words. *As the learned*] namely, of supreame and divine learning, and of celestiall doctrine. *He wakeneth*] he alwaies inspires me with his truth, and mysteries, and with ful knowledge and understanding, *Ioh.* 5. 20. & 8. 28, 38. *Col.* 2. 3.

V. 7. *Set my face*] I have strengthened and encouraged my selfe in the execution of mine office, against the hardnesse of the people, and all other opposition, see *Jer.* 1. 18. & 15. 20. *Ezek.* 3. 8, 9.

V. 8. *He is*] namely, God, the Judge, approver, and defender of my perfect obedience and righteousnesse, is present to beare me up against all men.

V. 9. *They all*] namely, the wicked, mine adversaries.

V. 10. *Of his servant*] namely, Christs servant, *Isa.* 42. 1. *In darknesse*] of afflictions, dangers, and perplexities, *Psal.* 23. 4.

V. 11. *Behold*] but as for you rebels, who thinke to escape my judgements with your carnal wit, and your arts and inventions, see what benefit you will reap by it; for all shalbe but in vaine. *This shall ye*] namely, all these inevitable, and irreparable evils.

CHAP. LI.

Vers. 1. *After righteousnesse*] namely, true righteousnesse by faith in Christ, not false righteousnesse by the merits of your owne workes, *Rom.* 9. 31, 32. *Looke unto*] that is to say, you beleeving Jewes, who will be but few in number at the comming of Christ, the whole body of the Nation being rejected: consider that your first parents *Abraham* and *Sarah* were alone when I called them, and tooke them to me, and yet I increased their posterity to an infinite number. And from thence you may gather, that I wil doe the like by you, by joyning the Gentiles to my Church.

V. 2. *Alone*] having no children, and being out of hope of having any.

V. 3. *Shall comfort*] raising her up (by calling of the Gentiles) out of the ruine she was fallen into by the apostacy of the Jewes. *Like Eden*] namely, the earthly paradise, *Gen.* 2. 8.

V. 4. *A Law*] I wil cause my Gospel to be preached through the World, to be as it were a new Law and forme in the state and government of my

Church, *Psa.* 110. 2. *Isa.* 2. 3. *Will make*] I wil firmely and irrevocably eſtabliſh the government of my Word and Spirit in the Church, for a ſecure guid to bring it to eternal life.

V. 6. *My righteouſneſſe*] that is to ſay, the effect of my promiſes, my grace and bounty, but eſpecially the revelation of the Sonne of Gods righteouſneſſe, which proceeded from, and was appointed by God; and is onely ſufficient to appeare before his juſtice ſeate, in juſtifieation of life to all beleevers, *Rom.* 3. 21, 25, 26. *Mine armes*] I wil raigne over all the World by my Goſpel, which is the power and arme of God, *Iſa.* 53. 1. *Rom.* 1. 16. 1 *Cor.* 1. 18.

V. 6. *Shall vaniſh*] namely, at the end of the world.

V. 9. *O arme*] the Churches prayer to God, praying him to diſplay his Soveraigne power, for the deliverance of his children, as he formerly did in Egypt. *Rahab*] that is to ſay, Egypt; *Pſal.* 87. 4. *The Dragon*] namely, the King of Egypt, which is a wateriſh or mooriſh Countrey, *Pſalm.* 74. 13, 14. *Ezek.* 29. 3.

V. 12. *Who art thou*] O thou my Church which heretofore haſt been ſo dejected, take now a good heart, ſetting before thee thine enemies approaching and certaine deſtruction.

V. 14. *The captive*] that is to ſay, the deliverance is neere, and even almoſt come. Or, it is a deſcription of the beleevers readineſſe, in anſwering with the motion of their hearts, to Gods calling and deliverance.

V. 16. *And I have*] Gods words to his Church, as it is Chriſts body to whom they properly belong, *Iſa.* 49. 2, 3. the meaning is, I have appointed thee to declare, and teach my word, accompanied with my power and Spirit, to re-eſtabliſh through thy miniſtery the ſtate of the world, decayed and overthrown by ſinne, and to preach to mine elect my grace and reconciliation.

V. 17. *Which haſt drunke*] which before the comming of thy Saviour ſhalt be tried, exercifed and chaſtiſed by all manner of afflictions, ſee *Job* 21. 20. *Pſal* 75. 8. *Jer.* 25. 15, 16. *Of trembling*] the Italian, *of aſtoniſhment*] ſee Pſa. 60. 3.

V. 18. *Among all*] my Church hath hath had no reliefe nor eaſe amidſt all her troubles, from any of hers.

V. 19. *Theſe two things*] that is to ſay, evils at home, namely, deſolation and famine, and evils abroad, namely, devaſtation, and the Sword, ſee *Deut.* 32. 25. 2 *Cor.* 7. 5. *By whom*] by whoſe example that hath ſuffered the like afflictions, *Lam.* 2. 13. the meaning is. Thine evils are extreame, and without example; and therefore I onely can helpe and comfort thee, with my Divine comfort, Verſ. 3. and 12.

V. 20. *In a Net*] that is, catched in Nets by Hunſ-men, and can no way free himſelfe.

V. 21. *But not*] but with the Cup of Gods wrath, Verſ. 17.

V. 22. *I have taken*] that is to ſay, that as no man could doe, I wil do, freeing thee of all thy miſeries, and laying them upon thine enemies, which oppreſſe thee without mercy.

CHAP. LII.

Verſ. 1. *Zion*] under the figure of the Jewiſh Nation, delivered from the captivity of *Babylon* the Church is exhorted to rejoyce, and triumph in the Lord, becauſe ſhe is through Chriſt delivered from all her ſpirituall enemies. *The uncircumcifed*] thou ſhalt be no more aſſaulted nor tyrannized over by any prophane Nations which are the figure of the World. And ſhalt moreover be ſpiritually ſanctifised in all thy members, *Iſa.* 35. 8. which ſhal perfectly be accompliſhed in the heavenly *Jeruſalem*, *Rev.* 21. 27.

V. 2. *Shake thy ſelfe*] accept and make uſe of the ſpiritual liberty which I offer thee. And uſe all meanes and endeavours which thou art able to uſe, being thereunto ſtrengthned by my Spirit of freedome, to free thy ſelfe perfectly.

V. 3. *Ye have ſold your ſelves*] the Italian, *Ye have been ſold*] that is to ſay, according to mans reaſon, you have beene made ſubject to the Babylonians without any cauſe.

V. 4. *My people*] that is to ſay, though the Egyptians had ſome right to my people, who were come into their Countrey, and had received many benefits from them in their extreame need, and therefore were bound and ſubject to them. Yet when the Egyptians begun to tyrannize over them, they were grievouſly puniſhed for it. How much more then ſhall the Chaldeans be puniſhed, who violently ſubdued my people, and kept them in moſt cruell bondage?

V. 5. *What have I*] ſhal I ſuffer ſuch an intolerable violence? Or, ſhal I who am alwaies inſeparably preſent in grace with my people, be kept here in Babylon, as in captivity, out of my Temple, in a prophane Land?

V. 6. *My name*] that is to ſay, my vertue and glorious power, from whence I have thoſe titles and names which I have revealed unto them. *That doth ſpeake*] namely, as God, effecting by mine omnipotence what I have ſpoken.

V. 7. *How beautifull*] how acceptable and pleaſing ſhal the meſſage of our deliverance out of *Babylon* be unto us. And how much more welcome ſhal the Goſpel be unto us, which is the embaſſage of life and peace? *Thy God*] that is to ſay, God hath raiſed up againe his glory and ſervice, which was beaten downe by the Babylon captivity. And

Jeſus

Jeſus Chriſt, the true eternall God, hath taken upon him the ſpirituall Kingdom, which was beſtowed upon him by his Father, *Pſal.* 93. 1. and 96. 10. and 97. 1.

V. 8. *Thy watchmen*] figurative termes taken from watchmen that ſtood in watch-towers, who as ſoon as they ſaw a farre off any thing that was deſired and expected, did uſe to call and give notice of it.

V. 9. *Waſte places*] that is to ſay, thou earthly *Jeruſalem*, which haſt been laid waſte by the Babylonians: and eſpecially thou Church which art ſpoiled by ſin and death, rejoyce becauſe of the ſalvation which God ſendeth thee by Chriſt Jeſus.

V. 10. *Hath made bare*] the Italian, *hath drawn out*; as it were out of his boſome, *Pſal.* 74. 11. and hath diſplaied his infinite power, which before ſeemed to lie idle.

V. 11. *Go ye out*] an exhortation to the people to come forth of the earthly *Babylon*, and not to be allured or enticed by the uncleane and prophane commodities thereof. And an exhortation to all the Church, redeemed by Chriſt, to ſeparate it ſelfe from the communion and affection of the world, and the corruptions and idolatries thereof, 2 *Cor.* 6. 17. *Gal.* 1. 4. *Be ye clean*] namely, you ſacred Officers, to whom it belongeth to carry thoſe veſſels and ornaments which belong to the Temple: and thereby are ſpiritually meant all beleevers, whereof every one carrieth a veſſell ſacred to the Lord, namely, himſelfe, 1 *Theſ.* 4. 4. 2 *Tim.* 2. 21.

V. 12. *Ye ſhall not*] as you did formerly, when you came out of *Egypt*, *Exod.* 12. 33. 39. The meaning is, this return from *Babylon*, ſhall be with publike authoritie and openly, under Gods manifeſt protection, and ſhall be like the peoples comming thorow the wilderneſſe following of the ark; and therefore every thing may be done in good order, obſerving of Gods Ordinances concerning ſacred things. And this ſpiritually hath a relation to the mature deliberation and calme minde with which beleevers do forſake the world to follow Chriſt.

V. 13. *My ſervant*] namely, Chriſt, who is the chiefe ſubject of this Chapter, ſee *Iſa.* 42. 1. and 49. 3.

V. 14. *As many*] that is to ſay, Even as thou my people ſhalt be brought into ſuch extream miſery that many ſhall be aſtoniſhed thereat, and afterwards ſhall by me be reſtored into a moſt happy eſtate: even ſo Chriſt thy head, from great ignominie before the world, *Iſa.* 53. 2. 3. *Phil.* 2. 7. ſhall be exalted to ſoveraign glory, *Heb.* 2. 9.

V. 15. *So ſhall he*] as thou, O my people, haſt received abundance of graces after thy miſerie, even ſo ſhall Chriſt receive the fulneſſe of the Spirit from the Father, which he ſhall ſhed over all the world, *Acts* 2. 33. and by this meanes ſhall make himſelfe known. *Shall ſhut*] ſubmitting to him in ſilence and humilitie. *For that which*] namely, the myſterie of the Goſpell, and of the Sonne of Gods Kingdom, which was unknowne in former ages, *Rom.* 15. 21.

CHAP. LIII.

Verſ. 1. *Who hath*] whereas other nations have yeelded themſelves to the obedience of faith, the Jewiſh nation ſhall refuſe Chriſt, foretold by us Prophets, and preached by the Apoſtles. *To whom*] how few of the Jewes ſhall open their eyes and hearts to the Goſpell, which is the power of God unto ſalvation to every one that beleeveth, *Rom.* 1. 16. Or in whom God ſhall work by his powerfull and ſuperabundant grace, to bow their hardned hearts.

V. 2. *For he ſhall*] that is to ſay, Chriſts beginnings in reſpect of his humane nature, and of his Kingdom, ſhall be very ſmall and weak, like unto a young plant growing in dry ground, ſee *Iſa.* 11. 1: *Before him*] namely, before God the Father, under whoſe protection and providence the Kingdom of Chriſt is grown up: Or before the people, who ſeeing Chriſts weakneſſe in the fleſh, did contemn and deſpiſe him. *Shall ſee him*] he ſpeakes as if he were a carnall Jew, who judged of Chriſt according to his outward appearance, *Joh.* 7. 24.

V. 3. *Acquainted*] to whom all manner of evills and ſufferances have been familiar and ordinary.

V. 4. *He hath born*] in the quality of a pledge for his Church, he hath given ſatisfaction for her ſins, bearing all the puniſhments due for them in torments and extreame griefes both of body and ſoul, and by feeling the wrath of God, and death, &c. *Yet we*] namely, the Jewiſh nation. *Stricken*] namely, for his own proper ſins.

V. 5. *The chaſtiſement*] that is to ſay, Gods juſt judgements for ſin have been fully executed againſt him, in ſtead of all his Elect for their benefit and abſolution, whereby his wrath hath been appeaſed, and they reconciled with him.

V. 6. *All we*] all men through ſinne were alienated from God, and were gone aſtray out of the way of everlaſting life, and every one followed his own luſts and particular ſins. *Laid on him*] by his Sons one and onely righteouſneſſe, he hath expiated all thoſe ſeverall ſins, *Rom.* 5. 16, 18, 19. *The iniquity*] not the tranſgreſſion, nor the fault, but the bond by which we were liable to Gods juſtice and the puniſhment of it, Chriſt being our ſurety. *Of us all*] namely, of all beleevers, who in Chriſt have a true ſpirituall communion amongſt themſelves.

V. 8. *Was taken*] into celeſtiall glory. *From judgement*] namely, from the puniſhment of judi-

ciall death which hee ſuffered for men as their pledge. *His generation*] the Italian, *his age*; namely, the laſtingneſſe and eternity of his Kingdome, into the poſſeſſion of which he entred after his reſurrection.

V. 9. *His grave*] according to the cuſtome of malefactors condemned to death, he was to be buried ignominiouſly: But *Joſeph* a rich and honourable man laid the body in his grave by a ſecret providence of God, to ſhew that with Chriſts death, all the puniſhments and ſhame due to ſinne were ended.

V. 10. *He ſhall ſee*] hee ſhall gaine an infinite number of beleevers, regenerate according to his own image, through his Spirit and the incorruptible ſeed of his word, *Pſal.* 110. 3. *Hebr.* 2: 13. *Prolong*] he ſhall reigne and live eternally. *The pleaſure*] namely, Gods eternall decree concerning the ſalvation of the Elect, ſhall be powerfully and fully executed by Chriſt, who by his word and Spirit ſhall communicate unto them the fruit of his death to everlaſting life and ſalvation.

V. 11. *He ſhall ſee*] he ſhall receive a full reward for his ſufferings, when after he hath accompliſhed the work of redemption, he ſhall be raiſed up in glory, and ſhall gather unto him all his Elect by the preaching of the Goſpell. *My righteous ſervant*] who hath and poſſeſſeth that perfect righteouſneſſe as can alone ſatisfie Gods judgement for his Elect, *Dan.* 9. 14. *Zech.* 9. 9. *Rom.* 5. 18, 19. 1 *John* 2. 1. *Juſtifie*] that is to ſay, he ſhall cauſe them to be abſolved as righteous before God by his righteouſneſſe, which through faith ſhall bee imputed to them, *Rom.* 4. 5, 6. *By his knowledge*] by the lively light and impreſſion of faith, which embraceth Chriſt and his righteouſneſſe to ſalvation, and doth myſtically unite the beleever to him, *Gal.* 2. 20. *He ſhall beare*] to redeem them from condemnation by his ſuffering: to make interceſſion for their defects, by preſenting himſelfe continually before God, and to mend their defaults by his Spirit.

V. 12. *Will I divide him*] that is to ſay, I the Father will cauſe my Son, after he hath overcome the devill and death, to gain unto himſelfe a great many men whom the devill held in ſlavery, and ſhall upon them eſtabliſh his Kingdome amongſt the other Kingdoms of the world, *Ephe.* 4. 8. *Of many*] not generally of the whole world, but of the decreed number of the Elect, *John* 17. 9. *Rom.* 5. 15, 19.

CHAP. LIIII.

Verſ. 1. *O Barren*] namely, O thou Church, which before Chriſts comming were like a barren woman, or like a woman forſaken of her husband, bringing forth no more ſpirituall children. Rejoyce in the Meſſias his time, becauſe that by the renewing of the covenant of grace, and by the ſending of the Spirit thou ſhall become a moſt fruitfull mother; farre more fruitfull then ever the ancient Jewiſh Church was, whileſt it continued in Gods Covenant.

V. 2. *Enlarge*] a repreſentation of the wonderfull increaſe of beleevers under the Goſpel, by the figure of a tent that ſhould grow too little for them that live in it.

V. 3. *And thy ſeed*] that is to ſay, The beleevers which thou ſhalt bring forth to the Lord, ſhall ſpiritually become Lords of the world, planting his faith and Kingdome in it, and peopling with a new and ſanctified kinde of people the whole world, which before was void of the knowledge and grace of God.

V. 4. *Shalt forget*] that is to ſay, the greatneſſe of thy glory under the Goſpel, ſhall blot out and cancell in thee all feeling and remembrance of thy former ſtate, which was infamous for ſins and idolatries, and wretched for puniſhments, by meanes of which, I was in a manner divorced from thee, *Iſa.* 50. 1.

V. 5. *Thy maker*] namely, God, who as by his grace he gave thee thy firſt being, to make thee his Church, can alſo reſtore it to thee again when he pleaſeth. *Of the whole*] and not onely of the Jewiſh Nation.

V. 6. *Hath called thee*] hath re-united thee to himſelfe by the Covenant of grace.

V. 9. *This is*] namely, this ſalvation and deliverance from the deluge of former ſinnes. *That I would not*] namely, that I would not reprove nor ſuffer my true Church to periſh, which conſiſts of mine Elect and beleevers, with whom God is never angry ſo far as to curſe or overthrow them, but doth onely puniſh and correct them, ſee *Jer.* 31. 35, 36.

V. 11. *I will lay*] a figurative deſcription of the Churches ſpirituall excellency, which is like a building compoſed of precious ſtones, which are the faithfull, upon an exquiſite foundation, which is Chriſt, 1 *Cor.* 3. 12. *Rev.* 21. 18. *With faire colours*] the Italian, *upon fine marble*; the Hebrew word is of a doubtfull ſignification.

V. 14. *In righteouſneſſe*] that is to ſay, in a well and right ordered manner. Or by Gods grace and bounty; for the word Righteouſneſſe is oftentimes taken for Gods property, which is to doe good to thoſe that are his.

V. 15. *They ſhall*] the enemies ſhall often conſpire againſt thee, but as I will not be the author of it, ſo will I cauſe the iſſue of it to prove to their ruine.

V. 16. *I have*] that is to ſay, Weapons and Souldiers have no power, nor cannot bring any thing

thing to passe, but onely so far as I will give them leave by my permission and pleasure.

V. 17. *And their*] that is to say, the fruit and reward of their faith, and loyaltie in my service. Or this is the inheritance which I will bestow upon them, as my servants and children.

CHAP. LV.

Vers. 1. *That thirsteth*] that are in want and necessitie of Gods grace, and have a lively feeling thereof. *Come ye*] namely, to mee Christ, who am the wellspring of grace, signified by the water, and of life, signified by the wine and milke, which are nourishment for the body. *That hath*] that hath no meanes to gaine this good of your selves. *Buy and*] that is to say, take as a gift that which shall be made yours in like manner, as if you had paid the just price of it. Or give (that is to say, forsake and renounce) all other worldly goods for this, *Matth.* 13. 44. *Rev.* 3. 18.

V. 2. *Do ye spend*] that is to say, Why doe you bestow all you have in superstitions, idolatries, works of the Law, and other wayes to purchase eternall life, which none can give you but I?

V. 4. *I have given him*] words of the Father confirming his Sonne in his vocation, in whom, descending from *David* according to the flesh, were to be verified the promises made to *David* and to all the other Fathers. *A witnesse*] namely, to declare and confirme the Fathers will and counsell, at which, being his eternall wisdom, he had been present. He toucheth Christs two Offices, namely, of Propher and King, after he had accomplished his priesthood upon earth.

V. 5. *A nation*] namely, the poore Gentiles, who were strangers to Gods Covenant, and void of all true knowledge of him, *Ephes.* 2. 11, 12. *Because of*] because that God the Father shall accompany thy Gospel with his divine vertue, by which mens hearts shall be effectually converted. Or because God shall have plainly manifested himselfe to be thy God and thy Father by thy resurrection and glorious ascension, *Rom.* 1. 4.

V. 6. *While he*] while he offers himselfe to men by the Gospel, out of which he cannot bee found, *Psal.* 32. 6. *John* 7. 34. and 8. 21.

V. 8. *My thoughts*] I am infinitely mercifull and ready to forgive, and not hard and implacable as men are, neither am I inconstant and wavering in my promises as they are.

V. 11. *So shall*] so likewise will I never recall the promise of my grace, but will fully performe it. *Shall prosper*] shall happily accomplish it without any obstacle or let.

V. 12. *Ye shall goe out*] namely, out of your spirituall bondage, from which Christ shall free you.

V. 13. *In stead*] God shall fill the world with true beleevers, noble plants in stead of harmfull, bastard, and wilde plants, such as man is in the state of his corrupt nature, *Mic.* 7. 4. *And it shall be*] this miraculous change shall be as an eternall monument of Gods glorie, and he shall be everlastingly praised for it in his Church.

CHAP. LVI.

Vers. 1. *For my salvation*] since I do proffer my salvation to the world by the Messias, it is fitting that all men should turn to me their Benefactor. And it is also needfull for them to do so, for to make themselves capable of receiving it, *Mat.* 3. 2. and 4. 17. *Rom.* 13. 11, 12. *My righteousnesse*] namely, mine Evangelicall righteousnesse, which onely is the cause of salvation, *Rom.* 1. 17. and 3. 21, 22.

V. 2. *The Sabbath*] namely, all the true and spirituall service of God, especially in the keeping of the first Table, of which the Sabbath was anciently the figure and summe.

V. 3. *Neither let*] that is to say, by the Messias, shall be abolished and disannulled all manner of distinction and difference of Nations and persons, and none shall be excluded out of the assembly of beleevers, as formerly those that are here specified were, *Deut.* 23. 1, 2, 3.

V. 5. *A name*] that is to say, an honour and dignity far more excellent then theirs who are called Fathers amongst my people: namely, they shall have the right and priviledge to be called my children, *John* 1. 12. *That shall not*] which I will never take away from them, recalling mine election, and of which they shall alwayes have an inward impression by the Spirit of adoption, *Rom.* 8. 16. *Revel.* 2. 17.

V. 7. *Will I bring*] I will graft them into my Church, and make them partakers of all my good and comfort, and will accept of the service which they shall do me in Spirit and truth.

V. 8. *Yet will I*] I will also gather the Gentiles into my Church, as I have done the Jews, to make of two Nations one. *John* 10. 16. *Ephes.* 2. 14, 15. *To him*] namely, into the congregation of the Church, which is the true *Israel* according to the Spirit.

V. 9. *Come*] another prophetick speech, by which *Isaiah* declares, that the chiefe cause of the dispersion and destruction of the Lords flock by their enemies, was the disloyaltie and negligence of the Shepherds, as well Ecclesiasticall as politick, who are called watchmen according to the ordinary stile of Scripture.

V. 11. *They all look*] every one hath given himselfe to following of his own disordered lusts.

V. 12. *And to morrow*] that is to say, Let us not take care for any thing; if to day we take our delights, we may also continue to morrow at our own leisure, words of a prophane secureneſſe and diſſolutenesse, see *Prov.* 23. 35. *Iſa.* 22. 13.

CHAP. LVII.

Verſ. 1. *The righteous*] it is likely that in the time of theſe Prophecies God did take out of the world divers perſons, noted for piety and vertue, which was a preſage of great approaching evils, from which God would exempt thoſe his faithfull ſervants, ſee 2 *Kings* 22. 20.

V. 2. *In their beds*] as the death of the faithfull is called a ſleep, ſo is their grave like unto a bed, in which they expect the great day of the bleſſed reſurrection.

V. 3. *Ye ſonnes*] that is to ſay, a generation given to all manner of impiety, even to ſorcerie and devilliſh arts, *Iſa.* 2. 6. *And of*] meaning both corporall and ſpirituall fornication by idolatry.

V. 4. *Againſt whom*] are not your prophane ſcoffes againſt me?

V. 5. *Inflaming*] namely, by ſpiritull luſt of the ſoule. *With idols*] the Italian, *among the oaks*, which were dedicated to idolatry, *Iſa.* 1. 29.

V. 6. *Thy portion*] that is to ſay, Thou haſt choſen ſtones to make thine idols with, or for to build Altars and Chappels, rather then mee who am thy God, ſee *Pſal.* 16. 4.

V. 7. *Haſt thou ſet*] phraſes taken from the ordinary cuſtom of common whores, that is to ſay, Thou haſt made thy Chappels, Churches, and Altars neer to the high places, according to the cuſtome of idolaters, for to joyn thy ſelfe to idols through idolatry.

V. 8. *Haſt thou ſet up*] thou haſt contemned and refuſed my Law which I had commanded thee to write upon thy doors and poſts for a remembrance, *Deut.* 6. 9. and 11. 20. *With them*] namely, with idolatrous people, tying thy ſelfe to their idolatry, ſee 2 *King.* 16. 10. *Thou loved ſt*] in every place, and upon every occaſion that hath preſented it ſelf, haſt thou uſed thine idolatry, a terme taken from unchaſte women.

V. 9. *To the King*] namely, of thoſe prophane Nations with which thou didſt joyn in idolatry. *Debaſe thy ſelfe*] by a ſervile and baſe ſubmiſſion to their wils.

V. 10. *Saidſt thou not*] thou haſt not fainted for all the difficulties which thou haſt found in the obtaining of theſe prophane leagues, neither haſt thou been weary untill thou haſt finiſhed it. *The life*] the means to ſtrengthen thy ſelf in this practice, that thoo thou mighteſt not bee forced to leave it.

V. 11. *And of whom*] thou haſt pretended that the cauſe of thine entring into theſe wicked Covenants, hath been for fear of thoſe mighty Kings that were thine enemies: and ſo for fear of men, thou haſt not beene affraid of mee, who was alone able to deliver thee. *Haſt lied*] in that thou haſt thus diſloyally broken my Covenant. *Have not*] have I not uſed a great deale of patience towards thee, ſuſpending my judgements?

V. 12. *Thy righteouſneſſe*] an ironicall terme, ſignifying that which is quite the contrary, unleſſe he means the falſe ſhews of externall piety, *Iſa.* 58. 2.

V. 13. *Let thy*] namely, thoſe prophane Nations which thou haſt called in great troops to aid thee. *But he that*] namely, mine Elect, though they were carried into captivity with the reſt, they ſhall at the length be brought back, and re-eſtabliſhed in the place of my habitation and ſervice. A figure of the moſt aſſured bringing of beleevers into the Kingdom of Heaven, out of the captivitie of the world.

V. 14. *And ſhall ſay*] all things that may hinder this return ſhall be taken away, *Iſa.* 62. 10. *Mic.* 2. 13.

V. 15. *The high*] namely, the great and ſoveraign God. *I dwell*] as in my glory I dwell in Heaven, ſo am I preſent in grace with mine humble, timorous, and afflicted beleevers, to comfort and free them from all their afflictions, ſee *Iſa.* 66. 2.

V. 17. *I hid me*] that is to ſay, I have for a time kept back from them the effects of my grace, *Iſa.* 45. 15.

V. 19 *I create*] that is to ſay, I will effect that indeed which I promiſe by my word, ſee 1 *Kings* 8. 15. *Rom.* 4. 21. *That is far off*] that is to ſay, By the Meſſias I will impart my peace and grace, as well to the Gentiles, who are ſtrangers and farre from me, as to the Jews who are my neighbours by knowledge and Covenant, *Pſal.* 148. 14.

CHAP. LVIII.

Verſ. 2. *They ſeek me*] they make a ſhew and profeſſion of calling upon me, and of ſeeking to obtaine my favour by ſacrifices and ceremonies, but all this is without any internall pietie. *They aske of me*] namely, by my prieſts, who did both publikely and privately explaine to ſuch as asked them what was Gods right according to the Law in all things, *Deut.* 17. 8. 11. *Mal.* 2. 7.

V. 3. *You finde pleaſure*] that is to ſay, God hath commanded that the yeerly faſt, of which the Prophet ſpeaketh in this place, ſhould be performed with an inward kinde of affliction and mortification of the ſoule, and abſtinence from all carnall pleaſures, *Levit.* 16. 29. but contrariwiſe, ye doe

finde

finde a vicious kinde of delight in it, namely, in exacting your debts, *ver.* 3. he seems to have relation to that the yeerely fast was appointed to be the first moneth of the politicke yeere; in which moneth also for the most part was the time of freeing one from debt and bondage.

V. 4. *For strife*] employing the solemne day therein; which was appointed for you to employ your selves in repenting of your sins, and you contrariwise doe increase them. *And to smite*] he seems to have a relation to the masters cruelty towards their servants, who had sold themselves, untill the yeere of remission, *Exod.* 21. 2. *Levit.* 25. 39, 50. From whence there did often arise contentions and strifes.

V. 5. *To spread*] according to the manner of penitent and afflicted persons, *Est.* 4. 3. *Job* 2. 8. *Jer.* 6. 26. *Dan.* 9. 3.

V. 6. *To loose*] that calling to God for mercy, in this ceremony of fasting, you doe likewise use mercie towards your neighbours, concealing all unjust bonds, and releasing the rigor of just debts and bondages.

V. 7. *That thou hide not*] that thou doe not draw backe from helping thy brother, who is a man of the same kind as thou art, see *Neh.* 5. 5.

V. 8. *Then shall*] thy prosperity shal revive; by the returne of Gods grace, even as the Sunnes returne causeth the day to breake. *Thine health*] *Heb.* thy physicke, that is to say, thou shalt get new vigour. Like Plants when the spring is come. *Thy righteousnesse*] namely, the reward of thy good and righteous life.

V. 9. *The yoake*] namely, the inhumane slavery of thy brethren. *The putting forth*] a signe of an absolute and rigorous command, and of threatning.

V. 10. *If thou draw out*] the Italian, *Open thy soule*; as a treasure, and store, of hearty liberality. *Thy light*] that is to say, in the middest of the greatest calamities I will cause thee to feele my grace in joy and comfort, and will change thy wretched state into a most perfectly happie one.

V. 12. *And they that*] that is to say, thy posterity shal re-edifie my Temple and the City of *Jerusalem*, after they have layen waste all the time of your Captivity. *To dwell in*] to cause the Country to be inhabited a new.

V. 13. *If thou turne away*] that is to say, if thou truely keepe holy the Sabbath, by abstaining from such workes as in their owne nature are evil; and setteth all thy delight in mine honour and service. *Or speaking thine owne words*] without replying or contending, in a voluntary, ready, and absolute obedience.

V. 14. *Shalt thou*] then wil I fill thine heart with joy in my grace, and wil bring thee backe gloriously into thy Countrie, overcomming all difficulties and lets, and there thou shalt enjoy my blessings.

CHAP. LIX.

Vers. 4. *None calleth*] there is none that doth lively oppose himselfe to the violences and deceipts, that raigne amongst these people, and doth maintaine Gods right which is violated, and mans right which is oppressed. *They conceive*] they doe inwardly plot, and outwardly execute all manner of mischiefe.

V. 5. *They hatch*] they hatch all manner of wicked and pernicious thoughts, which they endeavour to effect, to bring to passe, to the uttermost of their power. *And weave*] they weave fine deceipts which notwithstanding shall be to no effect nor purpose, see *Job* 8. 14. *He that eateth*] they shal be deadly, if they can bring them to perfection, and catch some body in them.

V. 7. *Are in their paths*] whersoever they goe, (that is to say, with whatsoever they meddle) they overthrow and spoile every thing, a phrase taken from torrents that overflow, or from tempests.

V. 8. *They know not*] as they are not inclined to peace, so they never enjoy the sweet fruits thereof. *Whosoever goeth*] that is to say, whosoever imitateth them: Or whosoever frequents them, findes no sweetnesse nor humanity in them but all manner of fiercenesse and violence.

V. 9. *Judgement*] that is to say, God hath not defended our right against our enemies, nor revenged us of them. *Justice*] that is to say, he hath not done us any good or favour, as to his people or children, Vers. 14.

V. 10. *We grope*] being troubled, and amazed, we have not been able to take any good counsel or advice. *Desolate places*] in a most sad and mournfull condition, see *Psa.* 44. 19.

V. 11. *We roare*] we make grievous complaints and lamentation, with much impatience and despight.

V. 12. *And our sinnes*] that is to say, we are convinced in our consciences, that we suffer these evils for a punishment for our sinnes. *Are with us*] our consciences lay them continually before us. Or our consciences are yet burthened with them. God hath not yet forgiven us, nor blotted them out.

V. 13. *Oppression*] against our neighbour and revolt against God.

V. 14. *Judgement*] as Vers. 9. *For truth*] that is to say, all loyalty and equity, is vanished from amongst the people, and hath been banished out of the Land.

V. 16. *And he saw*] because that through the peoples impenitencie, their enemies have oppressed them, and in their oppression Gods glory hath been wronged,

wronged, and neither they nor no man for them have made any intercession to appease the Lord with praiers, and sincere confession: God himselfe hath determined to shew his Grace and Power, to defend his Churches cause, as his owne. And this must chiefly be understood of the everlasting salvation obtained by Christ. *And wondred*] a phrase taken from men, as *Isa.* 63. 5. *Mark.* 6. 6.

V. 17. *He put on*] the weapons which God hath used in this great worke, have beene the affection he hath to doe his children good, which is his righteousnesse, and his revenge and jealousie against his enemies.

V. 18. *The Ilands*] namely, strange Countries and enemies.

V. 19. *The enemies*] namely, the divel, and all that take his part, wil poure out a deluge of evils upon the Church, see *Psa.* 124. 4. *Revel.* 12. 15. *The Spirit*] namely, his strength and Divine power. Or, he meaneth that God will oppose spirituall means. Forces, and weapons, against these assaults of the World and the Divel, see 2 *Cor.* 10. 3, 4. *Ephes.* 6. 13. 2 *Thess.* 2. 8. *Lift up*] others, he shall put them to flight.

V. 20. *To them*] to all true beleevers, which are the Israel of God according to the Spirit, and faith: who by their conversion shal make themselves capeable of Christs salvation, and especially to the converted Jewes, *Rom.* 11. 26.

V. 21. *As for me*] that is to say, O my Church, composed of true and penitent beleevers, I will rejoyne my selfe in thee in Christ, by the new covenant of grace, and by vertue of it, I will irrevocably and for ever give thee my Spirit, and Word: which are the Churches true goods, *Prov.* 1. 23. *Isa.* 30. 20, 21. *Rom.* 11. 29.

CHAP. LX.

Vers. 1. *Shine*] the Italian, *be enlightned*] that is to say, O thou Church, change thy countenance and condition, and in stead of thy former miseries and sorrowes, shew thy selfe inflamed with joy, by reason of the glorious deliverance which thy Redeemer hath purchased for thee.

V. 2. *The darknesse*] termes taken from the darknesse which was in Egypt, *Exod.* 10. 21, 23. To signifie that the whole World remaining buried in sinne, ignorance, and a curse, the Church should alone enjoy the knowledge, grace, and blessing of God.

V. 3. *Shall come*] that is to say, shall be set in the way, and directed to God; and to eternall life, by the Gospel, of which the Church beareth the light, *Phil* 2. 15. *Of thy rising*] of the Christian Churches birth, by the preaching of the Gospel.

V. 4. *All they*] a figurative description of the calling of the Gentiles, who shall in great multitudes come into the communion of the Church. *At thy side*] like unto sucking children. The meaning is, the great ones of the World shall assist and favour the conversion of the Gentiles, see *Isa* 49. 23.

V. 5. *And flow*] the Italian, *and be enlightned*] that is to say glorified and made resplendent, or enlightened with knowledge, and spirituall judgement; to acknowledge with admiration, the effect of Gods grace and promises, in this wonder. *Be enlarged*] with joy. *The abundance*] the Italian, *the fulnesse*; this is that which S. *Paul* calleth the fulnesse of the Gentiles, *Rom.* 11. 25.

V. 6. *The multitude*] the people of Arabia, and the bordering Countries, shall come to thee in great bands to worship God, and to consecrate themselves and all their goods, to doe him service in his Church. *Gold and Incense*] that which was done by the wise men, *Matth.* 2. 11. was a small essay of this prophecie.

V. 7. *Kedar*] Ismaelites that lived upon Cattell, *Gen.* 25. 13. *They shall come*] the Italian, *they shall be offered*] figurative termes taken from the old manner of service, to signifie the spirituall service under the Gospel, according to the stile of the Prophets. *The House*] namely, my Church, where I doe manifest my selfe in my glorious effects, and where I am likewise acknowledged and honoured.

V. 8. *Who are these*] the Churches admiration.

V. 9. *Surely*] Gods answer, declaring the cause of this wonderfull concourse, which will be the conversion to the faith. *Of Tarshish*] of the great Sea. *First*] the first comming shall be by Sea, as a more ready and easie way. Figurative termes. *Unto the name*] namely in the Church, where God doth manifest himselfe, as it were, by his owne proper Name.

V. 10. *The Sonnes*] namely, the Gentiles and their Princes being converted to the faith shall employ themselves for the establishment, and advancement of the Church, *Zec.* 6. 15.

V. 11. *Thy Gates*] I wil not for one time onely gather all Nations indifferently into my Church, but this shall last untill such time as all mine elect be gathered together.

V. 12. *For the Nation*] they shall all come to thee because that out of the Church there is no salvation. *That will not*] namely, that will not submit themselves to Christs Kingdome, established in thee, and administred by thee, by meanes of his Word.

V. 13. *The glory*] the faire Cedars of Lebanon, and other Trees of value, shall be made use of in the building and beautifying of my Temple; that is to say, whatsoever is good in the World, either in understanding, vertue, or doctrine, shall be sanctifyed and employed for the building up of the Church,

see

see Isa. 41.19. *Of my feet*] namely of mine ordinary residence in grace. He hath a relation to that the Arke was called the Lords foot-stoole, 1 *Chro.* 28.2. *Psal.* 132.7.

V.15. *Thou hast been*] that is to say, thou Church whilst thou wert restrained within the compasse of the Jewish Nation onely, which suffered so many evils and reproaches from the World:

V.16. *Thou shalt*] the Princes and Nations which are converted to Christ, shall maintaine thee with their substance and wealth.

V.17. *I will bring*] my graces under the Gospel shall be farre more excellent and precious then they were under the Law. *Also make*] whereas heretofore thou wert tyrannized over by those that were thy Governours, I will now have thy government be in peace and justice.

V.18. *Thou shalt call*] thou shalt be every way defended by my protection. *And thy gates*] the meaning seemes to be, that God will continually come to thee with new benefits, and thou shalt goe forth to meet him with thankesgiving, *Psa.* 89.16.

V.19. *Shall be no more*] thy true light shall be Gods grace in this world, and his glory in Heaven, both which are firme, and without variation.

V.21. *Thy people*] all the true members of the Church shall be justified through faith in Christ, and sanctified by his Spirit, *Isa.* 35.8. & 52.1. *The Land*] the world in the estate renewed by Christ and the good things thereof, as well in this life, as in the life everlasting.

V.22. *A little one*] that is as much as to say, the Church shall increase wonderfully.

CHAP. LXI.

Vers.1. *Is upon me*] Christs words. *Anointed me*] in my humane nature God the Father hath endowed me with the gifts of his Spirit above measure, *John* 3.34. and in my whole person hath consecrated me to be King, Prophet, and Priest of his Church, for the ancient holy unction was applied to these three offices. *Good tidings*] namely, the Gospel of grace, which hath a reference to his Office of Prophet. *Unto the meeke*] the ordinary title of true beleevers, for this quality is required in true faith, and is a true token of the Spirit of regeneration. *To bind up*] to heale those soules that are afflicted by the feeling of their sinnes, and contrite through repentance, which belongeth to the Office of Priest. *Liberty*] from the bondage of the divell, sinne, and death. *John* 8.36. Which belongeth to the Kingdome, and Kingly Office of Christ.

V.2. *The acceptable yeere*] namely, the new and happy age of Gods grace, answerable to the ancient yeere of Jubile, wherein all bondages, and morgages of Lands were freed, see *Isa.* 49.8. and *Tit.* 3.4. *Of vengeance*] upon the Churches enemies. This seemes to be added, to shew that the spirituall jubile hath a great advantage of benefit, over the ancient ceremoniall jubile; for in the old jubile, a man had no way to complaine, or have right of a master that had abused his servant during the time of his bondage. But here Christ punisheth the divell and all his ministers.

V.3. *For ashes*] which they were wonted to cast upon their heads in time of mourning, *Job* 2.12. *Lam.* 2.10. *The Oyle*] according to the fashion of the times, wherein they used to anoint their faces with Oile in the time of rejoycing. *The garment*] namely festivall garments, which were worne onely in those daies that they offered Sacrifices of praise, and solemne thankesgiving, *Psal* 30.11. & 132.16. *Eccl.* 9.8. *Be called*] they shall be like unto faire great Trees, well rooted by faith in Christ, firme, and abounding in fruits of good workes.

V.5. *And strangers*] namely, those that shall joyne themselves to the Church, only by an outward profession, and shall not be incorporate into it in Spirit, and truth, like unto the Gibeonites, *Jos.* 9.21. and they shall also doe service in Gods Church, in secular businesses.

V.6. *Ye shall be*] all true beleevers shall attend upon the spirituall service. Offering up through Jesus Christ, their owne bodies and persons, their goods, praises, and thankesgivings, &c. *Ro.* 12.5. *Heb.* 13.15. 1 *Pet.* 2.5.

V.7. *Double*] that is to say, extreame, as *Isa.* 40.2. *Jer.* 17.18. Or, full of misery within themselves, and subject to contempt from others. *Their portion*] namely, the beleevers. *The double*] that is to say, the fulnesse of goods and glory, *Zech.* 9.12.

V.8. *For I*] that is to say, I will doe all beleevers this good, because I will have them by reason that they shall be truely converted to me, renouncing all manner of hypocrisie, for which they were heretofore abominable unto me. *Robbery for*] that is to say, all outward profession and exercise of religion, which is not joyned with inward righteousnesse and justice, *Matth.* 23.25.

V.9. *Shall be knowne*] by its vertue and good workes, and also by Gods singular blessings upon them.

V.10. *I will*] the Churches words, acknowleding Gods benefits. *Hath cloathed me*] he hath compassed me round about with glory, by the deliverance which he hath sent me, and by the effects of his righteousnesse and grace, see *Psa.* 132.9,16. *Decketh himself, &c.* the Italian, *decked with a Crown*] the Hebrew word signifieth a Priestly garment for peradventure a bridegrooms head ornaments, had some resemblance to the Priests ornaments.

V.11. *Cause righteousnesse*] namely, the effects of

h is grace and bounty, followed by the Churches ac knowledgements, and thankesgivings.

CHAP. LXII.

Vers. 1. *For Zions sake*] the Prophets words in the name of all the other Prophets, *ver.* 6,7. by which he protesteth, that because of his zeale for the good and safety of the Church he wil continue in declaring of Gods promises concerning the Messias, and in praying him to fulfill them. *The righteousnesse*] that is to say, the defence of the Churches right against her enemies, and the communication of Gods in benefits to her.

V. 2. *Thou shalt be called*] thou shalt be set into a new estate, which the Lord himselfe shall create.

V. 3. *Thou shalt also be*] that is to say, he shall keep thee as a most precious thing, or thou shalt be the subject of his glory.

V. 4. *Forsaken*] namely, by Gods grace and presence, like unto a woman that her husband had put away, see *Isa.* 54. 6, 7. *Beulah*] the Italian, *married*; that is to say, returned into favour, and communion with her husband, which is God.

V. 5. Thy Sonnes] that is to say, thou shalt have Princes and Magistrates of thine owne Nation, and not strangers, *Jer.* 30. 21. under the supreame command of God and his Christ.

V. 6. *I have set*] Gods Word, that is to say, I have given thee Prophets, who are like watchmen upon the wals, to admonish thee by their preaching, and to preserve thee by their prayers to God, *Isa.* 21. 11. *Ezek.* 3. 17. & 33. 7. *Ye that*] *Isaiah* his words. *That make mention*] the Italian, *that remember the Lord*] that doe keep the knowledge and service of God amongst his people, and the remembrance of his grace and promises by your preaching.

V. 7. *And give him*] never let your fervencie, and perseverance in praying grow slacke.

V. 8. *By his right hand*] that is to say, as true as he is almighty. *Give thy Corne*] thou shalt be no more exposed for a prey. Figurative termes, to shew the Churches security, and spirituall tranquillity under the Messias his Kingdom. A promise, contrary to the threatning, *Deut.* 28. 31. *Jer.* 5. 17.

V. 9. *In the Courts*] that is to say, in my Church, and as it were in my presence, with thanksgiving. He hath a relation to those sacred feasts, which were kept in the Court of the Temple, to give thankes unto the Lord in holy mirth, see *Deut.* 12. 12. & 14. 26. & 16. 11, 14. & 26. 11.

V. 10. *Goe thorow*] that is to say, O you beleevers, which are already gathered into the Church, goe and meet the Gentiles, whom God purposeth to bring into it. And make their conversion the easier by your doctrine, example, and charity, take away all stumbling blocks, and lets out of the way. *Gather out*] or pave the waies with stones.

V. 11. *The Lord*] God hath appointed this to be publiquely declared by us Prophets, that all men may receive him when he appeares. *His worke*] that is to say, his redemption and salvation. Or the recompence which he wil give to his.

V. 12. *They shall call them*] namely, those that shal joyne themselves to the Church, vers. 10. *And thou*] namely, O thou Church in general. *Sought out*] namely, by God thy husband, after he had cast thee off, *Isa.* 54. 6, 7. Now this terme sheweth that the beginning of conversion commeth from God.

CHAP. LXIII.

Vers. 1. *Who is this*] the Prophets words, or the Churches, brought in here wondring at Christs glorious triumph, over all his enemies, figured by the Idumeans, the Jewes perpetual adversaries. *Botzrah*] a chiefe City of Edom. *Died*] namely, with blood. *I*] Christs answer. *That speake*] who have faithfully promised everlasting salvation to my Church, and wil powerfully perform my promise.

V. 3. *I have*] namely, I have without the help or assistance of any man, executed Gods just vengeance upon his enemies, often set downe under the name of Vintage, *Lam.* 1. 15. *Revel.* 14. 19, 20. & 19. 15.

V. 4. *The yeere*] namely, the time of the Gospel, figured out by the yeere of Jubile, in which every one re-obtained his liberty, and his patrimony.

V. 5. *I looked*] he sheweth, how that the whole glory of this victory belonged to Christ alone, see *John* 16. 32. *My fury*] all my weapons, and aid were nothing but my justice provoked, and zeale for my Fathers glory.

V. 6. *Make them drunke*] as who should say, drowned in their own blood, see *Rev.* 16. 6.

V. 7. *I will mention*] Isaiah or the Churches words, giving God thankes for his infinite goodnesse.

V. 8. *He said*] namely, God said formerly, when he brought his people out of Egypt. *Surely they*] he brings God in, as a father conceiving good hopes of his children.

V. 9. *In all*] he had a lively feeling of all those evils which were done to his people, see *Zach.* 2. 8. *Acts* 9. 4. *The Angel*] namely, the Sonne of God, in whom the father hath at all times revealed himselfe, as being the lively Image of God who is invisible, see *Exod.* 23. 20, 21. and 33. 14. *Col.* 1. 15.

V. 11. *Remembred*] namely, in many deliverances of his afflicted people. *Moses*] namely, his covenant, in which *Moses* had been the Mediator. Or *Moses* his vehement intercession, that he had used upon the

the like occasion, *Exod.* 32. 11. *Saying*] the Italian, *but now*; namely, in *Isaiah* his time, in the peoples great distresse, neere the time of the Babylonian captivity. *Where is*] that is to say, God seemeth to have given over the conduct of his people, the outward conduct by his Word, and the inward conduct by his Spirit. *With the shepherd*] the Italian, *with the shepherds*; namely, by the ministerie of *Moses* and *Aaron*, *Exod.* 34. 10. *Psal.* 77. 20.

V. 12. *With his*] that is to say, he accompanied *Moses* his ministerie with his glorious and divine power.

V. 15. *The sounding*] the Italian, *the commotion*; the fervency of that fatherly affection which thou formerly shewest.

V. 16. *Though Abraham*] though we are so much degenerate, that if *Abraham* were alive againe, he would hardly acknowledge us to be his children.

V. 17. *Made us to erre*] that is to say, thou hast by thy just judgement taken away the conduct of thy Spirit from us, and hast forsaken and left us to our own blinde lusts; and for a height of punishment hast given us over to the spirit of error, see *Job* 12. 16. *Thy servants sake*] namely, the ancient Fathers, with whom God made his Covenant, and who did also faithfully keep it: for whose sake he prayeth God to be mercifull to their posterity.

V. 18. *Have possessed it*] namely, the countrey which thou hadst promised us we should enjoy for ever.

V. 19. *Not called*] not accepted for thine own, nor called by thy Name, as children are by their fathers name.

CHAP. LXIIII.

Vers. 1. *OH that*] the Churches prayer to God, that hee would bee pleased to shew his divine power for her deliverance, as he did formerly when he brought her out of *Egypt*, and gave her his Law, *Psal.* 68. 8.

V. 3. *When thou didst*] namely, in the old daies, in the deliverance out of *Egypt*, in the bringing of thy people through the wildernesse, and in the bringing of them into the land of *Canaan*.

V. 5. *Thou meetest*] thou wert most bountifull of thy favours towards this people that did endeavour to serve thee, and doe good works with a willing heart. *Remember*] *Isaiah* his words, the meaning is, when thou hast executed thy judgements upon thy people by the Babylonians, they will turn unto thee in their captivity, and will call upon thee with a sincere confession of their sinnes, *Levit.* 26. 39. *Dan.* 9. 4.

V. 6. *We are all*] we acknowledge that our persons, and our actions, even the most praise worthy of them, namely, those wherewith we did thy service, were all contaminated with hypocrisie, prophaneness, or some other vices, wherefore thou hast rejected us as abominable. *Taken us away*] namely, out of thy sight, out of the blessed country into captivity.

V. 7. *For thou hast*] because that for our sinnes thou hast withdrawn thy grace and Spirit from us, we have had no motion to call upon thee, nor have had no lively attraction of faith. *Because of*] making our sins to be the punishment of them, and us sinners the executioners: in so much as thou hast forsaken us to our sinnes, to heap up the measure of them, and to draw thy punishments upon us, and also to give an occasion for mens vengeance to come upon us, see *Job* 8. 4.

V. 8. *But now*] a representation of what the faithfull will say in the time of their conversion, and after Gods punishments.

V. 11. *Our holy*] namely, thy Temple, which was our onely honour above all other Nations, as having with us Gods holy seat upon earth, by whose presence also we were sanctified.

V. 12. *Refrain thy selfe*] namely, from being moved to mercy towards us, and to just wrath against our enemies.

CHAP. LXV.

Vers. 1. *I Am sought*] that is to say, I am called upon by the Gentiles, which are converted by my grace, whereas before they were altogether strangers unto me, *Ephes.* 2. 12. Others expound it, I have caused my selfe to be found, or I have proffered my selfe.

V. 2. *I have*] that is to say, the Jews have hardned themselves against the Gospel preached by the Prophets and Apostles, and by Christ himself.

V. 3. *In gardens*] according to the custome and manner of idolaters. Now these impieties which reigned in *Isaiahs* time, are here set downe for an example of the peoples revolt in Christs time; for otherwise, at Christs comming, and afterwards, they were very free from any outward idolatrie. *Upon altars of brick*] the Italian, *upon bricks*; he seems to meane the house tops, which were made like terraces paved with bricks, upon which the idolaters did use to burne incense to the host of Heaven, *Jer.* 19. 13. setting up little altars of brick for that purpose, 2 *Kings* 23. 12. *Zeph.* 1. 5.

V. 4. *Which remain*] which use necromancy, and raising up of the spirits of dead men, and other devilish arts, *Deut.* 18. 11. *Isa.* 8. 19. *In the monuments*] the Italian, *in remote places*; that is to say, in solitary and unhabited places, where the Devil useth to appeare to his ministers. *Swines flesh*] which was forbidden by the Law as unclean, *Lev.* 11. 7. *Deut.* 14. 8.

V. 5. *Which say*] which use prophane Ceremonies and Devotions that are taught by the Devil, to purifie themselves above the common sort of people, *Isa.* 66. 17. *Smoak*] that is to say, the cause and object of mine anger, signified by the smoak, and by the fire of the nostrils.

V. 6. *It is written*] that is to say, I doe remember it, *Deuter.* 32. 34. *Mal.* 3. 16. *Into their bosome*] that is to say, abundantly and fully, see *Psal.* 79. 12.

V. 7. *Your iniquities*] that is to say, since you will imitate your idolatrous fathers, and heap up their measure, I will make as it were a bundle of your sinnes and theirs, to send a generall and finall punishment upon the whole body of the people for them, see *Mat.* 23. 32.

V. 8. *As the new wine*] that is to say, I will nevertheless moderate my judgements towards you for mine Elects sake, who will bear good fruits of justice and holinesse, as if one had resolved to pull up a barren vineyard quite, yet should nevertheless refraine in part, by reason of some good fruitfull vine-plants that were in it, see *Jer.* 8. 13.

V. 9. *I will*] a description of the return from *Babylon*, and the re-inhabing of the land, under the figure of which is understood the last conversion of the Jews to Christ, *Rom.* 11. 25. 26.

V. 10. *Sharon*] names of Countries that were exceeding fruitfull, *Isa.* 35. 2. *Hos.* 2. 15. the meaning is, I will feed my Church abundantly with my graces, *Psal.* 23. 1.

V. 11. *Prepare*] according to the custom of idolaters, who set tables furnished with food before idols, or in honour of them, made great feasts with the flesh of their sacrifices. Others will have this to have a speciall relation to a certain custome which was in *Egypt*, where on the last day of the yeere the Idolaters did use to set tables furnished in that manner with meat before their idols. to thank them for the plenty of the yeer that was past, and to pray unto them for the fruitfulnesse of the next yeere. *For that troup*] the Italian, *for the planet Gad*; many thinke it means the planet called *Jupiter*, held to be happy and fortunate. *Number*] the Italian, *Meni*; this they hold to signifie *Mercury*, which is held to bee favourable to Merchants, and men that keepe accompts, with which opinions the signification of the Hebrew words doe seeme to concur.

V. 12. *Number you*] to the end that none of you may escape, he makes an allusion to *Meni*, the planet of numbers.

V. 15. *Ye shall leave*] that is to say, after your death your memory shall be accursed, and of your name shall be made a formulary of curse and execration, which is to this day seen in the name of Jew. *And call*] in stead of Jews, according to the flesh, he shall call his Elect the children of God in Christ, or Christians.

V. 16. *That he*] all true content and peace of Spirit and Conscience shall be grounded upon God, and the truth of the promises of his grace: Or men shall direct their prayers onely to the true God. *The former troubles*] I shall pour out my graces by the Messias to the remission of sins, and delivering of men from all evils.

V. 17. *I create*] in Christ I will re-establish the world in a new state: not in respect of the materiall substance of it, but in regard of the qualities, order, and government of the intellectuall world, which is the Church, as well in this life as in the eternall life, whereunto shall be added the change of the forme of the universe at Christs last comming, *Psal.* 102, 26. *Rom.* 8. 21. 2 *Pet.* 3. 10.

V. 18. *I create*] through Christ I will cause my Church to enjoy perfect and eternall happinesse.

V. 20. *There shall*] figurative sayings, whereof the meaning is, That true beleevers, members of the Church, shall grow on in their spirituall life, untill they come to the age of perfect man, *Ephes.* 4. 13. in which state, without decaying or varying, they shall continue for ever. *Shall die*] a continuation of the same sence; namely, of the eternity of spirituall life, described by the figure of long life amongst men, as if so be that humane age were so long that he that died at a hundred years of age, should be accounted as a childe, or had provoked Gods curse by some grievous sin, see *Zech* 8. 4.

V. 22. *They shall not*] a spirituall promise opposite to the temporall curse of the Law, *Levit.* 26. 16. *Deut.* 28. 30. *Of a tree*] namely, of such trees as live long, as oaks and the like, this reason hath a relation to vers. 20. *Shall long enjoy*] the Italian, *Shall cause to grow aged*; that is to say, they shall persevere unto the end of their vocation, to bear the true fruits of the spirit, *Psal* 92. 14. for which they shall receive the reward of everlasting life.

V. 23. *They shall not labour*] this reason hath a relation to vers. 21. *Trouble*] namely, of children who by chance of war might be slain or taken prisoners, *Deut.* 28. 41. *Hos.* 9. 12. or for whom the fathers may stand in continuall fear in the time of publike calamities. *With them*] the Italian addeth, *and they shall have their off-spring with them*; which is opposite to the carrying away of children from their parents in the time of war.

V. 25. *Dust*] that is to say, He shall be held to his first condemnation, which was to lick the dust, *Gen.* 3. 14. without touching either plants or beasts; a figure of the Devil, whose power is limited within the world and the children thereof, *Ephes.* 2. 2. and cannot exercise it to the ruine of Gods children, who are citizens of Heaven, *Luke* 10. 17, 18. 1 *John* 5. 18.

CHAP.

CHAP LXVI.

Verſ. 1. *Where is the houſe*] as much as to ſay, Thinke you then, O carnall Jews, to keep me ſhut up in your Temple, ſo that I ſhall not bee able to part from thence for your ſinnes ?

V. 2. *Mine hand*] I am the creator, and conſequently owner and poſſeſſor of all my creatures, and therefore make no account of hypocrites offerings, but doe reſpect the true repentance and humble faith and devotion of true beleevers.

V. 3. *He that killeth*] that is to ſay, All your ceremonies and ſacrifices are abominable to me, and as diſtaſtefull as offences, by reaſon of your hypocriſie and internall impiety, ſee *Prov.* 15. 8. and 21. 27. *Iſa.* 1. 11. *Have choſen*] ſeeing they have purpoſely given themſelves to follow their owne ſenſes and vicious inclinations, forſaking my Law.

V. 4. *I alſo*] I will uſe them according to their deeds, ſee *Levit.* 26. 28.

V. 5. *Heare*] this ſpeech is directed to the remainder of good beleeving Jews under the Goſpel, who were perſecuted by their owne brethren for their faith in Chriſt, 1 *Theſſ.* 2. 14. *Said*] in a prophane kinde of ſcorn, as if they did require of Chriſt ſome glorious ſigne of his deitie, or making a mocke at thoſe things which he foretold concerning his laſt comming in glory, ſee *Iſa.* 5. 19. 2 *Pet.* 3. 3, 4.

V. 6. *A voice of*] a propheticall deſcription of the laſt deſtruction of *Jeruſalem* and the Temple by the Romanes.

V. 7. *She brought forth*] namely, the ſpirituall *Jeruſalem*, which is the Chriſtian Church; hath by her preaching, in very ſmall time, converted an innumerable company of Gentiles to God, in the place of the unbeleeving Jewes. *Of a man-childe*] namely, good and bold Chriſtians, ſtrong in faith; figurative termes, unleſſe he means Chriſt himſelf, who is formed by faith in every beleevers heart, *Galat.* 4. 19.

V. 9. *Shall I bring*] that is to ſay, this wonder ought to ceaſe, if ye conſider mine infinite power, whereof there appears ſmall beams in the order of nature.

V. 11. *That ye may ſuck*] that ye may be nurſed and brought up in faith, knowledge, and other Chriſtian vertues in the militant Church, untill you attain to the glory of the triumphant Church in Heaven.

V. 12. *Peace*] that is to ſay, all manner of happineſſe. *Ye ſhall be born upon*] like little tender babes by your mother the Church, and by all thoſe that ſhall be employed in her and your ſervice.

V. 14. *And your bones*] you ſhall be revived and ſtrengthened, where as before you were dead, and like dry bones, ſee *Ezek.* 37. 1, 4, 11.

V. 15. *The Lord will come*] this may be underſtood of Gods particular judgements; but it is fully and principally meant of the laſt and generall judgement. *To render*] that is to ſay, to pronounce the ſentence, and execute the condemnation upon the ungodly, *Rom.* 2. 8.

V. 17. *They that*] under theſe idolatrous abominations, wherewith the people defiled themſelves in the dayes of *Iſaiah* are comprehended, all the unbeleeving Jews ſinnes and their apoſtaſie, as *Iſaiah* 65. 3, 4. *Behinde one tree*] the Italian, *after Ahad*; that is to ſay, following the idolatry of *Ahad*, which was a Syrian idol, that repreſented the ſunne. Others expound it, behinde *Ahad*, that is to ſay, behinde his Temple. *In the midſt*] as who ſhould ſay, that do waſh openly in all mens ſight, for your pagan ſuperſtitions were often times contrary to naturall honeſty. *Swines fleſh*] that is to ſay, unclean things ſtrictly forbidden in the Law, *Levit.* 11. 7, 29. *Deut.* 14. 8.

V. 18. *For I know*] ſeeing my people have defiled themſelves to the uttermoſt, I will ſhortly reprove them, and call the Gentiles in their place, to whom I will reveal my grace and glorious ſalvation acquired by the Meſſias, ſee 2 *Cor.* 4. 6.

V. 19. *And I will ſet*] that is to ſay, I will ſave thoſe whom I have choſen amongſt the Jews, of which he had ſpoken, *verſ.* 5. which ſhall be marked with my mark, *Epheſ.* 1. 13. 2 *Tim.* 2. 19. *Rev.* 7. 3. and amongſt them will I chuſe mine Apoſtles as mine Ambaſſadors, who ſhall carry my banners, that is to ſay, the undoubted proofs of my Spirit, *Hebr.* 2. 4. to go and preach my Goſpel to the Gentiles. *Tarſhiſh*] namely, the great ſea; *Pul* is a nation towards the ſouth; *Lud* or *Lidia* towards the eaſt, *Gen.* 10. 22. *Tubal* towards the north, *Gen.* 10. 2. and *Javan*, that is to ſay, *Greece*, towards the weſt, and by theſe is meant the whole world. *Seen my glory*] namely, my glorious deliverance, the revelation of my ſoveraign mercy, the manifeſtation of my Kingdom in my Sons perſon, and the deſtruction of all falſe gods.

V. 20. *They ſhall bring*] that is to ſay, they ſhall gather all the beleevers, ſpirituall brothers to the true Iſraelites into the univerſall Church, which is the heavenly Jeruſalem, the Lord lending all means and helps which ſhall be needfull for this converſion, which means are here ſet down in figurative tearms. *For an offering*] ſee *Rom.* 15. 16. *Phil.* 2. 17.

V. 21. *Take of them*] I will even amongſt the Gentiles chuſe Miniſters of my Goſpel, and Paſtors of my Church.

V. 22. *Remain*] that is to ſay, the true beleevers, begotten by the incorruptible ſeed of Gods

Word in the Church ſhall for ever remain in my favour, even as the glory and ſtate of happineſſe which I have prepared for them is alſo eternall.

V. 23. *That from one*] the Italian, *that from new moon to new, &c.* that is to ſay, all Nations ſhall continually ſerve me in my Church in ſpirit and truth: termes taken from the ſolemne and publike ſervice which was yeelded to God on feſtivall dayes.

V. 24. *And look upon*] they ſhall be ſpectators of my judgements upon the wicked, and eſpecially of the finall and univerſall judgement. *Their worm*] he calls the inward gnawing of the Conſcience ſo, accompanied with eternall torments.

THE BOOKE OF THE Prophet IEREMIAH.

ARGUMENT.

AS the Lord never failed in raiſing up of great inſtruments of comfort and deliverance to his Church in her extreameſt neceſſities and calamities: So did he alſo in her greateſt and horribleſt depravations, ſend her excellent Miniſters to beare up the imminent ruine, and to interpoſe themſelves between the wrath of God and men, enclining the ones rebellion to repentance, and to appeaſe Gods wrath by prayers and interceſſions; and in defaults of one or the other, to juſtifie at leaſt Gods judgements, and condemne the rebellious and hardned world: This did he eſpecially doe by the means of Jeremiah *to the Jewiſh Nation. For the whole ſtate and government, both Politick and Eccleſiaſticall, being corrupted and perverted, Gods Service neglected, polluted, and almoſt annihilated by publike idolatries, and the common courſe of life defiled by all manner of raigning ſinnes, and finally all forme and appearance of a Church being almoſt cancelled and extinguiſhed, and God being almoſt ready to dart out his laſt ſentence, he would firſt raiſe up* Jeremiah *of the prieſtly ſtocke, and beſides divinely called to the office of Prophet, and endowed with all the moſt eminent qualities belonging unto it, for to oppoſe himſelfe to that torrent of evils by lively reprehenſions, denunciations, and proteſtations, and to try whether he could call them to repentance, before the fulneſſe of Gods judgements did overflow. But all theſe remedies of grace, and means of reconciliation proving unprofitable, being overcome by the peoples untamed malice, he was at the laſt employed to denounce the decree of their laſt ruine, which did hang over their heads by the Caldeans: who by the deſolation of* Jeruſalem *and the Temple, ſhould ſubvert the Kingdome, and the whole body and forme of a common wealth, and ſhould carry away the people into a long captivity. Reſerving nevertheleſſe, after the manner of all Prophets, for the remnant of the Elect and true beleevers, excellent promiſes of grace, and aſſurances of preſervation, and of returning from* Babylon *at ſeventy yeers end, and of their temporall re-eſtabliſhment; and eſpecially of their eternall ſalvation by Chriſt the onely foundation, and lively root of hope and reſtauration to all the fathers: of whoſe Comming, Covenant, Benefit, Kingdome, and Prieſthood, he propheſieth in divers places in a moſt divine and high ſtraine. And to ſhew that Gods Juſtice was not aſleep concerning other Nations, which had been occaſions of corruption or ſtumbling blocks to the people, or had been aſſiſting to the deſtruction of them. God gives him a Commiſſion to propheſie againſt them alſo, and to tell them that they ſhould*

be

be involved in the same inundation of the Chaldeans. And especially, he causeth him to thunder out his most fierce and thundering threatnings upon the head of Babylon. *In the exercise of this his Office, there may be discerned in him, not onely a most entire fidelity towards God, but also a most entire charity and compassion towards his Nation, carrying in his owne person, and digesting in his owne holy bosome, all the anguishes, and feelings of lively sorrowes, whereof the people made themselves uncapable through their owne hardnesse. And likewise to Gods glory, and for the example and instruction of all his faithfull servants, he himselfe discovers his owne infirmities, the combats of impatience which he hath felt, in so toilesome, and contentious an exercise of many yeeres, describing also the corrections and comforts of Gods Spirit, by vertue of which he was able to stand to the triall, and finish his course. To this Prophetick part of this booke,* Jeremiah *doth in divers places joyne the other which is the historicall; relating how unworthily his ministery had been entertained both by great and small, how he had been contradicted by Priests and Prophets: his person despised, slandered, assaulted by violence, and secret conspiracies; threatned, beaten, persecuted, and imprisoned in extreame misery: yet still held up by God, and borne up by some remainder of holy soules. And at last, how the event verified his propheseies, when the Chaldeans after divers inroads having overrunne the Country, changed the Kings, subverted the State, and carried away part of the people into captivity, did at last execute the finall sentence, by the taking, sacking, and burning of* Jerusalem, *destroying the Temple, killing the Royall Progeny, and all the men of command, and transporting the King, and the remainder of the people into grievous captivity to* Babylon; *all this falling out before the Prophets owne eyes, he being preserved by singular miracle. He doth moreover set downe, how for all these accidents, the heart of that perverse Nation was no way humbled. For there being a small remainder left in the Country under the government of* Gedaliah *who was appointed by the King of* Babylon, *some wicked men conspired against the said* Gedaliah, *and slew him. Whereupon the people, notwithstanding that* Jeremiah *did strictly forbid them, did retire themselves into* Egypt, *forcing the Prophet to goe along with them: And their persevering in their frantick idolatry, and rebellion: they heard from him new threatnings of their last perdition: wherewith they were so enraged, that they cruelly murthered him, as antiquity beleeved, and left to us by tradition.*

CHAP. I.

Vers. 1. ANathoth] one of the Cities assigned to the Priests, *Josh.* 21. 18, & *Chron.* 6. 60.

V. 3. *In the fifth*] of the present yeere.

V. 5. *I knew thee*] that is to say, I did by a degree of my Soveraigne pleasure choose and appoint thee to take upon thee the sacred Office of Prophet, see *Exod.* 33. 12, 17.

V. 7. *Thou shalt goe*] doe thou obey me without any contradiction, for I will give thee strength, and all needfull meanes to fulfill my commands. *To all that I shall*] the Italian, *Whithersoever I shall*; or to doe all those things, which I shall send thee to doe.

V. 9. *Put forth*] namely, in a vision, for a token of inspiration and confirmation, see *Isa.* 6. 6, 7.

V. 10. *Over the Nation*] to declare my word publikely, with a prophetical authority, to the ruin, and perdition of the wicked and rebellious, and for the salvation of the faithfull and penitent, which shall be accomplished and fulfilled from point to point, as if thou thy self didst put it in execution.

V. 11. *What seest thou*] namely, in prophetick vision. *Of an Almond tree*] the name of this Tree in the Hebrew tongue is taken from a word which signifieth watching, or being attentive upon some businesse. For the Almond tree blossomes sooner in the spring then any other Tree, and upon this signification is this vision founded, see *Amos* 8. 1, 2.

V. 13. *A seething pot*] a figure of *Jerusalem*, and *Judea*, as *Ezek.* 11. 3, 7. & 24 3. in which God would seeth, destroy and consume the Jewes, by the fire of the Chaldeans which were Northward from *Judea*.

V. 15. *They shall set*] that is to say, they shall encampe themselves with their royall tents, which shall be like so many thrones, in which I will sit and condemne my people, to such punishment as the Chaldeans shal execute upon them, see *Jerem.* 52. 4, 5.

V. 17.

V. 17. *Gird up*] prepare thy selfe to doe thine Office freely.

V. 18. *A defenced City*] invincible to withstand all their contradictions and persecutions.

CHAP. II.

Vers. 2. *Of thy youth*] this age of the people, ought to be understood of their first beginnings untill their deliverance out of *Egypt*, the espousals were when God gave them his Law; see *Ezek.* 16.8, 22. & 23.3, 8, 19.

V. 3. *The first fruits*] as by the Law all first fruits are consecrated to me, so among all the Nations of the world Israel was consecrated to me, for to be my Church, *Jam.* 1.18. *Rev.* 14.4. see *Psa.* 114, 2. *Shall offend*] see the contrary, *Jer.* 50 7.

V. 5. *After vanity*] namely, after idols, that have no Godhead, nor vertue, but onely in the vaine opinion of the idolater.

V. 6. *Of pits*] namely, a horrible and dolefull place, like unto Church-yards carrying a perpetuall resemblance of death, by reason of the present dangers, and for want of all things necessary for mans life, see *Deut.* 8.15. & 32.10. Or where passengers are oftentimes buried quicke by the Sands, which are moved by the Windes. Others translate it desolate.

V. 7. *A pentifull Countrey*] the Italian, *the Countrey of Carmel*; that is to say, a most plentifull and pleasant Countrey, such as Mount Carmel was, *Isa.* 32.15. & 35. 2. *Mine heritage*] namely, the place which I had chosen for my Churches proper habitation, and given to my people for an inheritance, by me their father, for a pledge of their heavenly inheritance.

V. 8. *That handle*] namely, the Priests, and Levites, which were the ordinary Ministers and Doctors of the Law, see *Mal.* 2.6, 7. *The pastours*] the conductors of my people, both politicke, and Ecclesiasticall. *After things*] namely, after idols, and superstitions.

V. 10. *Of Chittim*] it is held to be properly Macedonia, *Num.* 24.24. but under this name are comprehended all parts beyond the Sea, in Europe. *Kedar*] namely, *Arabia*, which was towards the East and South, opposite to those Islands, which were more Westward and Northerly.

V. 11. *Their glory*] namely, their God, in whose grace and covenant consisted all their glory and excellency, *Psal.* 106.20. *For that*] namely, for idols which have no essence nor power.

V. 12. *Desolate*] melting, and as it were dissolving for the grievousnesse of this act.

V. 14. *Is Israel*] how comes it that my people which are my children and free, are by me subjected to their enemies as slaves? Is it because they have gone astray, and have forsaken me?

V. 15. *The young Lyons*] namely, the Assyrians and Babilonians, see *Psa.* 74.4. *Lam.* 2.7.

V. 16. *Noph*] Cities of *Egypt*. His meaning is, O thou *Judea* thy league with *Egypt* against the Chaldeans will be the cause of thy ruine. For the rebellion of the Kings of *Judah* against the Chaldeans, was in the behalfe of *Egypt*, and grounded upon hope of assistance from them. And the reason of the Chaldeans comming against *Ierusalem* was chiefly for to win that passage into *Egypt*, which then stood in contention with Babylon.

V. 17. *He led thee*] when he did governe thee securely and prosperously by his providence, and led thee by the high road way of his obedience, to which are opposite the by-waies, and windings, and turnings of vain carnall wisdome, whereof he speaks afterward.

V. 18. *What hast thou*] wherefore doest thou meddle or take part, sometimes with the one, and sometimes with the other of these Nations which are enemies amongst themselves, and with which thou hast no communion at all, and from whom thou needest not to feare any thing, if thou wouldest keepe thy selfe joyned to me? *To drinke*] to draw the Egyptian forces to thine assistance, see *Isa* 8.6. *Sihor*] here is meant the river of *Nilus*, but elsewhere *Jos.* 13.3. 1 *Chron.* 13.5. It is a little river between *Palestina* and *Egypt*. *Of the river*] namely, *Euphrates*.

V. 20. *Thou wanderest*] thy carnall security appeareth in this, that thou art unbridled in thine idolatry, for he that feareth punishment will take heed of offending.

V. 21. *A right*] namely, a loyall seed, and the seed of true beleevers.

V. 22. *For though*] that is to say, thy sinnes cannot be excused, nor dissembled. *Is marked*] namely, is still kept in mind, and not forgiven: like a processe already informed upon, and ready to be sentenced.

V. 23. *In the valley*] that is to say, generally in all the valleys which were chosen out by Idolaters, *Isa.* 57.5, 6. or particularly in the valley of *Hinnon*, where they did homage unto *Molech*, 2 *King.* 23.10. *Dromedary*] a kind of swift Camell. *Traversing*] that is to say, thou hast no order nor rule, nor stay in thine actions and designes.

V. 24. *Wild asse*] by this word he representeth the untamed fiercenesse of this people, that will not submit themselves to the Lawes of God, even as this beast cannot be made tame, nor brought to doe man any service, *Job* 39.8. *Snuffeth up*] he hath a relation to the nature of this beast, which panteth with hunger, thirst, and wearinesse, rather then it will come into places that are inhabited, see *Jer.* 14.6. *Who can turne her*] they runne with so much fiercenesse upon all occasions, and objects of idolatry, that one knoweth not how to stay them, nor turne them.

They

They that seeke her] even as beasts when they grow proud, and in heat of lust, doe runne after the males, so doth this people of its owne proper motion run to idolatry, not being sought to, see *Ezek.* 16. 34. & 23. 40.

V. 25. *Withhold*] keep thy selfe from this unquiet and disturbing passion, which can produce nothing but dammage and hurt. *Strangers*] namely, strange men, and gods, their idolatries, superstitions and customes.

V. 27. *Saying*] that doe attribute their being, subsistence and meanes to their idols and not to me.

V. 30. *Your Prophets*] namely, Gods true and faithfull Ministers, which you have persecuted and killed.

V. 31. *Have I been*] hath my people served me, and reaped no fruit thereby, as if they had tilled a barren piece of Land? have I not blessed them abundantly, and rewarded them whilest they were faithfull to me? *We are*] now that our Kingdome and state is come, as one should say, to mans full age and growth. We will be the masters of our owne wils, and live as we please and not suffer the ancient discipline which we were subject to in former ages.

V. 33. *Why trimmest thou*] why dost thou employ so much art and skill to obtain the favour of strange Nations, to the prejudice of thy spirituall chastity, and pureness of my service?

V. 34. *In thy skirts*] besides thine Idolatry, thou art polluted with the blood of my prophets and others who have reproved or withstood thee.

V. 36. *To change*] flying now to *Egypt* for assistance as *Ahaz* did heretofore to the King of *Assyria*, 2 *Kin.* 16. 17, 18. and both having been not onely unprofitable, but also hurtfull to you.

V. 37. *From him*] namely, from this King of *Egypt*, to whom thou now fliest for relieve, against the Chaldeans. *Thine hands*] that is to say, discomforted, it being the gesture of women in great sorrow, 2 *Sam.* 13. 19.

CHAP. III.

Vers. 1. *They say*] the Law of divorce forbiddeth the man who hath put away his wife, to take her againe if she be married to another husband, *Deut.* 24 4. and if there be adultery committed, she must die. Yet I have used no such rigor towards thee, O my people, for I have not destroyed thee for thine idolatries, which are spirituall adulterie of the soule, and am yet ready to receive thee into my covenant againe, though I have once put thee away, and thou hast joyned thy selfe unto other gods.

V. 2. *Hast thou sat*] a description of such as give themselves over to idolatry, under the figure of common strumpets which sat by the high way sides, waiting for passengers. *As the Arabian*] that is to say, a thiefe, and high way robber.

V. 4. *The guide*] the title of a wise and loyall husband, *Prov.* 2. 17. under whose conduct a young woman passeth over that dangerous age, in honour and safety.

V. 5. *Will he reserve*] the Prophets words exhorting the people to an holy repentance, not in words, but in deeds to reconcile themselves to God.

V. 6. *Israel*] namely, the Kingdome of the ten Tribes severed from *Judah*.

V. 8. *Put her away*] like to a divorced woman, which I had put away from my covenant, and taken away from her the title of being my Church, by the Assyrians, 2 *Kin.* 17. 6.

V. 10. *And yet*] and to all her other sinnes, to make up the measure, she hath added the sin of impenitencie and hypocrisie.

V. 11. *More then*] namely, lesse guilty, and faulty.

V. 12. *Towards the North*] namely, towards that quarter of the world whether the ten Tribes were carried into captivity.

V. 13. *Scattered thy waies*] the Italian, *Prostituted thy selfe*] that is to say, hast abandoned thy selfe to unlawfull conjunctions, which the Hebrews call waies, see *Ezek.* 16. 15, 36. Others, thou hast runne out, and hast gon wandering without any shame, or stay, as *Jer.* 2. 23.

V. 14. *I am married*] that is to say, I have made a firme covenant with you by vertue of which continually, untill the end of the World, I will call some converts from amongst you, to the participation of my grace in my Church: which hath been principally verified under the Messias. Others, because I have rejected you yet, &c. as *Jer.* 31. 32.

V. 16. *When ye be*] when the spirituall *Israel*, which is the Church, shall be encreased by the calling of the Gentiles, and finally by reason of the conversion of the people of *Israel* the materiall Arke which is called Gods Throne, shall be no more in use, but God shall by his Word and Spirit dwell and raigne gloriously in his Church. A prophecy of the abolishing of ancient ceremonies under the Gospel.

V. 17. *To the name*] that is to say, to God, who shall plainly, and as it were by his proper name manifest himselfe to his Church, *Isa.* 60. 9. *Imagination*] the Italian, *hardnesse*; or thought, *Num.* 15. 39. *Isa.* 57. 17.

V. 18. *The house*] that is to say, I will in Christ reunite all mine elect, without any distinction of Nations, disannulling all former enmities, *Ephes.* 2. 14, 15, 16. This may also be more particularly understood of the last reduction of the Nation into one, which was before divided into *Israel* and *Judah*, as *Isa.* 11. 13. *Ezek.* 37. 16, 22. *Hos.* 1. 11. *The Land*]

a figure of the Church in this World, and of the Kingdome of Heaven after this life.

V.19. *But I said*] my will indeed is firme for to reestablish you; but true conversion is the onely meanes and necessary condition of it.

V.21. *A voyce*] a representation of the Israelites conversion, as *Zech.* 12.10. *Upon high places*] peradventure he hath a relation to the custome, which was to goe up to the tops of the houses, upon occasion of some great publique mourning, *Isa.* 15.3. & 22.1. *Jer.* 7.29.

V.22. *I will heale*] I will free you from the punishments due therefore, I will pardon the offence, and amend the defect in your soules.

V.23. *From the hils*] namely, from idols, whose service was performed upon hils or high places. Or, from any other worldly high power. A protestation of the converted Israelites that they will trust onely upon Gods grace.

V.24. *For shame*] the Italian, *for that shamefull thing*; *Baal* and other idols are so called by way of abomination, see upon *Jud.* 6.32. *Jer.* 11.13. *Hos.* 9.10. The meaning is, idolatry hath been the cause of our former calamities.

CHAP. IV.

Vers. 1. *If Israel*] constantly, and sincerely. *Then shalt thou not*] the Italian, *and wilt no more goe wandering*] that is to say, through inconstancie to follow, sometimes one Idol, and sometimes another, for want of a firme resolution to stand to the performance of thy duty towards me.

V.2. *Thou shalt sweare*] that is to say, thou shalt acknowledge and call upon the onely true eternall God, an oath being a proofe of the Godhead which one worshippeth, *Psa.* 63.11. *Isa.* 19.18. & 65.16. *The Nations*] thou shalt re-obtaine the ancient right and title, to be called the flocke or body of the Church, into which all Nations shal think themselves happy and honoured, to be incorporate, according to the promise, *Gen.* 12.3. & 22.18.

V.3. *Breake up*] that is to say, by a true contrition and repentance, prepare your hearts to receive the seed of my word.

V.4. *Circumcise your selves*] put off your wickednesse and naturall corruption, which was the spirituall truth of the Sacrament of the corporall circumcision, *Deut.* 10.16 & 30.6. *Col.* 2.11

V.5. *Declare*] a representation of the generall uproare upon the comming of the Chaldeans.

V.6. *Set up*] namely, to give the signall.

V.7. *The Lyon*] namely, *Nebuchadnezzar*.

V.9. *The Prophets*] namely, the false Prophets which fed the people with vain predictions of peace, *Jer.* 26.7,8. & 28.1. *Ezek.* 13.2,10.

V.11. *Said*] *Jeremiahs* words. *Surely thou hast*] that is to say, is it possible that thou shouldest suffer this people to be deceived by false Prophets, that have in thy name promised them peace, and that thou shouldest grant their errour to take so much effect? see *Jer.* 6.14. *Ezech.* 14.9.

V.11. *A dry winde*] he seemes by this dry winde, to meane, the Northerly winde, from which coast the Chaldeans came, which kinde of winde is most violent and durable, *Job* 37.22. *Prov.* 25.23. *Not to fan*] the Corne in the floore, for to that purpose are required moderate windes, whereas this winde is boisterous and doth dissipate and disperse. The meaning is, this scourge will be to destruction, and not to correction.

V.13. *He shall come up*] namely, the King of *Babylon*, who is signified by this winde.

V.15. *A voyce declareth evil*] the Italian, *for there is voice where doth reside more malignity is greater than in Dan, and proclaimeth than in it more grievous ruine in mount Ephraim*, that is to say, it is as well known here as if it were proclaimed, that the sinnes of *Jerusalem*, especially for Idolatry, are farre greater then the sinnes of *Dan*, or *Bethel* in the confines of *Ephraim*, where *Jeroboam* had set up the Calves, 1 *Kin.* 12.29.

V.16. *Make ye mention*] a description as it were of a generall Commission from God, to raise a great Army against *Jerusalem*.

V.17. *Keepers*] which go about the fields, to keep out Theeves and Carrell.

V.19. *My bowels*] the Prophets words, lamenting the desolation of his people.

V.20. *My Tents*] that is to say, all my dwellings, a description, as it were, of the ruine and overthrow of a Campe.

V.22. *For my*] these are Gods words.

V.23. *I beheld*] that is to say, *Jeremiah* have seen in a vision the representation of this horrible desolation which was to come. *They had no*] an hyperbolicall terme, as if he should say, every thing above and beneath was, as it were, enfolded in mournfull darknesse, see *Isa.* 5.30. & 50.3.

V.29. *The whole City*] the Italian, *all the Cities*; that is to say, the inhabitants of them. *They shall goe*] that is to say, they are fled into the woods, and holes of mountaines.

V.30. *And when thou art*] the Italian, *and thou spoiled*; that is to say, O thou Nation of the Jewes, or thou *Jerusalem*, though in these thine extreame calamities thou endeavourest by cunning allurements, and vile submission to obtaine the favour of thine ancient friends, with whom thou hast held, to the wronging of the purity of my service, yet all that shall nothing availe thee; for the one shall forsake thee, namely the Egyptians; and the other will see thee perish, namely, the Chaldeans, and neither shall

care

care for thee thy more then for an old ill favoured strumpet, Ezek. 16. 36, and 23. 22.

CHAP. V.

Vers. 1. *A Metaphor*] an hyperbolicall terme, to shew that good men were brought to a very small number. Or that they hid themselves for fear of the persecutions of the wicked multitude, *Psal.* 12. 1.

V. 2. *Though they say*] that is to say, all their outward profession of serving me, understood by the act of swearing, is false and feigned, *Jer.* 4. 2.

V. 4. *Therefore I said*] that is to say, I *Jeremiah* thought that this rebellion was but onely amongst the base common sort of people who were ignorant of Gods Law.

V. 5. *Broken the*] they have cast off all manner of respect, subjection, and obedience to the Law of God.

V. 6. *A lion*] that is to say, They have been and shall be destroyed by mighty and furious enemies. *A wolfe*] see *Hab.* 1. 8. *Zeph.* 3. 3. Some think he means the ordinary sorts of wolves which run in the evening, and are most hungry at that time. Others will have it to bee another kinde of beast more subtill and ravenous then a wolfe, called by Authors, *Hiena*. Others translate it, The wolfe of the deserts.

V. 7. *Adultery*] namely, corporall adultery and spirituall also, by idolatry.

V. 10. *Goe ye up*] as much as to say, O Babylonians, destroy ye *Jerusalem* and the walls thereof. *Her battlements*] the Hebrew word signifieth, the young succours that grow out about a plant, and by similitude here may be understood the counterscarfes, bastions, towers, and other things belonging to a city wall, which is the chiefe stem or stock of a strong hold.

V. 12. *It is not he*] the Italian, *he is not*; that is to say, all that is spoken of his providence, justice, &c. is not so: and have also doubted of his being, for Atheisme groweth in a man by degrees.

V. 13. *The Prophets*] words of prophane scoffers and contemners of Gods servants, 2 *Chron.* 36. 16. that is to say, all their threatnings shall come to nothing, for there is no divinity that speaks by them. *Thus shall it*] that is to say, we will use them like false prophets as they are.

V. 14. *I will make*] that is to say, thy ministery shall be employed in threatnings and curses, and not in declaring grace and peace unto them; and thy prophecies shall be verified by a most infallible and severe execution.

V. 15. *A mighty nation*] that is to say, a fierce and rough nation.

V. 21. *And see not*] that is to say, they make no use of their sight, or they doe extinguish and smother up the light which they received from me.

V. 22. *Will ye not*] will you be more unbridled and untamed in breaking my commands, then the furious elements of the Sea is, which keepeth it self within the bounds which I have set it?

V. 24. *That giveth*] from whom proceed all good things which we enjoy, and that holdeth the order of nature in his hands, which he may suffer to go on, or interrupt it, according as men shall shew themselves worthy or unworthy of receiving the aforesaid good things.

V. 27. *As a cage*] namely, the bird-catchers cage. *Of deceit*] namely, of ill gotten riches.

V. 28. *They overpasse the deeds of the wicked*] the Italian, *they have past over some evil chances*; that is to say, through my favour they have escaped great dangers and misfortunes.

V. 31. *By their means*] that is to say, strengthning themselves by the league which they have made with these false prophets in their tyranny and ambition; and whereas true Prophets were to reprove and amend the defects of the Priests, these false prophets have confirmed them in their abuses and usurpations.

CHAP. VI.

Vers. 1. *To flee*] O you inhabitants of *Jerusalem*, whereof one part was in *Benjamin*, *Josh.* 18. 28. flee away from the Caldeans that come to take the City, and give warning of their comming. *Tekoah, Beth-haccerem*] they were Cities or Castles set in high places, in the confines of *Judah* and *Benjamin*.

V. 3. *The shepherds*] that is to say, Princes and Captains shall come against her with their armies, *Jer.* 12. 10. and they shall lay her waste and desolate.

V. 4. *Prepare ye*] a representation of the Caldeans encouraging one another to assault the City. *Woe unto us*] unhappy we, that through our owne baseneſſe doe lose our time.

V. 7. *Grieſe*] namely, oppression of the poor.

V. 9. *Turn backe*] words of God to the Prophet, to whom he shewed in a vision the destruction of *Jerusalem*, under the figure of gathering or gleaning of grapes. The meaning is, let them set their hand often to this work of ruining my people, till such time as they bee utterly consumed. And according to this the Chaldeans did come severall times, and invaded the lands, *Jer.* 52. 28, 29, 30.

V. 10. *Their ear*] their hearts and all their senses are carnall, corrupted, and void of any regeneration, whereof circumcision was the Sacrament,

and therefore they can neither obey nor understand my word, see *Rom.* 8. 7. 1 *Cor.* 2. 14.

V. 11. *I am full*] namely, I *Jeremiah* am as it were full of prophetick spirit, of curses and threats against this people, which in compassion I could willingly keep in, but that of necessity I must obey Gods will, and be the messenger of his wrath.

V. 14. *Have healed*] they have dallied with the great and deep wounds of my peoples sinnes, and have not cauterized them according to necessary severity: whereby their souls being lulled asleep with vain hopes of Gods patience, are become incurable.

V. 16. *Stand ye*] consider with deliberation, and take time to know and finde out, whether ye be truly in the right way of salvation or no: inform your selves by my word, which is the onely high way that the faithful have continually travelled in.

V. 17. *Watchmen*] namely, Prophets, to declare unto you things to come, *Isa.* 21. 11. *Ezech.* 3. 17. *Hab.* 2. 1.

V. 18. *Ye nations*] all you nations, as if you were all gathered together to one place, come and be witnesses of my peoples sinnes, and spectators of my judgements.

V. 19. *The fruit*] namely, a just recompence for their deeds, and for their conspiring against my will, *Prov.* 1. 31.

V. 21. *Stumbling blocks*] that is to say, occasions, preparations, and means to ruine them.

V. 27. *I have set thee*] Gods words to the Prophet. The meaning is, I have appointed thee to be a Prophet, and to oppose thy selfe freely against my peoples rebellions; thou shalt feel their malice, but I will grant thee strength for to resist them, *Jer.* 1. 19.

V. 28. *With slanders*] slandering, or accusing thee, and mine other servants, *Jer.* 18. 18. and 20. 10. *Brasse*] that is to say, in stead they should have been pure and refined gold and silver, but they are not onely mixed, but altogether changed into other base and false mettals.

V. 29. *The bellows*] tearms taken from such as melt and refine mettals, who use lead for to separate them; to signifie that all the art and labour which was imployed for to amend this people was lost, *Ezek.* 24. 6, 12, 13.

V. 30. *Reprobate*] or refused, or false silver that is of no worth.

CHAP. VII.

Vers. 4. *The temple*] that is to say, God dwelleth in this Temple, and hath no other habitation in the world, wherefore he will never depart from hence, and this Temple shall be a secure pledge of his grace to us, *Mic.* 3. 11.

V. 9. *Whom ye*] namely, new strange gods, whose godheads and powers you never tried, as you have done me.

V. 10. *And say*] namely, that you have avoided my judgements, as your false prophets doe perswade you, and so return to your accustomed wickednesses more then ever you did before.

V. 12. *At the first*] even since *Joshuah's* time, who placed the tabernacle of the Covenant in *Shiloh*, *Josh.* 18. 1. which was the first place of its setled abode.

V. 15. *The whole*] namely, the whole ten tribes, which were often called by the name of the chiefe and predominant tribe, which was *Ephraim*: which ten tribes had been already led into captivity by the Assyrians.

V. 18. *The children*] that is to say, all of all ages and sexes do run to idolatry. *To the Queen*] that is to say, to the Sun; called in Hebrew by a name which is of the feminine gender. Others translate it, to the frame of Heaven, that is to say, to all the celestiall bodies, *Jer.* 8. 2. and 44. 17.

V. 19. *Doe they provoke*] that is to say, to whom doth the evil and dammage of this outragious wickednesse redound, to me, or to them?

V. 21. *Put your*] multiply your sacrifices as long as you will; I doe not accept of them, being offered with hypocrisie and impiety, as you offer them. *And eat*] that is to say, thinke not to be sanctified by that part which you take according to the Law of my sacrifices of thanksgiving: for seeing they are not acceptable to me, those portions which you eat are but onely ordinary and profane food, see *Hos.* 8. 13.

V. 22. *I spake not*] I did not appoint holy ceremonies to be the whole substance of my service, as you hypocrites beleeve; but onely to bee sacred signes of faith in my promises, and obedience to my commandments, without which they are nothing.

V. 24. *Imagination*] the Italian, *stubbornesse*; or imagination. *And went*] like to resty beasts.

V. 28. *Truth is perished*] there is nothing now but falshood and hypocrisie in all their words and professions of pietie.

V. 29. *Cut off*] in token of great mourning, *Job* 1. 20. *Isa.* 15. 2. *On high places*] see upon *Jer.* 3. 21. *Of his wrath*] namely, the generation, which is as it were the object and provocation of his wrath.

V. 31. *The high places*] namely, the Altars, Chappels, &c. set up to idols in that valley neer to *Jerusalem*, 2 *King.* 23. 10.

V. 32. *Of slaughter*] by reason of the great slaughter which the Chaldeans made there, who shall also bury dead bodies in heaps there, that all opinion of holinesse may be blotted out.

CHAP

CHAP. VIII.

Vers. 6. *To his course*] to an unbridled licence of doing all manner of evil.

V. 7. *In the heaven*] that is to say, in the air. *The judgement*] that is to say, their punishments which hovered over their heads, of which he gave them expresse warnings and evident tokens.

V. 8. *We are wise*] and yet doe not regard these things which are so plaine and needfull. *Of the scribes*] namely, of the Doctors and interpreters of the Law; according to whose opinions, publike judgements were ordered, and they oftentimes perverted through their prevarication, *Psal.* 94. 20. *Isa.* 10. 1.

V. 9. *The wise men*] that is to say, those great Doctors, puft up with the conceit of their owne wisedome, shall not thereby escape my judgements.

V. 13. *There shall be no*] that is to say, I will send them scarcity and famine, and that little which they gather, shall be taken away by their enemies.

V. 14. *Why do ye*] a representation of the Jews generall terrour upon the Chaldeans comming, determining to forsake the field, and retire into strong holds without any further resistance, hoping that way to avoid this inundation, but all in vain, for all shall be taken and laid waste, *vers.* 16.

V. 16. *The snorting of his*] namely, of the Chaldeans Armie. *From Dan*] which was the border of the countrey north-ward, from whence the Chaldeans came. *They are come*] according to the manner of Prophets, things to come are set downe as if they had already been.

V. 17. *Serpents*] that is to say, mortall enemies, against which there is no defence nor help.

V. 18. *When I*] the Italian, *O my comfort*; the Prophets words, being wounded with sorrow by reason of these calamities; as if he should say, Where shall I have any comfort? Or, O God, I turn to thee, who art mine onely comfort in this mine affliction.

V. 19. *Behold*] that is to say, I doe now set before mine eyes the complaints and outcries of the people that shall be led away into the first Babylonian captivity, when they shall feele the continuation and fulnesse of those miseries at the last siege of the City under *Zedekiah*. *Is not the Lord*] that is to say, How is it possible that this extream ruine should fall upon *Jerusalem*, seeing that the Lord is there present in his Temple, and that there is a King of the seed of *David*, to whom was promised a perpetuall Kingdom? *Why have they*] the Lords answer, by an admiration on the other side.

V. 20. *The harvest*] namely, the season wherein we hoped for some ease and deliverance.

V. 22. *Is there no*] is it possible that in the Church, which is as it were a storehouse of all spirituall remedies, there should be no means to cure the peoples sins, and deliver them from these desolations? as in *Gilead* grew a balsome good to make plaisters and salves for all sores and wounds, *Gen.* 37. 25.

CHAP. IX.

Vers. 2. *Adulterers*] both bodily and spiritually.

V. 3. *They are not valiant*] they doe not care for strengthning and defending themselves against all dangers and chances by righteousnesse and loyaltie, but onely by frauds and deceits. *From evil*] as who should say, doing one kinde of wickednesse at one time, and another at another, sometimes using violence, and sometimes deceit.

V. 4. *With slanders*] slandering, accusing, and backbiting.

V. 6. *Thine habitation*] that is to say, O *Jeremiah*, thou dwellest amongst a people that is full of hypocrisie towards me, and frauds and deceits; and trusting in their own cunning, are careless of turning to me.

V. 7. *Melt them*] namely, lay grievous afflictions upon them, by which the vanity of humane deceit and malices are discovered, and the Church purged of them, *Jer.* 6. 29. *How shall I doe*] there is no way to helpe the Church in these extream evils, but by applying of extream remedies thereunto.

V. 10. *Will I take up*] *Jeremiahs* words. *The fowl*] a figurative description of an universall desolation.

V. 15. *I will feed them*] that is to say, I will send them most bitter and deadly afflictions.

V. 17. *Call*] the ancient custome at burials was to hire certain persons, especially women, to goe along with the corpse, and sing certain mournfull songs with fained cries and lamentations, 2 *Chron.* 35. 25. *Job* 3. 8. *Amos* 5. 16. Now God, without approving of this vanity or affectation, would say plainly, that he would give great cause of weeping and lamenting.

V. 23. *The wise*] that is to say, Let all mans pride and confidence bee cast downe at these my threatnings; and on the other side, let every man trust in my goodnesse and mercy, which I delight to use towards mine Elect. Or let him make a buckler and a defence of a good Conscience grounded upon the true knowledge of me, which may produce in him the imitation of these my vertues, to which are joyned the promises of my grace.

V. 25. *Circumcised*] namely, all the hypocrites and false Jews, who bear circumcision in their bodies, which is a mark of my Covenant, but have not the truth of it: keeping still and nourishing in themselves their naturall wickednesse, signified by the fore-skin of the uncircumcised, *Rom.* 2. 25, 28.

V. 26. *Egypt*] he nameth these nations, because that they also were circumcised. But circumcision was no way profitable to them, they having no part in Gods grace nor Covenant. To shew that the Jews, which went astray, had no more privledge then these nations had.

CHAP. X.

Vers. 2. *Dismayed*] that is to say, Do not worship the stars through a vain superstition, which is but a false and irregular religious fear, *vers.* 5. Others refer this to Astrologers prognosticks, concerning accidents which are meerly casuall, and absolutely depending upon Gods will, and can no way be caused nor signified by the celestiall bodies, as men have falsly given rules for it: to which God doth sometimes give way, and suffereth them to fall out right, onely to punish their curiositie.

V. 3. *The customs*] namely, their customs and ordinances concerning Religion, as may be observed more evidently in the adoration of idols, which have no other essence but their corruptible matter, nor no other forme but that which man at his pleasure giveth them.

V. 5. *Upright*] these idols are framed high and straight.

V. 8. *The stock*] the idol doth imprint in man false opinions concerning God, and concerning his essence and service, and vaine passions and hopes, through which a man becomes senceleſse and stupid, like to his idol.

V. 9. *Uphaz*] the name of a place, whereof there is no certainty.

V. 11. *Thus*] this verse is written in the Caldaick tongue, which seemeth to have been done to put the Jewes in minde, and as it were in their mouthes, that they should shortly be carried away captives to *Babylon*. A kinde of formulary in detestation of idolatry, whereof they should see frequent examples in *Babylon*.

V. 13. *Rain*] see upon *Psal.* 135. 7.

V. 14. *Every man*] that is to say, Idolatry hath taken such deep root in the minds of men, by reason of their admiring the art of carving. *Is confounded*] the Italian, *is become infamous*; that is to say, execrable, using his art by the means of idolatry, which is a spirituall fornication and infamy, *Jer.* 3. 24. Others translate it, ashamed, finding himselfe at the last deluded of the hope which he had fixed upon his idol, as *Isa.* 42. 17. and 44. 11. and 45. 16.

V. 15. *In the time*] for when God shall punish the idolatrous Nations, their idols shall also perish. He hath a relation to victorious Pagans, who did break or carry into captivity the idols of those Nations which they had conquered, *Isa.* 46. 1.

V. 16. *The portion*] namely, the true everlasting God, who hath given himself to his people particularly, having forsaken all other nations, see *Deut.* 29. 26. *Psal.* 16. 5. and 119. 57.

V. 17. *Inhabitant*] a propheſie of the ruine of the Countrey, and captivity of the people. The meaning is, Let the people that are in *Jerusalem* save themselves and their goods if they can, though the place be strong both by nature and art, for there commeth an enemie whom no power will be able to withstand, *Jer.* 6. 1. *Ezek.* 12. 3.

V. 19. *But I said*] that is to say, I did not think the ruine would have been so extream, I presumed that I might have escaped with some small losse.

V. 20. *My tabernacle*] the Italian, *my tents*; that is to say, I was heretofore the fruitfull pasture of the Lords flocks, with their tents, stalls, and sheep-coats, which were the particular congregations of the Elect; now every thing lieth waste through the negligence and fault of the shepherds, that is to say, The Governours as well Politicke as Ecclesiasticall.

V. 23 *I know*] the Prophets words in the Churches name: the meaning is, I know that this enterprise of the Chaldeans, as well as all other humane enterprises, lieth in thy hands, and the issue thereof is as thou pleasest: thou canst moderate it, limit it, and direct it according to thy wisdom and pleasure. Wherefore, Lord, doe not give them the reins, to let them execute their wicked wils to the uttermost, and give them at last their just punishment to their utter ruine.

CHAP. XI.

Vers. 2. *Hear ye*] it seems that *Jeremiah* had charge from the Lord to relate these words from the third verse to other Prophets, and to the Priests, and they afterwards to declare them to all those Cities wherein they dwelt.

V. 3. *Of this covenant*] namely, of that ancient covenant made with the Fathers, and it is likely that *Jeremiah* held the book in his hand, or some part thereof, as namely, the seven and twentieth Chapter of *Deuteronomie*.

V. 5. *So be it*] *Jeremiah* answereth in the name of all the people, binding himself to obedience, according to the commandment, *Deut.* 27. 15, 26.

V. 8. *The words*] namely, the threatnings and curses comprehended in the Law.

V. 9.

V.9. A conspiracy] that is to say, a generall consent to rebell against me, as it were by conspiracy, see *Ezek.* 22. 25. *Hos.* 6. 9.

V.13. *Altars to*] namely, to idole, for so are they called often times by way of detestation, *Ier.* 3. 24.

V.14. *For I will not*] the meaning of this reason is, doe not thou cast away thy labour in praying for them: for if they should pray for themselves, which by reason of their impiety they doe not, I should reject their prayers, and not heare them.

V.15. *My beloved*] some take it for *Ieremiah*, or generally Gods faithfull servants which preached in the Temple, *Ier.* 7. 2. or prayed for the people, but all in vaine, by reason of their extreame stubbornesse. But it is most likely that God speakes of his well beloved sonne, *Isa.* 5. 1. who was present in person, and did manifest himselfe in his word and power in the Temple, see *Exod.* 23. 20. & 33. 14. *Ezek.* 1. 26. & 10. 2. *Mal.* 3. 1. *That hath*] that is to say, O my people, I will cause my sonne to depart out of his Temple, which being burnt and destroyed, thou shalt offer no more sacrifices, especially of thanksgiving, of the flesh of which sacrifices, thou didst make great feasts in my Temple, and at the same time committest the greatest wickednesses.

V.16. *Called*] that is to say, he hath made thee like to an Olive tree. *Great tumult*] that is to say, a noise, and tumult of warre, made by the Chaldeans.

V.18. *Hath given me*] hath revealed unto me the secret treacheries of the Priests of *Anathoth*, my Countreymen, *Jer.* 1. 1. which they have plotted against me. *That*] namely, in a certaine prophetical vision.

V.19. *Let us destroy*] the Italian, *let us poyson his food*; this is the sence that the Chaldean interpreter gives the Hebrew words. Others translate it, let us spoyle the tree, and the fruit thereof, that is to say, let us destroy the Prophet, and his Prophecies together.

V. 20. *The reines*] that is to say, the most secret thoughts and affections. A frequent phrase, taken peradventure from the beasts of the sacrifices, which were diligently searched, both within and without, whether they were without any fault and acceptable, that they might offer the Kidneys, and the fat to the Lord, which alwaies belonged to him. *Let me see*] a prophetical imprecation guided by Gods Spirit.

CHAP. XII.

Vers. 1. WHen I] the Prophets complaint to God, seeing his enemies present prosperity; whereas he for all his fidelity, was continually persecuted and afflicted. The meaning is, I know that all that which thou dost appoint to be by thy providence is most just, yet will I a little alleage some reasons for my cause, because I would be cleared and instructed by thee. *Art thou*] that is to say, there is nothing but hypocrisie in all the honour and service which they make a shew of doing to thee.

V.4. *How long*] that is to say, wilt thou O Lord for ever suffer these wicked ones; who are the cause that the whole Country is ruined through thy wrath. *Nor see*] he doth not know nor doth not appoint what things shall befall us, every thing doth fall out accidentally and by chance.

V.5. *If thou*] Gods answer to the Prophet, to set him right againe, and encourage him. The meaning is, if thou growest faint for particular and private mens offences, what wilt thou doe, when thou must goe and contest with Princes, which *Jeremiah* did doe afterwards: and if thou hast not the free courage of a Prophet, but in time of peace and tranquillity, how wilt thou be able to bear the generall rage and overflowing of the wicked; like to the yearly overflowing of *Jordan*, *Jos.* 3. 15. *1 Chr.* 12. 15. *Jer.* 49. 19. & 50. 44.

V.6. *Thy brethren*] namely, the Priests, the inhabitants of *Anathoth*, as *Jeremiah* himselfe was *Jer.* 1. 1. & 11. 18. The meaning is, thou oughtest to strengthen thy selfe in me alone, for thou seest that thy prophecying doth exasperate thine owne Kinsmen, and Country-men, against thee.

V.7. *Beloved*] that is to say, my Nation, which I once loved so well.

V.8. *Mine heritage*] namely, my people, which I had taken for mine own, hath no longer been a flock of sheepe, but a company of wild beasts, enraged against me.

V.9. *A Bird*] he seemes to meane a red Bird, speckled with blacke, which is very wilde, and solitary, delighting in darknesse, and when it comes to the light, other Birds flocke about it, and pecking of it, doe pull off its feathers. The meaning is, seeing that my people imitate the nature of this bird, in loving darknesse, in strangenesse and bruitishnesse of customes, in savage minds, &c. I will cause their enemies to flock about them on every side, and use them in like manner.

V.10. *Pastours*] namely, Princes, and heads of armies, *Jer.* 6. 3.

V.11. *To heart*] that useth true spirituall wisdome, and doth maturely thinke upon preventing of my judgements by a true repentance.

V.12. *High places*] namely, upon hils and valleyes fit for pasture, which ordinarily are most secure from invasions, being in solitary places, and hard to come at.

V.13. *They have*] the people of the Land have beene afflicted with scarcity and famine. *Ashamed*] quite fallen from the hope which they had conceived.

V.14.

V. 14. *Neighbours*] such as the Syrians, Moabites, Ammonites, Idumeans, &c. who came all to the spoyling of *Judea*, 2 *King.* 24. 2. *Psal.* 137. 7. and afterwards were likewise subdued, destroyed, and carried away into captivity by the Chaldeans. *The house*] namely, the poore Jewes, which they shall keep prisoners, and in bondage amongst them.

V. 15. *I will*] a prophecie of the vocation of the Gentiles at the Messiah his comming.

V. 16. *The waies*] namely, Gods true Religion and service, and the holy conversation taught and kept in my Church. *To sweare by my*] under which act is comprehended every other act of religious profession towards God, *Psalm.* 63. 11. *Isa.* 45. 23. *Jerem.* 4. 2. *Built*] that is to say, incorporated into my Church, which is the spirituall building of Gods habitation.

CHAP. XIII.

Vers. 1. *Goe*] publiquely, and in the sight of all men. *Put it not*] to the end that thou thy selfe be not any way the cause of the girdles putrifying. Whereby is signified that God who is represented by the Prophet was not the cause of the peoples ruine, but the people themselves.

V. 11. *A name*] even as the girdle is an ornament to the body. The meaning is, To the end that I might be glorified through their obedience, and also by reason of the wonders which I should doe in their behalfe.

V. 12. *Every bottle*] that is to say, this people thinke to have a great vintage, to make themselves merry and drunke, tell them that I will send them another kind of drunkennesse, namely, my wrath; which shall astonish them, and make them rage like drunken persons, see *Isa.* 51. 17, 21. & 63. 6. *Jer.* 25. 27. & 51. 7.

V. 14. *Dash them*] that is to say, I will suffer the Land to be filled with factions and divisions, and let them thrust at and overthrow one another.

V. 16. *Give glory*] namely, by confession and repentance, see *Jos.* 7. 19. *Darknesse*] namely the foresaid calamities. *Stumble*] termes taken from such as goe by night over high and craggy places.

V. 17. *My soule*] that is to say, I *Jeremiah* shall be able to doe no more, but retire into some solitary place, and there lament for your inevitable ruine, *Lam.* 1. 16.

V. 18. *The King*] namely, *Jehoiakim* the sonne of *Josias*, as it is likely. *The Queen*] namely, the Kings wife or mother, 2 *Kin.* 23. 36. *For your*] or that which you weare on your heads.

V. 19. *Of the South*] namely, of *Judah*, which in respect of the other Tribes lay Southward. *Shut up*] because they are besieged, or because they are desolate, and no man dwelleth in them.

V. 20. *That come*] namely, the Chaldeans which were Northward from *Judea*. *Where is*] for, O *Jehoiakim*, where is that people thou didst glory so much in? see *Prov* 14. 28.

V. 21. *Wilt thou say*] the property of the Hebrew word sheweth that this was spoken to a woman, which might be the Queene, or the whole Comunalty of the Jewes. *When he*] namely, God, or the King of the foresaid Northerne Nations. *Thou*] namely, thou O mother of *Jehoiakim*, by the counsell which it is likeliest thou gavest thy sonne, to make himselfe a vassall to *Nebuchadnezzar*, hast gotten the Chaldeans the right of Soveraignty over the Kingdome of *Judah*, 2 *King.* 24. 1. Or thou Nation hast subjected thy selfe to the Babylonians, by infamous submissions, or unlawfull covenants.

V. 22. *Thy skirts*] that is to say, thou hast been carried into a shamefull and disgracefull bondage and slavery, see *Isa.* 20. 4. & 47. 2. *Made bare*] with the irons and stocks.

V. 23. *The Ethiopian*] you are altogether incorrigible, no admonition nor exhortation will prevaile with you, or doe any good, and therefore I will destroy you without any remission.

V. 25. *The portion*] a terme taken for the parting or dividing of fields and possessions. *In falshood*] namely, in idols, false doings, and vaine hopes.

V. 27. *Thy neighings*] a terme taken from Horses when they are in heate of lust. *Whoredome*] namely, spirituall whoredome, through idolatry. *When*] what time wilt thou take for thy conversion?

CHAP. XIV.

Vers. 1. *The dearth*] the Italian, *the drought*; it seemes that it was some extraordinary dry time that hapned in those daies, whereupon ensued famine and dearth.

V. 2. *Gates*] that is to say, their Cities and inhabitants, which held their assemblies in market places, and Courts, which were ordinarily by the City gates

V. 3. *Covered*] a custome in those daies in time of mourning and shame, see 2 *Sam.* 15. 30.

V. 6. *Snuffed*] namely, to quench their thirst, or panting, and fetching their breath short, see *Jer.* 2. 24.

V. 7. *Doe thou it*] shew the effects of thy grace and power; for thou art wonderfully good and mercifull. Or to make all men know thee to be such by the effects.

V. 8. *Why*] seeing thou hast established and setled by habitation amongst thy people, why shouldest thou give over caring for them, as if thou didst not dwell at home, but in some strange place, and as a passenger?

V. 9. *Thy name*] that is to say, we beare thy name,

as thy children, and thy people, and we have been consecrated to thee by calling upon thy holy name, when thou receivest us at our comming into thy Church.

V. 10. *Thus have they*] that is to say, I doe reward them according to their errors, strayings, and unbridled licentiousnesse.

V. 13. *Ah Lord*] Lord take pity upon this poore people, for they continue in their errours, by reason of their false Prophets.

V. 16. *Their wickednesse*] that is to say, the punishment which they have deserved for their wickednesse.

V. 17. *The Virgin*] namely, the commonalty of my people, which heretofore remained in her ancient state and liberty, as in her own fathers house, and was never subdued by any stranger, nor never led into captivity.

V. 18. *Goe*] begging their bread, or flying from these miseries.

V. 21. *The throne*] the Arke of the covenant is often so called, and by the name of that is meant the whole Temple.

V. 22. *Are there*] that is to say, we flie to thee in this extreame necessity and drought, for thou alone canst helpe us, by granting us some raine. *The vanities*] namely, the idols.

CHAP. XV.

Vers. 1. *Moses and Samuel*] by whose prayers and intercessions God was formerly appeased with his people, *Exod.* 32. 14. 1 *Sam.* 7. 9. *Psal.* 99. 6. *Cast them out*] tell them that I have cast them off, and that I will heare them no more, nor no others for them.

V. 3. *Foure*] namely, kindes of living creatures that shall destroy them. *The Sword*] that is to say, their enemies, that shall execute the full rigor, and rage of warre upon them.

V. 6. *I am weary*] that is to say, I have so often put off my judgements, and revoked my threatnings, that unlesse I should wrong my justice, I can doe so no more, a humane kind of speech, *Gen.* 6. 6.

V. 7. *Fanne them*] a terme taken from Corne lying upon the floore. The meaning is, though I have already scattered a great part of the people, by the meanes of the ten Tribes captivity, which were upon the confines of the Countrey, see *Lev.* 26. 33.

V. 8. *I have brought*] I have brought against *Judea* the mother of so many valiant warriours, the Chaldeans, who by open force, like a thiefe that ravisheth a thing at noone day, are come to assault her.

V. 9. *She that*] namely, that most fruitfull Nation of the Jewes, as by way of proverbe they were wont to say, a woman, the mother of seven children, *Ruth* 4. 15. 1 Sam. 2. 5. to signifie the great fruitfulnesse of a woman. *Sunne*] that is to say, her calamities are come upon her suddenly, whilst she yet was in hope of some worldly ayd and meanes.

V. 10. *Woe is me*] the Prophets complaint, seeing that his prophecies, did produce nothing but contradiction, and rebellion against his word, and deadly hatred against his person. *I have*] that is to say, I have neither had strife nor contention with them, but all is by reason of mine office.

V. 11. *The Lord*] I have not set forth any thing of mine owne will, nor spoke any thing but in Gods Name, and by his expresse command. *Thy remnant*] a kind of an oath. As much as to say, I will surely destroy the body of this Nation, and will save but a small remnant of them, *Isa.* 10. 22.

V. 12. *Shall, &c.*] the Italian, *Is it possible to breake Iron, the Iron and Brasse of the North*; that is to say, is it in the power of me *Jeremiah* to breake Gods decrees, or to keep backe, or take power away from his words? Or, O thou Jewish Nation, I will send the Northerne Chaldeans which are a warlike and invincible Nation against thee. *The Northern*] a part of the world most abounding with such kinds of hard mettals which are good to make weapons of.

V. 13. *Without*] having no regard at all neither to losse, nor gaine, but onely, to the justice of my revenge, *Psal.* 44. 12.

V. 14. *To passe*] the Italian, *I will make thine enemies to passe through a Land, &c.* I will give them meanes, and shew them waies unknowne, and incredible, whereby they may accomplish their designes.

V. 15. *Thou knowest*] that I have done nothing without nor beyond thy command. *Take me not*] whilest thou doest use so much patience towards these my wicked adversaries, do not thou suffer them to kill me.

V. 16. *Thy words*] the Italian, *I soone on thy words*: I have received the words which thou directest to me, with promptitude and good will, disposing my selfe to obey thee with great zeale and freedome of mind. *Thy name*] that is to say, I am thy Prophet, and professe my selfe to be thy servant, dedicated and consecrated to thee alone.

V. 17. *I sate not*] I have kept my selfe from all prophane companies and recreations, to lament the calamities which hang over the head of this people, *Jer.* 13. 17. *Indignation*] namely, with prophecies, threatnings and curses, *Jer.* 6. 11. Or with griefe, and despight, to see the untamed malice of this people, which causeth their evils to be irrevocable.

V. 18. *Unto me*] Have I in vaine hoped in thee? shall I finde my selfe deceived in my greatest need, Like to one that in the greatest heat of Summer runs to some dried up Spring, *Job* 6. 15.

V. 19. *If thou returne*] that is to say, if thou renounce

nounce all diffidency, impatience and murmuring, and turneſt to me with true faith and obedience. I will ſtrengthen thee, and will give thee grace to attend upon my ſervice freely, and without any feare. *If thou*] that is to ſay, if thou doſt loyally and conſtantly, without feare or flattery declare, what the true good is which I approve of, and the evill which I reprove: if thou maintaineſt that which is good, and doſt beare up and comfort good men; and contrariwiſe, condemneſt that which is evill, and keepeſt downe evill men, thou then ſheweſt by the effects that thou art my true Prophet. *Let them*] take heed leſt thou goe aſtray after them, or imitate their wicked faſhions, but be thou rather a conſtant example of vertue to them, 1 *Tim.* 4. 12.

CHAP. XVI.

Verſ. 5. *Of mourning*] the Italian, *Funerall banquets*; ſee concerning theſe banquets, *Deut.* 26. 14. Now by this forbidding, God would ſet before his peoples eyes the horrour of the approaching deſolation, wherein by reaſon of the multitude of the dead, and the terrour of the living, there would be no time, nor meanes to obſerve the ceremonies appointed for burials. And beſides either the cruelty of men, or feare of the enemies, will cauſe men to forgoe and leave undone theſe honeſt offices, ſee *Iob* 27. 15. *Pſal.* 78. 64. *Ezek.* 24. 17, 22. *Amos* 6. 10.

V. 6. *Nor cut*] according to the cuſtome taken from the heathen, though it were a bad and reproved cuſtome, *Leu.* 19. 27, 28. *Deut.* 14. 1.

V. 7. *Neither ſhall men*] the Italian, *There ſhall be no bread ſhared for the mourning to comfort, &c.* it was the faſhion anciently amongſt the Jewes, that when any one died in a houſe, the neighbours, friends, and kinſfolkes came thither, and brought bread, wine, and meate with them to make ready, which thoſe of the houſe could not make ready by reaſon of their freſh griefe: and there they invite their friends to eate, comfort themſelves, and overcome their griefe.

V. 13. *I will not*] that is to ſay, I will puniſh you to the extremity of rigor, without any remiſſion. Or I will not cauſe your enemies hearts to relent, and uſe mercy towards you, ſee the contrary to this threatning, *Pſal.* 106. 46.

V. 14. *Behold*] notwithſtanding theſe grievous threatnings, and extreame deſolations, I will bring my people backe from *Babylon*, and this deliverance ſhall be eſteemed more miraculous then that of *Egypt*, and the luſtre of this ſhall dimme the luſtre of the other. Others conſtrue it as if the extremity of the evils ſhould move God to compaſſion, ſee *Iſa.* 40. 2. *Hoſ.* 2. 14.

V. 16. *Send*] that is to ſay, I will make the Chaldeans come hither like ſo many Fiſhermen, and they ſhall gather up in their nets both people and goods, *Amos* 4. 2. *Hab.* 1. 14, 15. and like Huntſmen they ſhall lay open all hiding places.

V. 18. *And firſt*] before I make them partakers of of my grace, v. 14. *Double*] that is to ſay, to the full. *Carcaſſes*] idols are called ſo for deteſtation, *Leu.* 26. 30. Others would have this underſtood of idolatrous ſacrifices, oppoſite to true and legall ſacrifices, which are tearmed to be of ſweet odour.

V. 19. *The Gentiles*] that is to ſay, in the Meſſias his time the Gentiles ſhall renounce all manner of idolatry, to be converted to thee the only true God: and that action of theirs which is yet to come, doth even now condemne thy people, which is ſo outragious in this vice of idolatry. *Inherited*] they have had for their hereditary God, idols that have no eſſence nor vertue.

V. 20. *Gods unto*] namely, Idols, to thinke or beleeve that there is any manner of Godhead in them, when indeed there is none.

V. 21. *I will this*] namely, by my terrible judgements, by which I will make them trie my power.

CHAP. XVII.

Verſ. 1. *Is written*] they carry it deeply engraven in their hearts, and cannot put out the ſtampe. Or, their conſciences are ſuch witneſſes to it, that it can no way be diſannulled nor gain-ſaid. *The hornes*] God had appointed that the hornes of the Altar ſhould be ſprinkled with the blood of the Sacrifices, *Leuit* 4, 7. & 16. 18. for to remaine there as a token of propitiation. Now the idolaters uſing the ſame ceremonie upon the altars of their idols ſaith the Prophet ſaith, that contrary to the other blood, this blood was a permanent ſigne of abomination.

V. 2. *Remember*] they love their idols as dearely as their deareſt things.

V. 3. *O my mountaine*] the Italian, *O thou mountaineer*] that is to ſay, O thou Jewiſh Nation that truſteſt in the ſtrength and ſituation of thy hilly Countrey, as if it were inacceſſible, *Jer.* 21. 13. I will deliver thee into the hands of thine enemies, as well as if thou ſtoodeſt in the plaine field. *High places*] namely all mountaines, hils, and cliffs are filled with idols, temples, chappels and altars.

V. 4. *For ever*] namely, for a long time, continually, untill the determined end.

V. 5. *Curſed*] this is added, becauſe of them that truſted to mens helpe, againſt the Prophets threatnings. *Fleſh*] namely, mortall man, ſo called by contempt in reſpect of God who is an everlaſting Spirit, *Iſa.* 31. 3. *His arme*] namely, his prop and ſtrength.

V. 6.

V. 6. *Heath*] a baſtard kinde of plant, which is good for nothing, but onely for the fire; that is to ſay, he ſhall have no part in the grace of regeneration, he ſhall not be manured nor dreſſed by Gods Word in his Church, he ſhall bear no fruits of good works, and his end ſhall be everlaſting perdition.

V. 9. *The heart*] he ſeems to touch another falſe ſupport which men truſt to, namely, carnall wiſdom and cunning, contrary to faith, ſimplicity, and ſincerity. *Wicked*] the Italian, *incurabile*; as diſeaſes, impoſthumes, and hidden ulcers are: hee means that mens hypocriſie and falſhood makes it impoſſible for any one, ſave onely God, to cure their ſouls. Others tranſlate it, perverſe or obſtinate, and deſperate or unſearchable.

V. 11. *The partridge*] of which it is written, that ſhe gathereth other Partridges and other birds eggs, and hatcheth them as her own, but the young ones, being once hatched, flie away to the right dam ſo ſoon as they hear her voyce. Others expound it, like the Partridge, which gathereth together many eggs, but doth not hatch them, for the cock Partridge ſitteth them out, and breaketh them; So wealth evil gotten, either returneth to the right owner, or is quite loſt. *That getteth*] mans third falſe confidence, namely, in riches.

V. 12. *Throne*] that is to ſay, the glorious ſeat of Gods preſence amongſt men, which is alſo inacceſſible and impregnable to men. *The place*] mans fourth falſe confidence, namely, in the materiall Temple, *Jer.* 7. 4.

V. 13. *They that*] namely, turning to other falſe and vain hopes. *Written*] that is to ſay, condemned to periſh with the earth, in which they have put all their truſt, heart, and hope; and ſhall have no part nor right to eternall life, which is proper for the Elect, whoſe names are written in Heaven, *Luke* 10. 20. ſee *Pſal.* 17. 14.

V. 14. *Heal me*] *Jeremiahs* words, as much as to ſay, Comfort and ſtrengthen me in my vocation amidſt ſo many dangers and combats. *My praiſe*] namely, the Lord, in whoſe ſupport and grace I doe onely glorifie my ſelfe. Or who is the onely ſubject of my praiſes.

V. 15. *They ſay*] namely, the prophane which are amongſt the people, making a ſcoffe of my predictions and threatnings.

V. 16. *I have not*] the meaning ſeems to be thus, Mine adverſaries doe accuſe me, that by my prayers to thee I doe purchaſe their raine; thou knoweſt that therein I never went beyond the zeale of a true Paſtor and a faithfull Prophet. Others, I have not haſtened, nor intruded my ſelfe after thee, more then was befitting a true Paſtor; that is to ſay, I have followed thy Commandments ſtep by ſtep as thy ſervant, and have attempted nothing by any raſh boldneſſe.

V. 17. *Be mi*] that is to ſay, Doe not ſuffer me to be in continuall danger and terrour, by reaſon of doing thy ſervice.

V. 18. *Double*] namely, a moſt heavy, doubled, and entire deſtruction.

V. 19. *The gate*] he ſeems to meane that gate which was called the water-gate, *Neh.* 3. 26. neer unto which was a great market place called the Eaſtern-place; at the end of which was the Kings Palace built by *Solomon*, and therefore it was the ordinary gate at which the Kings went out and came in, and where the people did uſe to come together, becauſe it was neer the Court, and therefore it is here called the gate of the children of the people, ſee 2 *Chron.* 29. 3, 4. and 32. 6. *Neh.* 8. 1. 16.

V. 21. *Selvet*] even as you tender the ſalvation of your ſouls, upon pain of incurring Gods judgements in your perſons; *Deut.* 4. 25. *Joſ.* 23. 12.

V. 25. *Enter*] that is to ſay, The City and Kingdom and people ſhall be kept in their eſtates.

V. 26. *About*] the land of *Judah* is oftimes divided into theſe parts as are here ſpecified.

CAP. XVIII.

Verſ. 2. *There*] that is to ſay, I will there ſend thee a new prophetical revelation by viſion; or by internall revelation onely.

V. 7. *What inſtant*] that is to ſay, Unlooke for, when men ſhall leaſt think upon it.

V. 13. *Virgin*] namely, the people of *Iſrael*, who having hitherto been kept and maintained in their ancient ſtate and liberty in my houſe, as it were in their Fathers houſe, were therefore bound to keep their honeſty and virginall chaſtity towards me in the pureneſſe of my ſervice.

V. 14. *Of Lebanon*] the Italian, *the ſnowie Lebanon for a ſtone of the field*; that is to ſay, There is no more equalitie between Idols and me, who am the rocke and ſtrength of all ages, *Deut.* 32. 4. *Iſa.* 26. 4. then there is between the ſtone of a field and mount Lebanon; wherefore my people did very ill to forſake me, to follow them. *Waters*] namely, that are brought a great way from ſome pure and freſh ſpring, whereunto muſt be ſupplied, for the water of ſome pond or ſtanding pool.

V. 15. *To vanity*] namely, to idols. *Cauſed them*] that is to ſay, They have been ſeduced by falſe teachers, and induced by evill examples to ſtray from Gods true ſervice, which is the great road which hath formerly beene laid out and travelled in. *Mal.* 2. 8.

V. 16. *Hiſſing*] that is to ſay, a ſubject of deteſtation and ſcorn, *Iſai.* 37. 22.

V. 17. *Eaſtwind*] which was the moſt tempeſtuous winde in thoſe countries, ſee *Pſal.* 48. 7.

V. 18. *For the*] the meaning is, *Jeremiah* is a false prophet: seeing that all those who are in authority in the Church, as the Priests, ancients of the people, and the colledge of Prophets, doe all contradict him, they being the oracles of truth, who have the understanding of the Law and the Spirit of good counsell, *Deut.* 17. 9. and 18. 15. *Smite him*] let us lay false accusations against him, and overcome him with slanders, see *Jer.* 6. 28. and 20. 10.

V. 20. *To speak*] that is to say, to pray for them.

V. 21. *Deliver up*] prophetick imprecations inspired by Gods Spirit, and not proceeding from any carnall passion, as *Psalm.* 69. 22. and 109. 6. 7. *Hos.* 9. 14.

CHAP. XIX.

Vers. 2. *Ash-gate*] the Italian, *the potters gate*; some translate it, The gate of the sunne.

V. 4. *Estranged*] Hebr. made strange; that is to say, they have done so that I doe not accept of it, nor acknowledge it any more for a place consecrated to me, nor for my temple. *Of innocents*] namely, of little children whom they offered to *Moloch*, *Psal.* 106. 38, who was worshipped in this valley of *Hinnom*, at the comming out of this Potters or East gate.

V. 7. *The councell*] that is I say, All their counsels and determinations, and generally all the publike government. He hath a regard to that, the royall Palace was neer to this gate, where the common councell did use to assemble and come together.

V. 11. *Make*] that is to say, seeing they have shed the blood of these poor children in Topheth, I will also cause their blood to be shed all over the City. Or, I will make this City as abominable and horrid as Topheth, which by reason of these execrable idolatries represented Hell, see *Isa.* 30. 33.

CHAP. XX.

Vers. 1. *Governour*] the Italian, *overseer*; under the high Priest there were one or two more that were Governours of the priestly order, and such an one was this, see *Numb.* 3. 32. 2 *Chron.* 35. 8.

V. 2. *High gate*] it was a gate which was not one of the Temple gates, but was in that part of the City that belonged to the tribe of *Judah*, drawing towards the other part which belonged to the tribe of *Benjamin*, and was neer the Temple, and was called high by reason of its situation, and to make a difference between it and the other gate of *Benjamin*, *Jer.* 37. 12. and 38. 7. which was in the lower part of the City, and looked towards the land of *Benjamin*.

V. 3. *Magor Missabib*] that is to say, Fear round about; a terme used in a generall terror, *Jer.* 6. 25. and 46. 5. The meaning is, seeing thou doest endeavour by thy false prophecies, *vers.* 6. to encourage the people against Gods threatnings, God shall cause thee to bee encompassed with terrour on all sides, and thou shalt be a cause of terrour to all thy followers, by reason of the horrible disasters that shall befall thee.

V. 7. *O Lord*] the Prophets complaint to God, who had by great promises induced him, and by an absolute command almost forced him to accept of this charge of Prophet, by which he got nothing but derision and injuries at mens hands.

V. 8. *I spake*] that is to say, Every time as I preach thy word to this wicked people, I am furiously assaulted by them, as by so many theeves and murtherers.

V. 9. *I said*] I had almost taken a carnall resolution, to renounce altogether my vocation of Prophet, but that I felt such opposition of the holy Ghost within my selfe, that I could not follow mine own fantasie.

V. 10. *Report*] he seems to set forth the Commission which was given by his enemies to their spies, namely, that they should particularly relate unto them whatsoever they should heare *Jeremiah* speak, that they might thereby frame an accusation against him before the King, the Priests, and others. *Halting*] to see if I did speake any thing unadvisedly, whereupon they might entrap me. *Be enticed*] the Italian, *he will be deceived*; namely, being inticed by our cunnings, he may let goe some word, whereby we may cause him to perish.

V. 14. *Cursed*] the Prophet being overcome at last by humane weaknesse, namely, impatience, breaks out into these irregular speeches, whereof see upon *Job* 3. 1.

V. 16. *Let him hear*] that is to say, Let him live in continuall terrors and troubles.

CHAP. XXI.

Vers. 4. *Turn back*] the meaning seems to be thus, I will make your warlike engines, which you have set upon the City walls for your defence, to be to no use, neither shall they avail you any thing, being broken or dismounted by the enemies without. Or they shall cast up such fences against them, that they shall be to no effect, whereupon you will be constrained to draw them into the City again.

V. 9. *His life*] the Italian, *their soul*; that is to say, their persons at least shall escape, though they lose their goods. Or, they shall think themselves as happy in saving their lives, as if they carried away a great deal of booty.

V. 12.

V. 22. *In the morning*] that is to say, carefully, or every morning, that is to say, every day, or at the hours of your judiciall assemblies, which were in the morning. *Psal.* 101. 8.

V. 23. *Inhabitant*] that is to say, O thou Jewish Nation, which dwellest in the vallies encompassed with high hils; and O *Jerusalem*, which art as it were the strength of all the plain that lieth round about thee, wherupon thou art confident against my threatnings, *Jer.* 17. 3. I my selfe, against whom no strength nor defence will prevail, will come against thee to execute my judgements.

V. 24. *The fruit*] that is to say, with a punishment befitting your sinnes: the sinne being as the seed, and the punishment as the harvest, *Prov.* 1. 31. *In the forrest*] namely, in the parts and Cities of this Countrey, which are most inhabited, rich and strong, see *Isa.* 10. 18. and 32. 19. *Jer.* 22. 7.

CHAP. XXII.

Vers. 6. *Thou art*] the Italian, *thou hast been as Gilead*; that is to say, I have hitherto maintained thee, in a high, powerfull, and happy state, as these fruitfull mountains, which are full of noble plants, but I will lay thee waste, like a wood that is digged up by the roots.

V. 10. *For the dead*] namely, for King *Josiah*, for whom there was great lamentation made, 2 *Chr.* 35. 24, 25. *For him*] namely, for *Jehoahaz*, *Josiahs* eldest son, who was carried away prisoner into *Egypt*, and there died, 2 *Kings* 23. 34.

V. 11. *Shallum*] it seems to be the same *Jehoahaz* which was spoken of before, who might have two names, and peradventure a third name, namely, *Iohanan*, 1 *Chron.* 3. 15. for it is not credible, that it should bee that *Shallum* spoken of in the Chronicles, which was *Iosiahs* fourth son.

V. 13. *Unto him*] he means *Iehoiakim*, the second sonne of *Iosiah*, whose tyrannie and pride in buildings is blamed.

V. 15. *Reign*] doest thou beleeve that thou shalt enjoy the Kingdom peaceably, notwithstanding thy tyrannies and wickednesse, that thou buildest thy selfe such a stately Palace garnished with cedars and with most curious pictures. *Eat and drink*] did not *Iosiah* enjoy peace and prosperitie through his righteousnesse and pietie towards God.

V. 18. *Lament*] *Iehoiakim* shall not be lamented by his kindreds tears for him, nor by his wife, nor by his subjects.

V. 19. *As an asse*] that is to say, his dead body and his bones shall lie above ground without buriall, like the body and bones of an asse, which some say, befell him by the way as he was carried away to *Babylon*; and others say, it was in *Babylon* it selfe, he dying in prison, and being afterwards thrown out upon a dunghill, see 2 *Chron.* 36. 6. *Ier.* 36. 30. *Ezech.* 19. 9.

V. 20. *Go up*] let thy refuge be sometimes to the Chaldeans, calling them (as it were) from mount Lebanon, to aid thee against the Egyptians. And sometimes let it bee to the Egyptians, calling them from the hill of *Bashan* against the Chaldeans; one of these hills being over against one of these Kingdomes, and the other against the other Kingdome, but it shall be all in vain, see *Jer.* 2. 18, 36. *Ezech.* 16. 26, 28. and 23. 12, 14. *Lovers*] namely, these prophane people thine associates, to whom thou beares a blinde affection, contrary to Gods Covenant, they have been discomfited and could not releeve thee.

V. 21. *From thy*] even from thy first beginning.

V. 22. *The winde*] that is to say, thy Kings and Princes, together with all their power, counsels and enterprises, shall be dispersed and brought to nothing. *Lovers*] namely, the Egyptians thy confederates, or the false Prophets and Priests to whom the people were joyned in love and affection against God and his Prophets.

V. 23. *Inhabitant*] thou livest in greatnesse, height, and security, as if thou stoodest upon the top of Lebanon, see upon *vers.* 6. *How gracious*] he mocketh the Jews, who in their prosperity were like to a pleasant and dainty woman, but they shou'd quickly lose that flower, being brought into extream distresse, like a woman that travelleth.

V. 24. *Coniah*] it is the same as *Iehoiakim*, 2 *Kin.* 24. 6. and *Ieconiah*, 1 *Chron.* 3. 16. *The signet*] that is to say, though he had been heretofore neere and dear unto me, as a signet is very carefully carried and kept, see *Cant.* 8. 6. *Hag.* 2. 23. *Pluck thee*] I would forsake thee and put thee away, see 2 *Kings* 24. 14, 15.

V. 28. *This man*] whence comes it that he is so despised, like some old idol that falls in pieces? or like some foul broken vessel that is of no value? *Ier.* 48. 38. *Hos.* 8. 8. is it not for his sins?

CHAP. XXIII.

Vers. 1. *Pastors*] that is to say, Governours, as well Politick as Ecclesiasticall, namely, Kings, Magistrates, and Priests.

V. 3. *Gather*] this in part and by figure may be referred to the return from the captivity of *Babylon*; but the perfect spirituall accomplishment is in the gathering together of all the Elect into the Christian Church by Christ the supream Pastor, who hath to that purpose imployed the Apostles, Evangelists, Prophets, &c. *Eph.* 4. 11. see *Ioh.* 10. 16.

V. 5. *Unto David*] namely, according to the flesh, and in his stead. *Branch*] a title which is often given to Christ in the Prophets, as well in regard of *David*, whose right branch he was, as also in regard of the Church, of whose life and subsistence he is the root.

V. 6. *Iudah*] that is to say, the true *Israel* according to the Spirit, which comprehends all the Elect and beleevers. *Name*] namely, Christ, who shall bee acknowledged to bee the true everlasting God, who in the humane nature which he hath taken upon him, shall fulfill all manner of righteousnesse for his Church; and by vertue of his own righteousnesse, shall obtain of God justification and absolution of sins for all beleevers.

V. 7. *Therefore*] that is to say, This glorious and admirable everlasting salvation, figured by the deliverance out of *Babylon*, will dim the lustre, and almost blot out the memory of all ancient temporall deliverances.

V. 9. *Mine heart*] that is to say, I *Ieremiah* am grieved to the very heart to see this poore people made even incorrigible, and their evils past cure by the seducements of false Prophets. *A drunken*] that is to say, troubled, partly with wrath, to see Gods Word so contemned and gainsaid; and partly with fear, by reason of Gods threatnings.

V. 10. *Of swearing*] namely, false oaths, or perjuries, &c. Or Gods curse for their execrable sins. *Their course*] they run to evil, and study to their uttermost power for to doe it, *Ier.* 3. 24, 25. and 8. 6.

V. 12. *Their way*] that is to say, all their actions, and whatsoever they undertake, wanting the light and guide of good advice, shall bee occasions to make them fall into utter ruine, which there shall bee no way to deliver them from, *Psal.* 35. 6.

V. 14. *The hands*] flattering them in their sins, and deceiving them with their prophecies, and making themselves examples, and heads of rebellion against my true Prophets.

V. 18. *For*] these may be Gods word in this sense, they are false prophets, for none of them have had any prophetick revelation from me, *vers.* 22. Others will have them to be the false Prophets words, for to encourage the affrighted people against *Ieremiahs* threatnings; as if he, and such as he was, could not certainly know nor declare things to come, and therefore that they ought to feed themselves with good hopes.

V. 20. *In the*] that is to say, when it is come to passe you shall conceive the truth, firmnesse, and weight of my threatnings, which are now despised by you as vain terrors, because the execution of them is put off for a while.

V. 23. *Am I*] thinke yee that the far distance of places can hinder my knowledge or my strength?

V. 25. *Dreamed*] that is to say, I have a prophetick revelation in a dream.

V. 26. *Is it in the heart of the*] that is to say, I do appeal to their owne consciences, if they doe not know that they do falsly alleadge Gods revelations. Or have they concluded in their hearts to make a continuall trade of false propheccying?

V. 27. *Forget*] that is to say, to lose all knowledge and right understanding of my truth, and all respect due to me.

V. 28. *The chaffe*] why should mens lies and inventions, which are things of no value, be mixed with the true food of the soul, which is my Word?

V. 29. *Is not*] that is to say, the true marke and triall of my word is, that through the power of my Spirit which accompanieth it, it purifieth the Consciences of beleevers, and doth lively animate them, and inflame them with holy zeale and love: and doth also on the other side tame and terrifie obdurate Consciences: whereby it is an easie matter to discerne true Prophets which produce these good and divine effects, from false ones which doe nothing at all, but are barren and unprofitable.

V. 30. *Steal*] that do fraudulently take upon them to preach my Word which doth not belong unto them, but to the true Prophets whom I have called, and from whom they take away all authoritie and credit. Or which borrowing some termes and parcels of true Prophecies, doe cover and paint out their false ones therewith.

V. 31. *That take their tongues and say*] that doe undertake of their own heads to speak in my name. Others, that doe frame their tongues, and doe artificially counterfeit the Prophets.

V. 33. *People*] a sharpe reprehension of the peoples prophane malignity, who in scosse or despight did reprove the Prophets, telling them that they had nothing in their mouthes but the Lords burdens, namely, his threatnings and curses, *Isa.* 13. 1. as if they should say, Have you yet any more mournfull prophesies for us, after so many as you have already related to us? Will you never speak any thing else to us? *Say unto them*] a word of indignation and refusall.

V. 35. *Thus shall*] that is to say, enquire of Gods Word with reverence and pureneſſe of heart.

V. 36. *Word*] the prophane scorning and sleighting of my Prophets shall be the cause of their being accursed, and of their ruine, which shall as surely befall them, as if it had beene foretold them by some Prophet.

V. 38 *Sith ye say*] namely, if you will still persist in your iniquities, contrary to all mine admonitions.

CHAP.

CHAP. XXIV.

Vers. 1. *Jeconiah*] called also *Jehoiakim*, and *Conia*. *Jer.* 22. 24. *Carpenters*] see upon 2 *King.* 24. 14, 16.

V. 5. *So will I*] that is to say, I will take care of, and shew my favour and good will towards the Jewes which were first led into captivity, to preserve them, that the Nation may one day be reestablished and planted by their posterity, but I will send more severe judgements upon those that staid behind, as guilty of greater rebellion, because they were not converted by the examples of others punishments.

V. 7. *A heart*] that is to say, a mind, and will regenerate and sanctified by my Spirit.

CHAP. XXV.

Vers. 3 *Rising*] the Italian, *every morning*] at the time of prayer and morning offering at which time was the greatest concourse of people in the Temple.

V. 9. *My servant*] namely, him that executes my judgements, and my will, of which he had notice, though he had no inrent to conform himself thereunto; *Jer.* 40. 2. see *Isa.* 44. 28. & 45. 1.

V. 10. *Mil-stones*] namely, of hand-mils, which onely were in use in those daies, and in a great City full of people, they did make a great noyse, *Rev.* 18. 22. *Of the Candles*] which were lighted in great number at feasts, and other nightly assemblies. Or generally in every private house, which by the great light doe manifest and make shew of the greatnesse of a City: as contrariwise, silence and darknesse are tokens of the desolation of it.

V. 15. *Take*] he represents a propheticke vision, wherein Gods particular judgements upon all these severall Nations, were signified unto him, by the figure of a cup carried about to them all according to the custome of solemne feasts. *Fury*] that is to say, of Gods judgements, see *Psal.* 75. 8. *Isa.* 51. 17.

V. 18. *Jerusalem*] for in generall judgements upon the world, God useth to begin at his own home, *v.* 29. 1 *Pet.* 4. 17. *This day*] namely, at that time, as the Prophet compiled, and published the whole volume of his prophecies which was after the delolation by the Chaldeans.

V. 20. *People*] the Italian, *the mixed people*] it was a certaine people of *Arabia*, gathered together out of divers Nations, which did lie scattered in the deserts, and had no setled abode nor habitations in houses or Cities, *Jer.* 50. 37. *Ezek.* 30. 5. *Of Vz*] a Countrey neere to *Idumea*, or part of it, *Job* 1. 1. *The remnant*] for *Ashdod* it selfe had been already taken and destroyed by *Tartan*, *Isa.* 20. 1.

V. 22. *And all*] he speakes thus because that these great Cities had many Colonies and plantations upon the Sea coast, to which they sent Governours and deputies, and also had hereditary Kings there, which were their vassals.

V. 23. *Dedan*] people of *Arabia*, and neighbours thereunto.

V. 25. *Zimri*] people likewise of *Arabia*, descended from *Zimram*, *Gen.* 25. 2.

V. 26. *One with*] As who should say, bringing this cup from one to the other untill the round be finished. *Sheshach*, see *Jer.* 51. 41. Questionlesse by this word is meant *Babylon*: whether *Sheshach* were the concealed and sacred name of it, according to the Pagans custome, to have certaine secret names for great Cities, which they used in their Sacrifices, and secret ceremonies, thinking if these names were once revealed, the ruine of the City and State must needs follow. Or, whether it be the same name as *Babel* by a certaine change of letters, as the Jewes would have it. Or whether it were the name of the Babylonian goddesse, on whose holy-day the City was taken, as oftentimes the Cities were named by the names of their Gods, *Jer.* 48. 46. *Zech.* 9. 1.

V. 27. *Be drunken*] that is to say, be dismayed and troubled in your counsels and actions, and be brought to base submissions, and dishoneſt wants, *Isa.* 51. 21. & 63. 6.

V. 29. *The City*] namely, *Jerusalem* which is consecrated unto me, and called by my name.

V. 30. *His habitation*] namely, against *Jerusalem*, and against his Temple. *That treads*] see *Isa.* 16. 9. *Jer.* 48. 33.

V. 34. *Shepheards*] namely, conductors of my people, *Jer.* 22. 22. & 23. 1. *Wallow*] a signe of extreame griefe, *Jer.* 6. 26. *Pleasant*] namely, when they are whole, for when they are broken they are of no value.

V. 38. *The Lyon*] for whilest a Lyon is in his covert, neither man nor beast dares to come neere it, and contrariwise, when he is gone from it every one goeth in, and spoileth it without feare. So God who had defended his Temple by his terrible presence, *Joel* 3. 16. *Amos* 1. 2. shall forsake it, to have it destroyed by reason of his departure, see upon *Ezek.* 10. 7. *Of his*] that is, of Gods.

CHAP. XXVI.

Vers. 6. *A curse*] that is to say, I will cause it to be accursed of all men, and used for an example and formularie of cursing.

V. 7. *Prophets*] they were men which were learned and understood the holy Writ, and had been bred up in the Schooles and Colledges of the chiefe Prophets, 1 *Sam.* 10. 5. 2 *King.* 6. 1. to whom God did often send propheticke and divine revelations, and in

in *Jeremiahs* time were preſent at Eccleſiaſticall judgements and Aſſemblies, 2 *King.* 23.2. as in Chriſts time the Scribes and Doctors of the Law uſed to be, who were ſomewhat like theſe Prophets.

V.10. *Newgate*] peradventure he meanes that which was built againe by *Joram*, 2 *Kin.*15.35.

V.15. *Bring*] that is to ſay, you make your ſelves guilty of this fact before God, and burthen your ſelves therewith.

V.20. *There was*] this is a narration put in by *Jeremiah*, and not a continuation of the former diſcourſe.

CHAP. XXVII.

Verſ.1. *IN the beginning*] the Prophet had this viſion in the daies of *Iehoiakim*, but he did not reveale it untill the daies of *Zedekiah* many yeeres after it, *Ier.*27.3.12.

V.2. *Bonds*] this was done really, and in the ſight of all men; and that yoake which *Ieremiah* did put about his owne necke, was the ſigne of the conqueſt of the Kingdome of *Iudah*, and of the peoples bondage, *Ier.*28.10.

V.3. *To the King*] it is likely that theſe Kings were in ſome league with *Zedekiah*, when he rebelled againſt *Nebuchadnezzar*, 2 *Chro.*36.13.

V.7. *All*] this muſt be underſtood of the moſt famous Nations which were knowne to the Jewes: for although thoſe great Empires did uſurpe the titles of univerſall, yet none of them ever had the command over the tenth part of the world. *His Son*] namely, *Evilmerodach*, 2 *Kin.*25.27. *Ier.*52.31. *His ſonnes*] namely, *Belſhaſher*, *Dan.*5.1.

V.16. *The veſſels*] namely, thoſe which were carried away in the time of *Iehoiakim*, and *Iechoniah*, 2 *Chro.*36.7,10.

V.21. *Viſite them*] I will by my providence appoint a great part of them to be brought backe againe, and be new conſecrated to my ſervice; *Ezr.*1.7. and 7.19.

CHAP. XXVIII.

Verſ.1. *THe ſame*] namely, in the which *Jeremiah* ſpake to *Zedekiah*, and to the Prieſts, *Ier.* 27.12. *In the beginning*] ſome take this at large, as who ſhould ſay, in his firſt yeeres, for afterwards it is ſaid that this happened in the fourth yeere. Others hold that this was in the firſt yeere of *Zedekiahs* raigne, and in the firſt of the weeke of yeeres, *Exod.*23.10. *Lev.*25.3. as alſo they will have in other places theſe Sabbathicall yeeres, meant, 2 *Kin.*19.29. *Dan.*1.1. *The Prophet*] namely, one of the Colledge of the appointed Prophets, *Ier.* 26.7. or profeſſing to have propheticke revelations, though he had none.

V.2. *I have broken*] that is to ſay, I have determined, ſhortly to deliver my people out of the Chaldeans bondage, figured by the yoake which *Ieremiah* did weare about his necke.

V.3. *The Prophets*] that is to ſay, it is an ordinary thing for true Prophets to denounce Gods judgements upon grievous ſinners, as this people is: and one ought not to ſuſpect ſo much deceit in miniſter predictions which cauſe offence; as in favourable ones, which doe gaine favour and applauſe; yet the event will ſhew the truth. Thus ſpake *Ieremiah*, being not yet certaine of *Hananiahs* falſhood, as he was afterwards, *v.*16. & 17.

V.16. *Rebellion*] becauſe that by thy falſe promiſes thou haſt cauſed the people to be hardned in their ſinnes; and haſt contrary to Gods will, and to the the oath which *Zedekiah* had ſworne, 2 *Chro.*36. 13. ſoſtered his rebellion againſt *Nebuchadnezzar*.

CHAP. XXIX.

Verſ.5. *BUild you*] by theſe meanes he ſignifieth that the captivity would be long, *v.*28. and exhorteth them to mitigate the troubleſomeneſſe of it, by all honeſt means.

V.8. *Which you cauſe to be dreamed*] namely, inducing your falſe Prophets, by bribes, or flattery to ſpeake as you would have them: and to frame their predictions according to your minds.

V.10. *Accompliſhed*] and not before, as the falſe Prophets ſaid.

V.11. *End*] of evils which are paſt, and hope for the time to come.

V.15. *Becauſe*] becauſe you believe falſe Prophets that are amongſt you, *v.*21,24. which feed you with vaine hopes. Heare ye Gods decree concerning the remainder of the Jewes which is yet in *Jeruſalem*: ſo farre are you, which are out already, from comming home.

V.22. *Roſted*] that is to ſay, burnt with a ſoft fire.

V.23. *I know*] though they commit their wickedneſſes in ſecret, and doe diſſemble them before men.

V.24. *Speake*] that is to ſay, denounce this prophecie againſt him here, and then ſend it to him in writing.

V.25. *Zephaniah*] this was the ſecond Prieſt, next to the high Prieſt, 2 *King.*25.18. and therefore had great power in Eccleſiaſticall buſineſſes, ſee *Ierem.*20.1.

V.26. *Iehoiada*] if by this *Iehoiada* be meant the high Prieſt in the time of *Ioaſh*, 2 *King.* 12. 2 *Chro.* 23. the meaning is, ſeeing it hath pleaſed God to eſtabliſh thee in the Prieſtly Office, doe thou imitate *Iehoiada* his example; who upon an extraordinary occaſion did uſe Soveraigne power, in re-ordering of the State and Church: and doe thou the like againſt

gainst *Jeremiah* who seeketh to subvert both. Others thinke that this *Pehaiah* was *Zephaniahs* predecessor. *That is mad*] thus did prophane men scoffe the Lords Prophets, because of their extasies, and extraordinary motions, see 2 *Kin.* 9. 11.

V. 32. *Shall not have*] that is to say, I will cause all his generation to perish, before the time of the promised deliverance come.

CHAP. XXX.

Vers. 3. *For lo*] I will have thy prophecies as well of threatnings as promises bee preserved for posteritie: the one for the comfort of the residue of my people; and the other for their instruction in after times, when I have re-established them, to keepe them from falling againe into the same miseries through sinne.

V. 5. *We have*] a representation of the peoples generall terror upon the Chaldeans comming.

V. 8. *His*] namely, the King of *Babylons*. *Yoake*] he hath a relation to the signe spoken of by *Jeremiah Jer.* 27. 2.

V. 9. *David*] namely, the Messias, descended from *David* according to the flesh, and shall hold his place in being King over his people, see *Ezek.* 34. 23. & 37. 24. from hence it appeares that the perfect accomplishment of this promise is referred to Christ, and belongs to the spirituall *Israel*.

V. 12. *Incurable*] that is to say, inevitable, by Gods irrevocable decree.

V. 13. *To plead*] the Italian, *to take in hand*; that is to say, that seekes to stay my judgement, by conversion, prayers, and other spirituall meanes, to ease thee of those evils thou art threatned withall.

V. 14. *Thy lovers*] namely, the Egyptians, and other Nations, with which thou hast joyned thy selfe in league, to the wrong of Gods pure service, *Jer.* 22. 20. *Ezek.* 16. 37. & 23. 22. *Cruell one*] that is to say, without any compassion, by a desire of a just revenge, and through a jealousie, even to utter destruction. Which must be understood of the impenitent people, and not of the elect which were amongst them.

V. 17. *They called thee*] thine enemies thought that I had for ever cast thee out of my favour, and driven thee out of the Land of promise, never to have either care or remembrance of thee.

V. 18. *Heape*] that is to say, railed up upon its owne floore. *The manner*] that is to say, according to the ancient modell and forme. A figurative Prophecie of the spirituall re-establishment of the Church by Christ.

V. 21. *And their*] that is to say, my people shall no more be governed nor tyrannized over by strangers; It shall have governours of its owne Nation, who shall therefore be more pitifull, and loving; *Deut.* 17. 15. *Isa.* 62. 1. His being referred to Christ signifieth that he shall really be of the Iewish Nation according to the flesh, and that being like his Church save onely in sinne, he shall take compassion enough of their miseries and infirmities, *Heb.* 2. 17. & 4. 15. *Will cause him*] that is to say, I my selfe will convert my people by vertue of my spirit, seeing that of themselves they cannot, nor will not do it, and that without me it is impossible for man to doe it, *Ier.* 13. 23. & 32. 18. *Lam.* 5. 21. *Ioh.* 15. 5.

CHAP. XXXI.

Vers. 1. *The same time*] namely, of the Messias promised in the precedent chapter.

V. 2. *Left of*] that is to say, the deliverance out of *Egypt*, and the bringing of the people through the Wildernesse, ought to be an example and pledge to you, of the new deliverance out of *Babylon*, which I promise you, and of everlasting salvation in Christ. *The Sword*] from the Egyptians persecution with armed hand, and from their cruell oppression. *Went*] that is to say, in the signes and effects of my presence, the Arke going before them. *Rest*] that is to say, a place to settle, and encampe themselves in commodiously, *Num.* 10. 33. *Deut.* 12. 9. and afterwards a setled and peaceable habitation in the Land of *Canaan*, *Psal.* 95. 11.

V. 3. *Of old*] the Churches reply, as if it should say, it was so indeed in those daies, but the times are now altered. God doth not now shew himselfe such towards me. *Yea*] the Lords answer, namely, that he is alwaies the same towards his Church, *Psa.* 44. 4. & 74. 12.

V. 4. *Thou shalt*] that is to say, thou shalt flourish in all manner of joy. Prophecies which began to come to passe at the returne from *Babylon*, and were spiritually accomplished in Christ.

V. 5. *Yet*] thou shalt restore the ruines of a desolate Country, tilling it, and planting it with good plants.

V. 6. *A day*] that is to say, the time will come, that the difference of Nations being once taken away by Christ, the ten Tribes meant by *Ephraim*, which were fallen away from Gods covenant, shall be called into it againe by the Gospell, signified by the Watchmens cries, and the Watch-towers set upon the high places of the Countrey, see *Isa.* 62. 6.

V. 7. *Sing*] that is to say, let every one rejoyce at the salvation which God will send his Church by the Messias; whose figure and beginning shall be the Babylonian deliverance, and let them purchase it, by vowes and prayers.

V. 8. *The North Countrey*] namely, *Caldea*, which is Northerly from *Iudea*. *The blind and*] no infirmity shall let them from comming together. I will afford them all strength to come bodily to *Ierusalem*,

and ſpiritually into my Church under the Meſſias, ſee *Iſa.* 35.1,6. & 42.16.

V.9. *Supplications*] under this word are comprehended all acts of piety, thankeſgivings, prayers, vowes, &c. *Rivers*] namely, the abundance of my graces ſcattered in my Church, *Iſa.* 43.2,3. *Iſa.* 35.7,8. *Ephraim*] that is to ſay, *Iſrael* according to the Spirit, and converted to Chriſts faith, to whom in the Chriſtian Church ſhall be reſerved the title of birth-right above other Nations, *Exod.* 4.22. The name *Ephraim* is uſed here, becauſe that the ten Tribes did march under *Ephraims* enſignes, and were governed by *Ephraim*.

V.10. *Heare*] let all the world heare, and beare witneſſe of the promiſes which I make to my people.

V.12. *They ſhall come*] that is to ſay, mine elect gathered out of my Church, ſhall be for ever comforted, and ſo ſhall plentifully enjoy all my favours.

V.14. *I ſatiate*] the Italian, *make drunken*, termes taken from the goods and fat parts of the Sacrifices which were allotted for the Prieſts, ſuch as in Spirit are the faithfull under the Goſpel.

V.15. *A voyce*] *Rachel* was the mother of *Joſeph* and *Benjamin*. By *Joſeph* and *Ephraim* his ſonne are meant the ten Tribes. And under *Benjamin* is alſo comprehended *Judah*, with whom *Benjamin* remained joyned, 2 *Chro.* 11.12. and therefore the Prophet ſeemes to repreſent in this place, by the common mothers teares, the deſolation of the whole Country and Nation. Now becauſe *Rachel* was buried by *Bethlehem*, *Gen.* 35.19. The Holy Ghoſt hath alſo deſigned as the ſlaughter of the children of *Bethlehem* by *Herod*, *Matth.* 2.18. and this hidden ſence was brought forth, and ſet down by the Evangeliſt.

V.16. *Rewarded*] in ſtead of the ſorrowes which thou haſt had, God will give thee comfort, and bring thy children backe againe into his Church.

V.17. *Thine end*] after the time of thine afflictions ſhall be accompliſhed.

V.18. *I have ſurely heard*] the Prophet repreſents the future converſion of the Jewes, after the calamities which they have ſuffered.

V.19. *I repented*] that is to ſay, God working in me by his Spirit of converſion, I will alſo cooperate with his grace, feeling actively ſorrow for my ſins, and ſtriving for newneſſe of life. *I ſmote*] a ſigne of ſorrow and repentance, as *Ezek.* 21.17. *Of my youth*] that is to ſay, of my ſinnes and exceſſes committed, as it were, by errour and heate of youth, in the flowre of mine age, and in the time of my greateſt vigor.

V.20. *Is Ephraim*] Gods anſwer. *Since I*] for all my judgements and threatnings, yet I did never caſt him quite off. *My bowels*] my fatherly affection is awakened, and enflamed towards him.

V.21. *Set thee up*] to make the way well. The meaning is, I will ſurely bring thee home out of thy captivity and exile, into thine own Country, and there I will re-eſtabliſh thee.

V.22. *Goe about*] running as mad after idols and idolaters, ſee *Jer.* 2.18,23,36. Or ſeeking after mans aſſiſtance, and making falſe leagues with them. *Created*] namely, hath by his juſt judgement abandoned his people, to the infamous purchaſing of theſe forraigne and prophane leagues and friendſhips, which is the ſame thing, as if a woman, did not ſtay for to be requeſted, but ſhould ſolicite the man, ſee *Jer.* 2.24. *Ezek.* 16.33,34. *Hoſ.* 8. And this is more likely to be the meaning, then the common conſtruction which referreth this to the bleſſed Virgin, big with Chriſt by the onely power of the Holy Ghoſt. *Compaſſe*] that is to ſay, doth hang about him, to daily with him to obtaine his love, doth ſolicite him, ſeeke after him or embrace him.

V.24. *All they that goe*] namely, ſhepheards that have no firme abode, but fold their ſheep here and there, looking after their paſtures.

V.26. *I awaked*] that is to ſay, I *Jeremiah*, conſidering the Churches moſt happy ſtate, which was revealed to me in a prophetick dreame found my ſelfe refreſhed and comforted as by a very ſweet ſleepe.

V.27. *Will ſow*] that is to ſay, I will againe populate, and cauſe to be inhabited their waſte and deſolate Country, and ſpiritually will raiſe up many believers in my Church.

V.28 *Like as I*] my providence ſhall labour for their reſtorement, as well as it hath been employed in puniſhing of them.

V.29. *The fathers*] an ordinary proverbe, *Ezek.* 18.2. to blame, as it were, Gods judgements by an oblique and indirect way, as if they did puniſh the innocent children, for the fathers offences. The meaning is, the old ſinnes of the Nation ſhall lie buried from thenceforth, and if any one ſinneth, he ſhall be puniſhed. And finally under the Goſpel, God ſhall ſhew more favour then under the Law, where oftentimes one mans fault did draw the puniſhment upon all, and the ſins of the fathers were required at the childrens hands.

V.31. *A new*] not in ſubſtance, for that hath alwaies been the ſame; but in the diſpenſing of it, which ſhall be done more clearely, freely, effectually, and ſpiritually under the Goſpell: like to a ſon that is out of nonage, being of full age, in comparſion of a pupill, who is under age, and hath not knowledge, nor full poſſeſſion, nor free adminiſtration of theſe things which by right belong to him; nor hath not ſuch familiar acceſſe nor communication with the father, ſee *Gal.* 4.1,3,4.

V.32. *Although I was*] the Italian, *whereupon I regarded them not, ſaith, &c.* for ſo the Greeke tranſlation hath tranſlated it, with which agreeth that of the

the Apostle, *Hebr.* 8. 9. Others translate it, though I had married them, *Jer.* 3. 14.

V. 33. *I will put my Law*] that is to say, I will sanctifie them, by my Spirit, and will give them a heart and will, agreeable to my Law, from whence shall ensue their voluntary obedience, see *Psal.* 40. 8. *Rom.* 6. 17.

V. 34. *Teach no more*] that is to say, all the true members of Christs Church shall be lively illuminated by Gods Spirit, so that all humane instruction and perswasion, after that divine and inward, shall be of small vertue; as without it, it hath no force at all, but is altogether unprofitable. Or, he speaks of the infusion of the supernaturall light, and of the motion of the heart, which are the true beginnings of faith created by the Spirit, and not framed by any humane precepts or authority. *For I will*] that is to say, I will give them my Spirit, for I shall have received them into favour. As by the sinne of man Gods gifts had been taken away from him, see *Rom.* 11. 27.

V. 36. *If those ordinances*] that is to say, as I have established the order of nature, and chiefly for the heavens, so that it is unvariable untill the end of the world, *Psal.* 72. 5. 17. and 89. 2, 36. and 119. 89. So I have also decreed that my Church shall never totally fail, *Psal.* 102. 28. and also that the Israelitish nation shall never be utterly abolished, *Ps.* 83. 4. untill I do re-establish it at its last conversion.

V. 38. *The city*] under the figure of *Jerusalems* restauration after the captivity, must be understood the Churches eternall re-establishment by Christ, see *Zach.* 14. 10. *The tower*] see concerning these places, 2 *King.* 14. 13. 2 *Chron.* 26. 9. *Nehem.* 3. 1. *Zech.* 14. 10. the space here mentioned was the North side of *Jerusalem.*

V. 39. *Gareb, Goath*] these places are not mentioned elsewhere. It is thought that *Gareb* was a little hill on the north-west side of the City, the word signifying North in the Caldaick tongue, and *Goath* is thought to be the same as Golgotha, by which is meant the western side of *Jerusalem.*

V. 40. *Valley*] this was, as it is thought, a certain bottom neer to mount Calvarie, which served for a place to cast out ordures in, and also the bodies of executed malefactors. *Of the ashes*] this seems to be some place neer to the said valley, where they did use to carry the ashes of the brazen altar, *Levit.* 4. 12. and 6. 11. these places also were on the west side. *The fields*] hereby is meant the south side, where there were without the City divers closes called fields, as the fullers field, *Isa.* 7. 3. the potters field, *Matth.* 27. 7. *The horsegate*] of which see 2 *King.* 11. 16. *Neh.* 3. 28. now this gate and brook were on the east side of the City, whose whole compasse is here described by the four winds. *Holy*] that is to say, unviolable, protected by the Lord, even as his own dwelling, which by a figure must be understood of the spirituall safeguard of the Church.

CHAP. XXXII.

Vers. 5. *I visit him*] namely, untill I take him out of the world by a naturall death, *Jer.* 34. 4, 5.

V. 7. *Thine uncle*] the Hebrew word doth also signifie cousin, and in this signification it should be referred to *Hanameel*, and not to *Shallum. Buy*] it was decreed by the Law, that the next of kin might redeem the Land which was sold, *Levit.* 25. 25. and therefore to avoid suits and contentions, and for the speedier course in such sales, the custom was to make an offer thereof unto the nearest of kin, to the end that if he refused it, it might freely be passed over to another, *Ruth.* 3. 12, 13. And so doth *Hanameel* here. *Field*] seeing that *Jeremiah* was of the priestly stock, *Jer.* 1. 1. he could not enjoy any field that was for tillage, *Numb.* 18. 20, 24. So that by the word Field, ought to bee understood some part of those suburbs which were appointed to the Priests for Gardens, Orchards, Pasturage, &c. see *Numb.* 35. 2. And it is likely that the Law, *Levit.* 25. 34. by which such lands could not be alienated, was by processe of time altered.

V. 8. *I knew*] that is to say, I was perswaded by the precedent vision, that what *Hanameel* did, was by divine motion, whereupon I resolved to consent unto it.

V. 10. *Subscribed*] for in those dayes there were no publike notaries nor scrivenors for that purpose.

V. 11. *Sealed*] by this it appeareth that they did make two copies of these contracts or instruments; the one open, which contained onely the sale, for a remembrance and confirmation of the act; the other closed and sealed, which did moreover containe all the clauses of conditions, assurances, and private agreements ratified by the Law, as it was expounded by the Doctors, that one might have recourse thereunto in case of suit, and for the preventing of any others that might lay any claim, or have any pretence thereunto.

V. 12. *To Baruch*] who was *Nehemiahs* houshold servant, and being at liberty, might do his masters businesses, who was a prisoner.

V. 14. *An earthen vessel*] which questionlesse was to be hidden in some secret place, to serve after the return from *Babylon*, not onely to prove the purchase, but especially to make good Gods promise concerning the peoples re-establishment.

V. 15. *Shall be*] that is to say, this bargaine which was made in a time of the extream desolation of this country, and of the peoples approaching captivitie, is a token that I am assured that

the people shall be re-established in their ancient possession, and that the commerces of buying and selling, and all other acts of civill society shall be used here again.

V. 18. *The bosome*] that is to say, in full measure, *Psal.* 79. 12.

V. 19. *The fruit*] that is to say, as he hath deserved.

V. 24. *The mounts*] which were not onely like to your trenches in these dayes, but like Galleries and Terraces of earth to fill up the ditches, and to be raised up as high as the walls, to fight as it were upon even ground with the besieged.

V. 39. *I will give them*] that is to say, I will regenerate them by my Spirit, which operating in the whole body of my Church, shall make them all joyntly to serve and obey me. A prophesie directed to the spirituall *Israel*.

V. 41. *Assuredly*] Heb. in truth, which may also be thus understood, faithfully performing, and constantly maintaining what I had begun.

CHAP. XXXIII.

Vers. 2. *Thereof*] namely, of the deliverance and re-establishment promised in the precedent Chapter, which in this Chapter is further confirmed.

V. 3. *Mighty*] the Italian, *reserved things*; as it were in secure secresie to my selfe.

V. 4. *By the*] namely, which are made to withstand the enemies, or to make empty places for courts of guard, see *Isa.* 22. 10.

V. 5. *Of men*] which were slain when the City was assaulted by the enemies.

V. 6. *Reveale*] that is to say, causing this to happen unlookt for, and beyond all hope.

V. 9. *A name*] that is to say, It shall be a glory to me, and a common comfort and joy to men. *Shall fear*] so that they shall not dare to attempt any more against it, seeing by proofs that God was present in it by the miraculous communication of his graces.

V. 13. *The flocks*] he hath a relation to the custom of shepherds, namely, to count their sheep one by one at their comming out of the sheepcoat or pen, and at their comming in again with a wand in their hand, see *Levit.* 27. 32. *Ezech.* 20. 37. and thereby is shewed the peaceable estate of a country: yet he thereby chiefly meaneth Christs spirituall conduct, who knoweth all his sheepe, and calleth them by their names, *John* 10. 3, 11, 12.

V. 16. *Be called*] not that the Christian Church is called so literally, but the meaning is, that all true beleevers, whereof the Church is composed, shall be justified before Christ, by Christs onely righteousnesse, who is the true everlasting God, see *Isa.* 62. 4. *Ezech.* 48. 35.

V. 17. *Shall never want*] that is to say, Christ the true Son of *David*, according to the flesh, shall live and reigne eternally.

V. 18. *The Priests*] that is to say, Christ, who was figured by the ancient Priests, shall continue for ever exercising his spirituall priesthood by his perpetuall intercession with God. And the inferiour parts belonging to the said office, namely, praises, beneficence, &c. shall be performed continually under him by his Elect, made priests by him: and especially by his sacred Ministers by the preaching of his Word, and all true Evangelicall service.

V. 22. *The seed*] namely, all true beleevers made spirituall Kings and Priests by Christ, 1 *Pet.* 2. 5, 9. *Revel.* 1. 6. and 5. 10.

V. 24. *Two families*] namely, the principall branches of the people of *Israel*, to wit, the ten tribes and *Judah*. *Despised*] they make no account of the small remainder of people, as if it were incredible that they should ever spring up again to be a Nation, in form of state and common-wealth.

CHAP. XXXIIII.

Vers. 5. *In peace*] that is to say, by a naturall death, and not a violent one. *Burne odours*] see 2 *Chron.* 16. 14. and 21. 19.

V. 8. *Had made*] that is to say, when he had solemnly bound the people by oath, every one to observe Gods Law in this point. *Proclaim*] by the fourteenth verse it appears, that that yeer was the Sabbathicall yeer, in which bondmen were to be set at liberty, *Exod.* 21. 2. *Deut.* 15. 12. Now this Law being but badly observed, was renewed in this distresse of the siege in manner of a publike repentance.

V. 11. *Afterward*] thinking they were out of danger, because that the Chaldeans had retired themselves from the siege, *vers.* 21. to goe as it is likely to fight with the reliefe that was comming out of *Egypt*, *Jer.* 37. 7, 11.

V. 13. *I made*] that is to say, I gave them this command with the rest, joyned with promises and threatnings.

V. 16. *Polluted*] namely, violated the sacred honour which was due unto me by your perjury, and sleighting of the promise which you made in this Temple.

V. 17. *I proclaim*] that is to say, I doe give you over to these scourges. I doe renounce all title of property in you, and leave you to your own protection.

V. 18. *Passed*] see concerning this Ceremony, *Gen.* 15. 9, 10, 17. the meaning whereof it seems was, to shew the correspondency of wills, to which the contracters did binde themselves, and the punishment of a violent death, to which they submitted

ted themselves, in case they brake their promises, *vers.* 20.

V. 19. *Eunuchs*] or officers of the court.

V. 21. *Goine up*] for a small time, see upon *v.* 11.

CHAP. XXXV.

Vers. 2. *Rechabites*] it was one of the families of the Kenites, which descended from *Jethro*, *Moses* his father in law, which inhabited amongst those of the tribe of *Judah*, see *Jud.* 1. 16 and 4. 11. 1 *Chr.* 2. 55. *The chambers*] of one of the great Porticoes, which went about the courts of the Temple.

V. 4. *Of the sons*] certainly, it seems to be some family of Priests, or other sacred Officers, whose turn it was to wait upon the service that week, according to the custom, see 2 *King.* 11. 5. *Man of God*] namely, a Prophet, or peradventure the same man, as is spoken of, 2 *Chron.* 16. 7. *Princes*] namely, the two chief Priests under the high Priest: or the chiefe of those who were in service that week. *Keeper*] that is to say, one of the porters, 1 *Chron.* 26. 1. and because the porters of the Temple had also the keeping of the holy vessels, some have translated it, The keeper of the holy vessels and ornaments.

V. 5. *And said*] onely for to try them.

V. 6. *Jonadab*] some think it was the same as was mentioned, 2 *King.* 10. 15. and so the word Father was to be taken for one that was born before him. Others think it was their father indeed, and that that order was but newly made. *Drinke no wine*] this was not enjoyned to establish any new arbitrary service, or any rule of greater perfection of life, but onely in imitation of the Nazarites, *Numb.* 6. 3. for to certaine his posterity in a discipline of life, free from delights and enticements of the flesh, and more conformable to the pastorall life of the Midianites, who were their ancestors, and more befitting them who professed to study and meditate upon holy things, 1 *Cor.* 2. 15. Now their obedience to this humane command did aggravate the Jews rebellion against the Law of God.

V. 7. *Strangers*] for being Midianites, they were incorporated into the body of Gods people, and grafted upon that stock, *Judg.* 1. 16.

V. 11. *When*] this is added, to shew that it was not of free will, but compelled through necessity that they were come into *Jerusalem*.

V. 19. *To stand*] those that were of *Hamaths* posterity, from whom the Rechabites came, had continually much applied themselves to the study of holy Writ, 1 *Chr.* 2. 55. and did teach it publikely in the Temple, see *Jer.* 36. 10. and therefore many of them were there very frequently. And the continuation of this gift is here promised to the Rechabites, together with Gods blessing.

CHAP. XXXVI.

Vers. 2. *A Roll*] according to the old fashion of making books of long lists of skins rolled about a stick, see *Isa.* 8. 1.

V. 5. *Shut up*] in the house and may not goe forth. The cause is not set down, and peradventure it was by reason of some legall pollution, for the cleansing of which, there were certain dayes prefixed, *Numb.* 19. 11.

V. 6. *Fasting day*] it was some extraordinary fast which was to be proclaimed afterwards, *v.* 9.

V. 7. *Will present*] the Italian, *their prayer will fall before the Lord*; that is to say, It will be presented by them with humility, and shall be lovingly accepted at Gods hands.

V. 9. *The ninth*] namely, of the yeer current, and not the yeer of *Jehoiakims* reign, whose fifth yeere began but then, as it appeares by *vers.* 1. and 22. and this moneth was the November moon.

V. 10. *In the chamber*] this *Gemariah* might be a Priest, or of some other order of the sacred officers, wherefore ministring in his turn, he had his lodging appointed in the Temple, see *Jer.* 35. 4. unless that he was a scribe, that is to say, a Doctor of the Law, *Ezra* 7. 6. who had his ordinary abode in the Temple, there to exercise his office. *The higher court*] there were three courts in the Temple, that of the Gentiles, or the common court, the peoples court, which was divided into severall great places, and the Priests court. Here it should seem he means the peoples court, in which *Baruch* did read out at the said chamber window.

V. 12. *Princes*] that is to say, the chief officers; the Princes of the blood royall, the governours of the places, &c.

V. 17. *How diddest thou*] that is to say, hast thou gathered them from time to time, as he hath preached them to the people, and as thy memory hath served thee? or hast thou received them from his own mouth all at once? or did he dictate them to thee word by word? or did he make a continued discourse unto thee, which thou hast set down in writing as thou hast pleased? By this question it seems that they had a desire to be certified, whether they were all the Prophets words, and consequently Gods.

V. 19. *Hide thee*] for fear of the Kings fury, who could not indure the Prophets, *Jer.* 26. 21. & 36. 26.

V. 20. *Into the court*] of the royall palace.

V. 22. *Winter house*] according to the custom of great ones, who have severall rooms, according to the diversity of the seasons, *Judg.* 3. 20. *Amos* 3. 15. *The ninth*] see upon *vers.* 9.

V. 23. *Leaves*] for those rolls were divided into severall spaces, written from the top to the bottom.

V. 16. *The ſcribe*] namely, *Jeremiahs* ordinary ſcribe or clerk, or the Doctor of the Law. *Hid them*] that is to ſay, after they had hid themſelves, God would not ſuffer them to be found.

V. 29. *Thou ſhalt ſay*] write theſe words in this new roll, and direct them to *Jehoiakim*.

V. 30. *Shall have none*] for that three moneths time as *Jehoachin* his ſon reigned, 2 *King*. 24. 8. is eſteemed as nothing.

CHAP. XXXVII.

Verſ. 5. *Come forth out*] namely, to relieve *Jeruſalem*.

V. 12. *The people*] which came out of *Jeruſalem*, thinking that the ſiege had been raiſed.

V. 20. *Be accepted*] the Italian, *fall*; that is to ſay, accept of my humble requeſt.

CHAP. XXXVIII.

Verſ. 1. *Unto all*] namely, all thoſe which came to him in the court of the priſon, from whence his ſpeeches were carried abroad into the whole City.

V. 2. *His life*] the Italian, *his ſoul*; ſee upon *Jer.* 21. 9

V. 5. *Can doe any thing againſt you*] or with you; namely, by commanding you, no nor to induce or perſwade you to any thing.

V. 7. *The gate*] it is likely to be the ſame, as *Jer.* 20. 2. and that the King ſate then upon his judgement ſeat, for they then did uſe to ſit in judgement in the gates.

V. 9. *Is like to die*] as much as to ſay, it is needleſſe to haſten his death, which he cannot avoid, although he remained in the court of the priſon at large.

V. 14. *The third entry*] the Italian, *the chiefe entry*; he ſeemes to meane the ſoutherne entrance, which was the ordinary way that the King came into the temple out of his own palace, ſee 2 *Kin.* 16. 18.

V. 19. *They mock me*] by ſome ſhamefull outrages, which were more inſufferable from his owne ſubjects, then from his enemies.

V. 21. *Hath ſhewed me*] namely, in a prophetick viſion.

V. 22. *Are left*] namely, after *Zedekiahs* flight, *Jer.* 39. 4. *Thy friends*] thus ſhall the ſaid women reprove the King for beleeving thoſe that flattered him, rather then *Ieremiah*. *Thy feet*] that is to ſay, thou haſt plunged thy ſelfe into an inavoidable ruine by following of their advices. Or according to the letter it may be underſtood, that *Zedekiah* in his flight did run into ſome pond, where he was taken.

V. 27. *Told them*] concealing part of the foreſaid ſpeeches, which he was not bound to reveale unto them, yet relating a part of the truth unto them, *Jer.* 37. 20.

CHAP. XXXIX.

Verſ. 2. *The city was broken up*] the Italian, *the Chaldeans came into the city*: namely, they came into it by force through the Fiſh gate, *Zeph.* 1. 10.

V. 3. *The middle gate*] this was a gate in an inward compaſſe of wall, which incloſed one part of the City, called *Bezeta*, and this ſame is alſo called the ſecond gate, *Zeph.* 1. 10. to make a difference between it and the firſt gate which was on the ſame ſide, and was called the Fiſh gate, ſee upon *Zech.* 14. 10. *Rabſaris*] it ſeemes to be ſome name concerning his office, that is to ſay, The chiefe of the Eunuches: as *Rabmag* might be the chiefe of the Magicians, ſee upon 2 *King.* 18. 17.

V. 4. *The two*] namely, the outward wall which did encompaſſe the whole City, and the inward wall which encompaſſed onely that part which was called Bezeta, ſee upon *Iſa.* 22. 11. *Plaine*] which lay ſouthward towards *Egypt*, whither it was likely that *Zedekiah* meant to flie.

V. 5. *Hamath*] part of the Antiochian Syria.

V. 14. *Gedaliah*] who was made governour of that ſmall remnant of people by *Nebuchadnezzar*, 2 *King.* 25. 22. *Ier.* 40. 5. *Home*] namely, to *Anathoth*, a city of *Benjamin*, of which city he was, *Ier.* 1. 1.

CHAP. XL.

Verſ. 1. *The word*] this title doth not ſo truly belong to this Chapter, as to the 42. and 43. to which theſe two ſerve for a Preface. *Being bound*] this might happen by ſome overſight againſt the King and his Captaines expreſſe commands, *Ier.* 39. 12, 13. before that *Ieremiah* was known to be the man.

V. 5. *Gedaliah*] to whoſe care *Ieremiah* was committed, *Ier.* 39. 14. and to whom *Nebuzaradan* would have him again recommended.

V. 10. *To ſerve the*] the Italian, *to preſent my ſelf before thee*; to oppoſe my ſelfe againſt all their violent attempts by vertue of my commiſſion, to give them thanks for this our government, and to be a mediatour towards them for our common ſafety. *Wine*] he makes mention only of wine and fruits of the trees, that is to ſay, Oile, for harveſt was paſt, *Ier.* 39. 2. *Taken*] every one as he pleaſed, they being abandoned and left void.

CHAP. XLI.

Verſ. 1. *Of the ſeed*] and therefore pretending to have the command of the people from *Gedaliah*.

V. 4. *Knew it*] it was not known out of *Mizpah* in the country.

V. 5. *Shaven*] in token of mourning and ſorrow for *Jeruſalems*, the Temples, and the peoples deſolation

tion, though these Pagan fashions, of shaving their beards, and cutting themselves, were forbidden by the Law, *Lev.*19.27,28. *Deut.*14.1. *Offerings*] for it is likely that amidst the ruines of the Temple there remained some signe of an Altar, and amongst the people there remained some Priest.

V.6. *Weeping*] faigning the like sorrow, to take away all manner of mistrust, or suspition.

V.7. *Slew them*] the cause of this cruelty is not set downe, it may be it was because that *Gedaliahs* death should not be so soone divulged about the Country. *The pit*] it was some secret cave in *Mitpah*, formerly made by *Asa*, for some unknown use for the wars, v.9.

V.9. *The men*] not onely these fourescore but also the rest which he had slain before, v.3.

V.10. *Daughters*] which were for pitty left behind, in *Gedaliahs* charge, *Jer.* 43.6. or which were hidden when the City was taken, and afterward were mingled againe amongst the people.

V.17. *Chimham*] that is to say, the place where *Chimham* did well, who questionlesse is the sonne of *Barzillai*, mentioned, 2 *Sam.*19.37. to whom it is likely that *David* gave some Lands, which he called by his owne name.

CHAP. XLII.

Vers.6. *Evill*] that is to say, let it be never so hard or dangerous.

V.10. *I repent me*] that is to say, I will turne the vengeances of my justice into benefits of mercy, a terme taken from men, *Gen.*6.6.

V.19. *O ye remnant*] it should seem that the Prophet knew already by some signe what they had resolved to doe contrary to Gods will.

CHAP. XLIII.

Vers.11. *For death*] namely, by way of punishment condemned thereunto, as when afterwards he saith, for the Sword are meant those that were slaine in the warres.

V.12. carry them, namely, the statues, images, and idols, which the pagans were wont to carry away, with the rest of the spoiles of conquered Cities and Countries, see 1 *Sam.*5.2. *Isa.*46.2. *Array himselfe*] that is to say, he shall carry away the prey, or shall easily become Lord thereof.

V.13. *Of Beth-shemesh*] the Italian, *of the Temple of the Sunne*] hee seemes to have a relation to the City called *Heliopolis*, or City of the Sunne, *Isa.* 19.18. wherein they did use a famous kind of idolatry.

CHAP. XLIV.

Vers.10. *Humbled*] the Italian, *tamed*; that is to say, bruised by my scourges, nor humbled in Spirit.

V.14. *A desire*] or where they hope to returne. *But such*] the Italian, *but some*; namely, some small number which I will spare, and favour, v.28.

V.19. *Without our men*] the Italian, *without the authority of our governours*; that is to say, our Kings, and Princes, and some times our very Priests have tolerated, and approved of what we have done. And that their former consent shall be a sufficient warrant for us to continue in the same actions, and we will not submit to thy judgement. And some referring this idolatry especially to women, translate it our husbands.

V.21. *Into his mind*] the Italian, *is it not come up into his heart*] that is to say, hath he not at last taken notice of it, to shew his judgements upon it? Or hath he not been moved to revenge it?

V.26. *My Name*] the meaning is, I will destroy all the Jewes which are in Egypt, so that they shall prophane my Name no more, abusing it in their oaths, though they be idolaters.

CHAP. XLV.

Vers.5 *Great things*] that is to say, a prosperous and triumphant state, for thine owne particular, amidst this generall desolation. *Thy life*] the Italian, *thy soule*; that is to say, I will promise thee to spare thy life, but nothing else, see *Jer.*21.9.

CHAP. XLVI.

Vers.2. *Carchemish*] namely, to set upon the Chaldeans, or to oppose their endeavours in the frontiers, as had been done in the daies of *Josias*, 2 *Kin.*23.29. 2 *Chro.*35.20.

V.3. *Order*] a prophetical description of the preparation, battell and discomfiture of the *Egyptians*.

V.6. *The swift*] that is to say, Gods will is, that they should be discomfited and die in the field, where the battell was fought, and that they shall not scape with swiftnesse, nor be able to resist by strength.

V.7. *Who is this*] a scoffing kind of question made concerning *Egypt*. The meaning is, what King is this that hath gathered together such a mighty army, and doth glorifie, and exale himself so, as if he would overflow and sinke every thing? he hath relation to the great waters of *Egypt*.

V.9. *Ethiopians, and the Libyans*] the Italian, *Cush and Put*; names of certaine people of *Africa*, whereof *Pharaohs* army was composed.

V.10. *For this*] see the like terms, *Isa.*34.5,6,7,8. *A sacrifice*] that is to say, a great slaughter to appease his wrath.

V.11. *Goe up*] that is to say; O you Egyptians seeke all the meanes you can possibly to withstand the ruine of your Country which hitherto was never subdued, and for to fortifie, and strengthen your selves, all is but in vaine, see *Jer.*8.22. & 51.8. *Ezek.* 30.21. *Virgin*] see upon *Isa.*47.1.

V.12. *The mighty*] that is to say, thy souldiers, being discomfited, are fallen in heapes, one on the top of the other. A description of a mighty slaughter.

V. 14. *Publish*] a propheticall representation of the Chaldeans arrivall in *Egypt*. The meaning is, let advice be given by a generall outcry of the Chaldeans comming, that every one may prepare himself for defence. *The Sword*] the King of *Babylon* hath already overcome by force of armes all the neighbouring Countries, and hath by that meanes made his way plaine for the conquest of *Egypt*.

V.16. *Arise*] words of the Egyptian souldiers, put to flight. *From the*] namely, of *Nebuchadnezzar* whom none is able to withstand.

V. 17. *The time appointed*] that is to say, the opportunity, and advantagious time for warre.

V.18. *Shall he come*] that is to say, *Nebuchadnezzar* shall come to subdue all his enemies, as these two high hils doe command, namely, *Tabor*, the little hils which are round about it, and *Carmel* the adjoyning Sea.

V.19. *Furnish*] that is to say, prepare thy selfe to goe into captivity. *Noph*] a City of *Egypt*, called by the Grecians *Memphis*.

V. 20. *A faire*] namely, a prosperous Kingdome, which hath not yet worne the yoake of slavery, under strange Lords. *The North*] namely, out of *Chaldea* which lieth Northward from *Egypt*.

V.21. *The hired men*] that is to say, though he had a great number of brave souldiers.

V.22. *The voyce*] that is to say, the Egyptians shall be humbled, and shall not brag too loud and stoutly any more, but they shall yeeld with base submission, and shall stand still and dumbe, speaking softly like to the hissing of a serpent, see *Isa.*29.4. *They shall*] namely, the Chaldeans.

V.23. *They shall cut downe*] a kind of speech very frequent in the Prophets, to describe a generall destruction of a great state, like unto a great forrest.

V. 25. *No*] a very populous City which in after times was called *Alexandria*, *Ezek.*30.15. *Nahum.*3.8.

V. 26. *Afterwards*] namely, at the end of forty yeeres, *Ezek* 29.11.

V. 27. *O my servant*] if I doe out of mine infinite mercy promise to restore *Egypt*, after it is destroyed; how much more ought my Church assure her selfe that she shall be re-established, after I have punished her?

CHAP. XLVII.

Vers. 1. *Before that*] the Scripture makes no mention of this History, nor of the time of it; but it is likely that this happened when *Neco* came out of *Egypt*, to fight with the King of *Assyria*, 2 *King.*23.29. And this seems to be noted, to give the greater credit to the ensuing prophecy, as being spoken before there was any beginning or signe of the Philistines destruction.

V.2. *Waters*] namely, a whole deluge of Chaldean armies, which are a people that live Northward from the Philistines.

V.3. *The fathers*] the faintnesse, and the decay of strength and heart hath been such, that every one hath lost the care and remembrance of those that were neerest to him.

V.4 *Tyrus*] the Tyrians, and the Philistins were both of one stocke, *Gen* 10.14. wherfore in time of need they did help one another. *The Country*] namely, the Countrey beyond the Sea, or which lay by the Sea side. Some doe imagine it was *Cappadocia*, from whence the Philistines came. *Caftor*] by *Gen.*10.14. *Deut.*2.23 *Amos* 9.7. it appeares that these two Nations, the Cafrorites, and the Philistins were of the same stocke, and were joyned together, wherefore they are often named one for the other.

V.5. *Baldnesse*] the Italian, *Sborving*; that is to say, occasion of great griefe and mourning. At which times the Pagans did use to whip themselves, shave their haire, and cut their flesh, *Lev.*19.27,28. *Jer.*16.6.

V. 6. *O thou*] the Prophets lamentation out of his compassion towards strange Nations, as *Isa.*15.5. & 21.3. *Jer.*48.36. which he appeaseth againe by his submission to Gods will.

V.7. *The Sea shore*] namely, the Philistines Countrey, which lay along the coast of the Mediteranean Sea.

CHAP. XLVIII.

Vers. 1. *Nebo*] this name, and those names which follow are the names of Cities of *Moab*. *Misgab*] the Italian, *the rocke*; it may be the place called *Sela*; which some doe beleeve was *Bamoth*, *Num.* 21.20. unlesse here he meanes the whole Land of *Moab*, which was strong and mountainous.

V.2. *Praise*] the Moabites shall not boast any more of the magnificence, greatnesse and strength of this City, which was the principall City of *Moab*. In the Hebrew tongue there is an allusion betweene *Heshbon* and devising, and betweene Mad men, and causing to perish. *They have*] namely, the Chaldeans.

V.6. *Like*] that is to say, lie hidden and unknown, in solitary places, like heath in the wildernesse, which was of no worth, see *Jer.*17.6.

V.7. *In thy*] namely, in thy valour, and strength, or in thy wealth and riches, or in thy workes, namely, thy strong places. *Chemosh*] the Moabites idoll, *Num.*21.29. *Shall goe*] according to the custome of heathen Nations, who were wont to carry the gods of conquered Nations, in triumph away with them, *Isa.*46.1. *Jer.*49.3.

V.9. *Give wings*] a propheticall and figurative description of the flight and dissipation of the Moabites.

V.10. *Cursed*] a propheticall exhortation to execute

cute Gods judgements upon *Moab* with all manner of rigor.

V. 11. *Hath been*] that is to say, ever since it was a Nation, they were never turned out of their Countrey, wherefore like Wine that hath not been drawn off from the Lees, it hath kept its strength, dignity, and lawes, &c. see *Zeph.* 1. 12.

V. 13. *Of Chemosh*] because that idoll could not save them, see *Isa.* 15. 2. & 16. 12. *The house*] that is to say, the ten Tribes of *Israel* have found no relefe in their idols, which they had in *Bethel*, and in *Dan*, 1 *Kin.* 12. 29.

V. 17. *The strong staffe*] the Italian, *the Scepter of strength*; that is to say, this strong, powerfull, and magnificent Nation.

V. 18. *Thou daughter*] namely, ye people and communalty of *Dibon*, a City of *Moab*, forsake your ancient splendour and Noblenes, and conform your selves to a low, and wretched condition and state.

V. 19. *Stand*] a description of the Moabites affrightment at the newes of their discomfiture by the Chaldeans.

V. 20. *Arnon*] a river of *Moab*.

V. 24. *Bozrah*] this is not the Idumean *Bozra*, but it is the same as *Bezer*, *Jos.* 21. 36. which stood in the Land of *Moab*.

V. 26. *Make ye him*] let him be overcome with judgements, and with Gods wrath, which is likened to a cup of drinke, *Isa.* 51. 17. & 63. 6. *Jer.* 25. 27. *Wallow*] in signe of feare, and astonishment.

V. 27. *Israel*] that is to say, God will punish thee, because thou hast derided his people, and scoffed at their afflictions, shouting after them, as one would doe after a thiefe that is taken stealing, see *Job* 30. 5. *Skippedst*] with joy or with passion to follow him.

V. 28. *Leave*] retire and save your selves in retired and inaccessible places, see *Psal.* 35. 6.

V. 30. *His wrath*] his bold threats and brags against my people, and against me, which I will beat downe, and will not suffer them to last alwaies, nor be put in execution. *Lies*] namely, their vaine brags, or crafts, and deceipts, see *Isa* 16. 6.

V. 34. *The cry*] the terror and tumult hath passed from one end of the Countrey to the other. *Of three*] which at that age begins to low after the Bull. *Waters*] see *Isa.* 15. 6.

V. 37. *Bald*] the Italian, *shaven*; ordinary signes of extreame sorrow.

V. 38. *Upon all*] see *Isa.* 15. 3. & 22. 1. *Like a*] see *Jer.* 22. 28.

V. 40. *He shall*] namely, *Nebuchadnezzar*.

V. 45. *They that*] all the Moabites which lived in the Countrey, the discomfited men of warre, all weary men, and such as fainted, in heart and strength, did flie before the Chaldeans, and came into *Heshbon* a strong City, thinking there to be secure, but they shall all be there consumed. *A fire*] these are like *Moses* words, *Nu.* 21. 28. *Sihon*] *Heshbon* is often called so, *Num.* 21. 26. *The Crown*] namely, the King, and all the chiefe. *Tumultuous ones*] namely, the Moabites, a tumultuous and turbulent people by reason of its multitude, see *Isa.* 16. 14. whose noise shall be turned into a tumult, and disorder of men that are running away.

V. 47. *Bring again*] this may be referred to some reestablishment which the Moabites had after these desolations, but especially, to the spirituall deliverance under the Messias, whereof this Nation was to participate with the rest, see *Isa.* 49. 6, 26.

CHAP. XLIX.

Vers. 1. *Israel*] what reason have the Ammonites to seize upon that Land which I had given to my people, as if there were lawfull heires wanting? *Their King*] the Italian, *Malcom*; the Ammonites idol, 1 *King.* 11. 5. Now this invasion of the Ammonites, is attributed to their idol, in their opinion, they holding this victory as from him, and having brought in his service in the conquered Countrey. *Gad*] namely, the Land which belonged to this Tribe beyond *Jordan*. And it is likely that this happened, when by the Syrians, 2 *Kin* 10. 33. and afterwards by the Assyrians, 2 *Kin.* 15. 29. this Land was desolated, and the people carried into captivity. Or when *Nebuchadnezzar* came the first time with the Ammonites bands, 2 *Kin.* 24. 2. *Amos* 1. 13.

V. 2. *Rabbath*] the chiefe City of the Ammonites, 2 *Sam.* 12. 26. *Be heire*] there is no accomplishment of this according to the Letter, mentioned any where but onely, 1 *Mac.* 5. 6.

V. 3. *Heshbon*] a City of the Gadites, *Jos.* 13. 8, 10. & 21. 38, 39. seized upon by the Ammonites and Moabites, as it appeares by *Jer.* 48. 2. whose ruine was next after the taking and sacking of *Ai*, a City neere unto it, which cannot be the same, as is spoken of *Jos.* 7. 2. *And run*] as flying and wandring persons, save your selves, and hide you in the fields, and behind the hedges.

V. 4. *In the valleys*] namely, in thy Countrey, full of fruitful valleys, encompassed with high hils. *Flowing valley*] a figurative terme, as who should say, the wars like unto a deluge have carried away the fat of the soile, and hath melted the mountaines and hils.

V. 7. *In Teman*] namely, in *Edom*, whereof one part had its name from *Teman*, *Esau* his grandchild, *Gen.* 36. 11. and is possessed by his posterity, and was a Nation famous for its wisedome, *Obad.* 8. He meanes as it were in scoffe, Have those great wise men wanted understanding at their need? hath not their wisedome been found weake, and vaine against God, and his judgements?

V. 8 *Dedan*] certaine people of *Arabia*, neighbours to the Idumeans, see *Gen.* 25. 3.

V. 9. *If grape-gatherers*] by this comparison, the Prophet doth exaggerate the desolation of *Edom*,

which ſhould be quite deſolate, and ſpoiled, leaving no remainder at all in it.

V.10. *Bare*] I have cauſed his enemies to leave nothing at all there, but to empty him quite. *His ſeed*] namely, thoſe Nations which were joyned to him by diſcent or by ancient alliance.

V.11. *Leave*] the meaning is, fathers, and husbands ſhall be deſtroyed in *Edom*. Little children and women ſhall have no reliefe nor help from men, nor ſhal not have any to fly unto but onely God.

V.12. *They whoſe*] namely, the Jewes, my people, and my children, whom one would have thought ſhould have been free from theſe deſolations, have notwithſtanding endured them: and ſhall not you Idumeans who are mine enemies, be overcome and ruined by the like deſolations:

V.13. *Bozra*] chiefe City of *Edom*.

V.14. *I have heard*] namely, in a prophetick viſion.

V.15. *Make thee*] I have appointed thee to be brought into the moſt unhappy ſtate, of any other Nation.

V.16. *Thou that*] he hath a relation to the rough and mountainous ſituation of *Edom*.

V.18. *Dwell*] the effect of this prophecy began by the Chaldeans, and then from time to time it hath been fully accompliſhed, the name and memory of *Edom* being at the laſt quite extinguiſhed.

V.19. *He ſhall*] namely, *Nebuchadnezzar*. *Swelling*] whereof ſee *Joſ.*3.15. *Jer.*12.5. *The ſtrong*] namely, *Idumea*, a Countrey very ſtrongly ſituated. *And who is*] as if one ſhould ſay, I will ſeeke out all the valiant ſouldiers, for to muſter them up againſt *Edom*. *Will appoint*] the Italian, *who will challenge me*; or who can ſet upon me? or, who can withſtand me? *Shepheard*] that is to ſay King, or Potentate, according to the Prophets ſtile.

V.20. *The leaſt*] that is to ſay, I will cauſe the very weakeſt of the Chaldeans Army, to be more then ſufficient to beat down the greatneſſe and ſtrength of the Idumeans, and deſtroy all their Countrey.

V.22. *He ſhall*] namely *Nebuchadnezzar*.

V.23. *Hamath*] a Citie of *Syria*, of which *Damaſcus* was the head, ſee *Iſa.*7.8. & 37.13. *Tidings*] namely, of the Chaldeans comming.

V.25. *How is*] theſe are the words of the King, or people of *Syria*.

V.27. *Benhadad*] a common name to all the Kings *Syria*, and eſpecially of one of them, which was very of famous, 1 *Kin.*20.1.

V.28. *Kedar*] Nations and Countries of *Arabia*. *Smite*] namely, after, and according to theſe prophecies. *Thus ſaith*] namely, to the Chaldeans. *Of the Eaſt*] all the Arabians are ſo called, *Judg* 6.3, *Job* 1.3. in reſpect of *Paleſtine*.

V.29. *Shall they*] namely, the Chaldeans, ſhall ſpoile the Arabians, which live a paſtorall life in tents. *Curtaines*] whereof they made their tents.

V.31. *Ariſe*] a comfort from God, encouraging the Chaldeans to ſet upon the Arabians, a Nation which lived in Tents, without any Cities or ſtrong holds, thinking themſelves ſecure in the ſolitudes of their Deſerts.

V.33. *A dwelling*] ſee *Iſa.*13.22. & 34.13. *Mal.*1.3.

V.34. *Elam*] a people between *Perſia* and *Media*. And it is not certaine, at what time this prophecie was fulfilled.

V.35. *The Bow*] he ſpeaketh this becauſe the Bow was theſe Nations ordinary weapon.

V.36. *The foure*] that is to ſay, the enemies ſhall come upon them on all ſides.

V.38. *I will ſet*] that is to ſay, I will ſolemnly execute my judgements upon theſe people, as if I ſate in my judgement ſeat, in a publique Court in the midſt of them.

CHAP. L.

Verſ.2. *And ſet up*] that being the way to give notice by ſuch ſignes in unlookt for chances. *Bel, Merodach*] the names of Chaldean idols, ſee *Iſa.*46.1. *Broken in pieces*] or ſpoiled, or diſcomfited.

V.3. *A Nation*] namely, the *Medes* and *Perſians*, which lay Northward from *Chaldea*, by whom the Babylonian Empire was deſtroyed, and afterwards from time to time followed the entire ruine of the City, according to this prophecy. *Bothman*] a repreſentation of an extreame deſolation.

V.4. *Shall come*] ſhal returne into *Judea*, being freed out of captivity. *Weeping*] for joy, and repentance for their ſin: & for grief to behold yet the tracks of Gods judgements, and their miſerable eſtate, in reſpect of their eſtate which was in former times, ſee *Ezr.*3.12.

V.6. *Their ſhepheards*] namely, their Governours, as well Politick, as Eccleſiaſticall, have cauſed them to wander out of the way of my obedience, and from the refuge and ſafeguard which they had in my grace and protection: of which being deprived, they were made a prey.

V.7. *We offend not*] that is to ſay, God will have it ſo, *Jer.*40.2. wherefore we may freely do it unto them, as to wicked men, as *Zech.*11.5. ſee the contrary, *Jer.*23. *The habitation*] namely, whoſe protection was like a ſacred habitation, and ſecure ſheep-coat, in which their forefathers had lived very ſecurely, *Pſalm.*90.1. and 91.1.

V.8. *Goats*] the Italian, *He goats*] which goe freely and readily before the flocke.

V.12 *Mother*] that is to ſay, your Countrey, or *Babylon* the ſeat of your Empire.

V.15. *Given*] that is to ſay, ſhe yeelds, and fainteth.

V.16. *Oppreſſing*] namely *Cyrus*, Generall of the Medes and Perſians Army, who ſhall oppreſſe and caſt downe all his enemies. *Turne*] he ſpeakes of hired ſouldiers, or of ſtrangers who lived in *Babylon*, for commerce or ſome other buſineſſes.

V.17.

V. 19. *The King*] that is to ſay, divers Kings of *Aſſyria*, *Pul*, *Tiglath-Pileſer*, *Shalmaneʒer*, *Sennacherib*, which laid waſte the whole Countrey, leaving nothing, but (as it were) the bones of a carcaſſe that is eaten up.

V. 20. *Be ſought for*] that is to ſay, I will be reconciled to my people for any offences that are already done, freeing them from all penalties that they were already run into.

V. 21. *Go up*] the Prophet directs his ſpeeches to *Cyrus* King of *Perſia*, and chiefe of the enterpriſe againſt *Babylon*. *Land of Merathaim, Pekod*] the names of Babylonian Provinces, *Ezek.* 23. 23. *Commanded thee*] that is to ſay, which ſecretly inſpired thee with, and directed thee in by my providence, according to theſe Propheſies, ſee 2 *Kings* 18. 25. 2 *Chron.* 36. 23.

V. 23. *The hammer*] namely, the Babylonian Empire, which the Lord had before made uſe of to beat down and break the others.

V. 24. *Laid a ſnare*] that is to ſay, taken thee ſuddenly and overthrown thee: a hunting terme.

V. 26. *Open*] that is to ſay, Force her cities and ſtrong holds, to the end that me may be deſtroyed without any reſiſtance.

V. 27. *Bullocks*] that is to ſay, all her valiant ſouldiers and captains, and all her mighty and rich vaſſals and ſubjects.

V. 28. *The voice*] the Italian, *there is a voice*; a propheticall repreſentation of the Jews return, declaring Gods wonderfull judgements upon *Babylon*, *Ier.* 51. 10

V. 37. *The mingled people*] he ſeems to mean the ſouldiers which were levied in *Arabia*, and the countries thereabouts, ſee *Ier.* 25. 20, 24.

V. 38. *Upon her*] he ſeemes to have a relation to that *Euphrates*, the chief ſtrength of *Babylon*, was turned another way, and the channell dried up by *Cyrus*, whereupon he ſuddenly aſſaulted the City on two ſides. *Idols*] the Hebrew word ſignifieth properly Giants, the Chaldean idols being for the moſt part remembrances of ancient Kings and Worthies, which were of a vaſt and unreaſonable ſtature, ſee *Dan.* 3. 1.

V. 41. *A people*] namely, the Medes and Perſians.

V. 44. *He ſhall*] namely, *Cyrus*. See the expoſition of theſe words following, *Jer.* 49. 19. *Habitation*] namely, againſt *Babylon*, a City which was very ſtrong both by art and nature.

CAHP. LI.

Verſ. 1. *That riſe up*] the Italian, *that dwell in the heart of mine enemies*; namely, in the City, which is the ſeat and center of the great earthly Empire, which is againſt my Kingdom and Church. *A deſtroying winde*] ſee *Ier.* 4. 11, 12.

V. 2. *Fan her*] that is to ſay, ſhall bring her power and domination to nothing, ſhall diſperſe her inhabitants, and diſſipate her riches, a phraſe taken from the corn on the threſhing floor.

V. 5. *Iſrael*] that is to ſay, Though the Church have grievouſly offended her God, yet hath he not ſo forſaken her, but that he will take vengeance upon her enemies.

V. 6. *In her iniquity*] namely, in the puniſhments of her grievous ſins.

V. 7. *A golden cup*] that is to ſay, a powerfull and famous meanes, by which God hath executed his judgements (likened to a potion, *Ier.* 25. 15.) upon the Nations of the world, whereby they have beene aſtoniſhed with terror, or grown outragious through impatience and madneſſe, by reaſon of an evil which could not be avoided.

V. 8. *Take balme*] uſe all the moſt effectuall means either by war or policie, all ſhall be in vain, ſee *Jer.* 8. 22. and 46. 11.

V. 9. *We would*] he brings in *Babylons* friends, ſouldiers, and confederates, who deſpairing of doing her any good, take counſell to forſake her quite.

V. 10. *The Lord*] he directs his ſpeeches to the Church, whereof the meaning is, God hath ſhewed by his judgements upon *Babylon*, how unjuſt a thing it is to oppreſſe his Church, which by right ought not continually to be a ſlave to the world.

V. 11. *Make bright*] O Babylonians, prepare your ſelves to reſiſt the Perſians aſſault.

V. 13. *O thou*] O *Babylon*, which art environed with great rivers, and branches or ſtreams of water. *The meaſure*] the Italian, *the fulneſſe*; namely, the end of all thine unſatiable uſurpations, and unlawfull purchaſes.

V. 14. *Surely I will*] that is to ſay, I ſweare I will cauſe to fall upon thee, and come into the midſt of thee, the numberleſſe army of the Perſians, who with their noiſe and military outcries, ſhall hearten themſelves on to aſſault and deſtroy thee.

V. 16. *He maketh lightnings with rain*] that is to ſay, he maketh them as forerunners of the enſuing raine. Others, he diſſolves the lightnings into rain.

V. 20. *Thou art*] God here ſpeaks to the Babylonian Empire, ſee *Iſa.* 10. 5, 15.

V. 24. *I will*] I will not enter into judgement with thee for the violences which thou haſt uſed againſt other prophane Nations, in whoſe deſtructions I have imployed thee, but only for tormenting of my people. *In your ſight*] namely, your ſight, O my people.

V. 25. *O deſtroying mountain*] that is to ſay, O thou great, high, and well founded Empire, which abuſeſt thy power to other mens deſtruction. *A burnt mountain*] I will bring thee into great heaps of aſhes and rubbiſh, as burned and deſtroyed Cities are.

V. 26. *They ſhall not*] there ſhall no part of thee remain whole, whereon they may found, or wherewith they may build another ſtate.

V. 27. *Of Ararat*] namely, of *Armenia*. *Minni*] theſe are unknown Nations, but it is likely that they were Northern people, Scythians, or the like. *The nations*] the Italian, *a captain*; namely, *Cyrus*. *As the*] namely, in innumerable troops.

V. 32. *One poſt*] ſome refer this to the bigneſſe of *Babylon*, which ſeemed rather a Province then a city: wherby one of the ends of it did not know that it was taken untill a good while after. Others do hold, that it was not taken under *Belſhazar*, but under another King, who was not at that time in *Babylon*, but in a ſtrong hold with ſome of his great ones and Barons, and that news of the taking of it was brought thither to him in ſuch manner as is here deſcribed. *At one end*] namely, on that ſide as *Euphrates* went in and out at, which was turned another way and dried up by *Cyrus*.

V. 32. *The reeds*] namely, the mariſhes which *Euphrates* made by overflowing the countrey. *Burnt*] that is to ſay, dried up, as if fire had gone thorow them, or peradventure they were really burnt after they had been dried up, to make the way the eaſier to paſſe.

V. 35. *My fleſh*] that is to ſay, the ſin of having ſo torne and devoured me, reſts upon her to cry unto God for vengeance.

V. 36. *Her ſea*] according to the letter, this may be underſtood of the great and broad river *Euphrates* dried up by *Cyrus*, *Ier.* 50. 38. And figuratively of *Babylons* great power and plenty that was in her.

V. 39. *In their heat*] I will blinde them in ſuch ſort by my judgements, that following their ſuperſtitious and diſſolute manner of life, they ſhall heat themſelves with wine in their feaſts, notwithſtanding the imminent danger of the ſiege, that they may be ſurpriſed and ſlain at the ſame time. For according to the Scripture, *Iſa.* 21. 5. *Hab.* 2. 5. and to Hiſtories, *Babylon* was taken in a night of publike ſolemn feaſting and great diſſoluteneſſe.

V. 42. *The ſea*] a great deluge of enemies is fallen upon her.

V. 44. *Bel*] the chiefe idol of the Babylonians, *Iſa.* 46. 1. *Jer.* 50. 2. that is to ſay, I will puniſh them for their idolatries. *In Babylon*] or upon *Babylon*. *Bring forth*] he doth attribute *Babels* extortions to *Bel*, for the Chaldeans made him the author of all their conqueſts and victories, ſee *Ier.* 49. 1. Others think that the Prophet had a relation to the great offerings which from all parts were offered to *Bel*, and eſpecially of the ſpoils of conquered Nations.

V. 46. *The rumour*] namely, of *Cyrus* his comming, who did not lay the ſiege to *Babylon* in the firſt yeer of his expedition, but in the ſecond.

V. 49. *As Babylon*] I will in the ſame manner cauſe to periſh by the ſword, not onely the inhabitants of the city, but the ſubjects alſo of this great Empire, which termed it ſelfe to be univerſall over all the world.

V. 50. *Ye that*] words directed to Gods people which went into captivity, after there had been great ſlaughter made of them by the Chaldeans, exhorting them to return to *Jeruſalem*.

V. 51. *We are*] the Jews lamentation.

V. 52. *Wherefore*] Gods anſwer to them.

V. 55. *The great*] namely, the great multitude of people which made ſuch a noiſe. *Her waves*] ſee *verſ.* 42. namely, the waves of thoſe deſtroyers, *verſ.* 53.

V. 59. *A quiet prince*] the Italian, *great chamberlain*; Heb. a prince of reſt. Some doe hold that he was Governour of a place or City called Menucha. Others do expound theſe words, as if amongſt great ones he had been the man that did ſettle and procure the reſt and quietneſſe of the Country, by oppoſing himſelfe to the rebellion againſt *Nebuchadnezzar*.

V. 64. *The words*] that is to ſay, The Prophecies, Sermons, Hiſtories, which he himſelfe ſet down in writing, whereby he intimates, that the Chapter following was added by ſome body elſe.

CHAP. LII.

Verſ. 7. *Broken up*] ſee upon *Jer.* 39. 2.

V. 18. *Wherewith*] that is to ſay, which were uſed about ſacrifices, and other parts of divine ſervice.

V. 24. *Of the door*] or of the veſſels, ſee *Ier.* 35. 4.

V. 28. *In the ſeventh*] namely, when *Iehoiakin* was carried away into captivity, now 2 *Kings* 24. 12. it is ſaid that this hapned the eighth yeer of King *Nebuchadnezzar*, but we muſt imagine that it was in the end of the ſeventh yeer and the beginning of the eighth. *Three thouſand*] 2 *King.* 24. 14. there are ſet down ten thouſand, which, as it ſeems, may be thus reconciled, that *Ieremiahs* three thouſand were of *Ieruſalem*, and the other ſeven thouſand were ſouldiers out of divers parts of *Iudah*.

V. 29. *Eighteenth*] towards the end of the eighteenth yeer, and in the beginning of the nineteenth, *verſ.* 12.

V. 30. *In the*] namely, after *Gedaliahs* death, and the troubles which hapned therefore, of which there is no mention made elſewhere.

V. 31. *Five and twentieth*] 2 *King.* 25. 27. it is the ſeven and twentieth. Peradventure he was ſet at liberty the five and twentieth, and was exalted to honours two dayes after. *Evilmerodah*] *Nebuchadnezzar* his ſon.

V. 33. *Before him*] in his court, or in his kingly Hall.

The

The Book of the Lamentations of JEREMIAH.

The ARGUMENT.



Eremiah after he had by his holy Ministery performed all the offices of fidelity towards God, and charity towards his Nation, to prevent their approaching ruine, did not cease even after it had hapned, but still continued in his former zeal and affection, and began to burden his innocent soul with the feeling of these calamities, and to make his sacred tongue and pen instruments of the publike grief. Being chosen for this use by the holy Ghost, to shew, That in the most sacred vessels of his grace he doth imprint the most lively and sharpest feelings of the evills of his Church, and of Gods judgements: and likewise giveth them the cleerest sights for to discern the true causes of them, and to make the right and true use of them. And according to this he composed this small compilement of Lamentations, to serve for a form to the Church at all times in the like cases: Not to teach any to abandon themselves to an immoderate sadnesse, nor much lesse to vain and affected complaints, which break the naturall bond of patience and silence in beleevers, nor to drive them to despairing, murmuring, and blaspheming of God; precipices into which excessive Lamentations do oftentimes plunge carnall men: but to prevent that ordinary vice which exteam griefs do produce, namely, an insensible stupefaction, and an obdurate heart, and to cooperate with the humiliation of mans spirit, to make him capable of the comfort of Gods Spirit promised to broken hearts and desolate souls, and to dispose him to a true conversion and invocation of God, to which these Lamentations do serve both for matter and incouragement. So then the Prophet doth in a Poetick stile, and figurative termes, full of the very bowels of compassion (lament in the communion and name of the Church) the misery wherein it was brought thorow the desolation of the whole land, and the destruction of the Kingdom, Jerusalem and the Temple, and the consumption of the people brought almost to nothing, and the dispersion of the rest into captivity; and therein he preceeds two wayes: First, by admiring and grieving at the greatnesse of these incredible and unheard of calamities. And in the second place, by a lively representation of the peoples excessive sins, which had induced the Lord to this extreme act of justice; which upon this occasion he doth in all humility adore, and doth submit unto it in silence and patience: acknowledging nevertheless, that it was tempered with some remnant of mercy, seeing that God had left a residue of his people for a small branch or bud of restauration: And therefore he declareth, that he was to make this use of all these punishments, namely, to turn to the throne of grace, by a sincere conversion and fervent invocation in faith; which the Prophet himself doth do in the Churches name, and interchangeably by a Prophetick Spirit doth promise her the sure effect of it in her reestablishment, and in the ruine of her enemies.

CHAP. I.

Vers. 11. [*In the night*] that is to say, in the darknesse of affliction, or at that time as other men take their rests, she is most troubled: See *Iob.* 7.3. [*Her lovers*] namely, amongst all those Nations which for their own advantages, and for to wrong Gods service, had in former times desired her league and friendship: See *Ier.* 4.30. and 30.14.

V. 3. *Is gone into*] he seems to mean the dispersion and voluntary flight of the Iews, by reason of the oppressions which they had suffered before the last desolation [*in the straits*] upon occasions of times and businesses, and in such places as it could

not escape, a terme taken from hunters, or from robbers upon the high way.

V. 7. *Mock at her sabbaths*] namely, that being utterly depopulated, the countrey remained desart and abandoned, Levit. 26. 34, 43. whereupon she hath been derided, as if she had kept a long Sabbath.

V. 8. *Removed*] *Heb.* in a shaking; namely of the head, [*have seen*] for, God hath shewn to the world her infamous wickednesses: A terme taken from the ignominious punishments which were inflicted upon common and publike strumpets.

V. 9. *Her filthinesse*] that is to say, She hath made shew of her infamies: A terme taken from prostituted whores, or from menstruous women, see Isa. 3. 9. *Her last end*] namely, the judgement which I should in the end give upon it.

V. 10. *Upon all*] namely upon the holy vessels and treasures and upon the instruments of thy service, and pledges of thy presence.

V. 14 *The yoke*] that is to say, The Lord hath fastened unto me the punishment of my sins, and I cannot free my self from it.

V. 15. *An assembly*] the Italian addeth, *at an appointed time*; that is to say, he hath appointed the time and place when and where mine enemies should assault me. *He hath trodden*] he hath broken and bruised it with extreme calamities, see Isa. 63. 3. Rev. 14. 20

V. 16. *The comforter*] namely, God by his holy Spirit.

V. 17. *Spreadeth forth*] the Italian, *Distributeth bread to her self with her own hands*; description of the want of comfort, because that amongst the Iews, the kinsfolks and neighbours did use to bring food to them that mourned for the death of their friends, inviting them to take food and to comfort themselves, see Deut. 26. 14. Ier. 16. 7. Ezek. 24. 17. Hos. 9 4. *As a menstruous*] shunned and severed from all men, as menstruous women were under the law.

V. 19. *Lovers*] see vers. 2.

V. 20. *Death*] by pestilence and famine.

V. 21. *The day*] namely, the time of thy vengeance, which thou hast caused thy Prophets to foretell openly.

V. 22, *Come*] remember it, and let it come before thee, that thou mayest give it condigne punishment.

CHAP. II.

Vers. 1. *Covered*] that is to say, hath overcome her with extreme confusions and calamities, depriving her of the light of good counsell and direction, and taking all the lustre of happinesse and hope from her. *His footstool*] the Ark of the Covenant is so called, 1 Chron. 28. 2. Psal. 99. 5. and 132. 7. Others do take it more generally for the whole Temple, or the Sanctuary.

V. 2. *Polluted*] He hath dealt with it as with an unclean thing; hath taken away all the luster of it: or hath deprived it of his grace and protection, which before made it inviolable and holy.

V. 3. *The horn*] that is to say, the power and glory.

V. 6. *Destroyed*] the Italian, *violently taken away*, he hath rooted out his Temple, which was thought should have stood firme for ever: others dissipated.

V. 7. *They have*] namely, the enemies.

V. 8. *They languished*] that is to say, they lie upon the ground and cannot be raised again.

V 9 *The law*] is no more taught nor preached publikely, nor observed in the ordinary service.

V. 10. *The elders*] namely, the Magistrates and Governours [*keep silence*] through extreme anguish and confusion.

V 11. *My liver*] I am in a sound and trance, as if I had poured out all mine entrails.

V. 13. *What thing*] that is to say, What reasons or arguments shall I use to thee to comfort thee. I cannot produce any examples of the like calamities, which seemeth to ease ones grief

V. 14 *They have not*] they have not reproved thee for thy sins, to bring thee to repentance, for to keep thee from going into captivity. *False burdens* the Italians, *burdens of vanity*, namely, false prophecies of threatnings against thine enemies, Isaiah 13. 1. in confidence whereof thou hast straied further from thy dutie.

V. 15. *Clap their*] in derision, and by way of insulting over them: see Iob 27. 23.

V. 17 *His word*] namely, the threatnings of his Law, Lev. 26. 14. Deut. 28. 15. and the predictions of the Prophets from time to time.

V. 18. *Their heart*] namely, the poor Iews hearts, *O wall*] a representation of an extreme and universall grief; as who should say, O City, wherein there is now nothing but walls and houses, being left void of inhabitants.

V. 19. *The beginning*] namely, in thy first sleep, which is the deepest and sweetest sleep.

V. 22. *As in a*] that is to say, Thou hast gathered together all thy fearfull scourges at one time, even as people come together in dayes of great solemnity.

CHAP. III.

Vers. 1. *I am*] the prophet speaks in the person and name of all the people.

V. 3. *Is he turned*] that is to say, He strikes me at times, and with redoubled blows: see Iob 19. 12.

V. 5. *He hath*] he did as it were besiege me round with evils: see Iob 19. 12.

V. 9. *Paths crooked*] that is to say, He hath disordered

ordered us, and turned all our buſineſſes, counſels, and State upſide down, making all things to fall out the contrary way

V. 11. *He hath*] he hath taken away from me all means of eſcaping from his rage and fury.

V. 14. *To all*] or to all my nation. And ſo it would be the Prophets particular complaint.

V. 16. *He hath*] that is to ſay, He hath tormented me with ſuch harſh afflictions, that I could not diſgeſt them with any patience.

V. 19. *The wormwood*] namely, my moſt bitter afflictions.

V. 27. *Bear*] to uſe himſelf to patience and obedience in time, under the diſcipline of afflictions, and of Gods Law.

V. 29. *He putteth*] he ſhall humble himſelf before God, he ſhall keep his mouth from murmuring, and confeſſe his ſin and unworthineſſe, Iob 42 6. to try by all ſuch means as are appointed by God for to appeaſe his wrath.

V. 30 *He giveth*] that is to ſay, He ſhall diſpoſe himſelf willingly to ſuffer ſuch evils with patience as he ſhall know to be ſent him from the Lord, though they come upon him by the means of wicked men, ſee Iſa 50 6.

V. 33. *Willingly*] that is to ſay, He takes no delight in it, nor doth do it upon pleaſure, without being forced thereunto by their wickedneſſe, ſee Iſa. 28.21.

V. 34 *To cruſh*] the Italian, *while others ſtamp*; that is to ſay, are not mans oppreſſions, either in time of peace under pretence of right, or in time of war, all done by Gods permiſſion and direction for the puniſhment of ſins.

V 37. *Who is he*] that is to ſay, No enterpriſe, nor counſell of man, can take any effect without Gods will, therefore we ought to take as from his hands even thoſe evils which men do unto us.

V. 51. *Mine eye*] that is to ſay, I do even conſume and wear out my ſelf with weeping. *the daughters*] namely, the Cities and Commonalties of my diſtreſſed people.

V. 53 *Caſt*] as they did upon the carcaſes of thoſe which died for ſome miſdeed, Ioſh. 7.26. and 8.29. 2 Sam. 18.17.

V. 54. *Waters*] namely, a deluge of afflictions.

V. 57 *Dreweſt neer*] thou haſt alwayes been ready to relieve me when I have called upon thee: O continue in doing ſo now at this preſent.

V. 59. *Wrong*] in reſpect of mine enemies and their intentions, and not in reſpect of thy juſtice in puniſhing of me.

V. 60. *Vengeance*] namely, their hoſtilitie and violence.

V. 65. *Sorrow*] the Italian, *encumbrance*; namely, ſorrow, perplexity, and confuſion.

CHAP. IV.

Verſ. 1. *Become dim*] how hath it hapned that Gods people, who were like unto fine gold and precious ſtones, whereof the ſpirituall Temple is built, have loſt their luſtre and dignity, being ſcattered about like the ſtones of the ruine of a building?

V. 3. *Sea-monſters*] the Italian, *great ſea-fiſhes*; it is a kinde of a whale: This is ſpoken onely to exaggerate the extremity of the famine, which was ſuch during the time of the ſiege at Ieruſalem, that fathers and mothers did forget their affection towards their children, being diſtreſſed through their own wants

V. 5. *Embrace*] an Hebrew phraſe, to ſhew their geſture, who lying in their beds, do wrap themſelves up in the clothes and coverlids, ſee Iob 24.8. As much as to ſay, The children of curiouſeſt breeding, and of the beſt families have lien upon dunghils, where common ordures have been thrown out, ſeeking there for ſome mean kind of food.

V. 7 *Nazarites*] who according to the Law, Numb. 6. 2. were bound to a more ſtrict kinde of puren ſſe. Others tranſlate it, The moſt honourable men, and which were of moſt note.

V. 13. *For the ſins*] this is not ſaid to excuſe the people, but to aggravate the generall corruption which had reached even to theſe principall members in whom moſt holineſſe was required, and whoſe evil example bred more ſcandall and contagion, and through whoſe default the Church came to be without any help, ſee Ier. 23.15. Mat 5.13.

V. 14. *As blinde men*] the Italian, *Blinde men have wandred*; an amplification of the great ſlaughters which were made in Ieruſalem, either in the time of the Caldeans ſiege, or under Manaſſeh, and other wicked Kings, 2 Kings 21. 16. whereby poor blinde men could not avoid the defiling of themſelves with the blood that was ſhed, Num. 19 11.

V. 15. *when they*] the Italian, *and though they*; though they ſpeedily withdrew themſelves from ſuch unclean places as were ſhewed them, yet they could not chuſe but defile themſelves by touching of ſome dead carcaſe, whereof every thing was full. *They ſaid*] the very prophane people, hearing and ſeeing the wickedneſſe of the Iews, have judged that it was impoſſible that God ſhould ſuffer them any longer

V. 16. *They reſpected not*] this alſo is likely rather ſpoken of the Iews then of the Caldeans.

V. 17. *Our eyes*] we have in vain wearied our ſelves, expecting relief out of Egypt, 2 Kings 24. 7. Ier. 37 7, 8

V. 20. *The breath*] namely, *Zedekiah* the laſt King in *Davids* race, in whoſe life time we hoped to

be restored, re-established, and gathered together from our dispersions and captivities. *In their nets*] or pits: A terme taken from hunters, Ezek. 12. 13.

V. 21. *Reioyce*] an ironicall reproof for the Idumeans, the Iews deadly enemies, who did insult upon them in their ruine, Psal. 137. 7. *Thy self naked*] the Italian, *uncover thy self*; that is to say, Thou shalt be void of shame and understanding, even like a drunken body, see Gene. 9. 21. The meaning is, Gods judgements shall bring thee into such misery, that thou shalt be exposed to publike scorn, even as thou hast derided the Iews.

V. 22. *Punishment*] that is to say, God hath punished thee untill the appointed and prefixed time, henceforward he will take pity upon thee, and turn his wrath upon thine enemies.

CHAP. V.

Vers. 3. *Fatherlesse*] having lost our King. *Our mothers*] namely, our cities and commonalties.

V. 4. *We have*] a description of an extreme famine during the siege.

V. 5. *Necks*] being laden with an extreme yoke of slavery.

V. 6. *Given our*] we have humbly desired aid of these nations which were confederate with us, who had great cause to be enemies to the Caldeans.

V. 7. *We have born*] God hath reserved those judgements which were due for our forefathers sins, whereof we have filled up the measure, for to cast them upon us after he had so long suspended them.

V. 9. *The sword*] by reason of the souldiers which lay every way, especially towards the wildernesse, which was the way by which we looked to have relief out of Egypt, and to have provision come to us, vers 6.

V. 13. *To grinde*] the Italian, *to carry the grists*; like poor asses, or other beasts that carry loads. Some have it, *to grinde*; which was a service that slaves were imployed in, Judg. 16. 21. Isa. 47. 2. *The wood*] which they caused them to carry.

V. 14. *The gate*] which was the place appointed to sit in Councell, and for publike meetings

V. 16. *The crown*] namely, our glory and ornament.

V. 19. *Remainest*] thou art everlasting and invariable in essence, and in truth, will, and promise. Seeing then it hath pleased thee to chuse us to be thy people, do not alter thy good will towards us, but imploy thine everlasting power for to grant us the life and being of thy grace, see Psal. 102. 27, 28, Heb. 1. 12.

The Book of the Prophet EZEKIEL.

The ARGUMENT.

THe Lord, Who at all times in the midst of his most severe judgements hath reserved some remnant of grace and favour for the residue of his elect and true beleevers, did the like in his peoples captivity in Babylon, raising up excellent Prophets to them, Who gathered together and kept united the reliques of that great shipwrack, by the Word of God, preached in lively demonstration of the Spirit, for the conversion and amendment of souls, by a representation of the present evils, and the true causes thereof; and also for their comfort by the assurance of the restauration promised in the appointed time: Amongst which was Ezekiel *of the priestly race, Who being carried into captivitie with King* Jehoiakim, *was called to be a Prophet in* Babylon, *at the same time as* Jeremiah *propheseied in* Jerusalem: *Wherefore there is a great deal of conformity in the substance of these their Prophecies, save only that* Ezekiel *proceeds more by admirable descriptions of visions; and* Jeremiah *by a continued kinde of speech. The subject of this Propheste, almost in every place is, To shew that the Son of God is Head and King of his Church, residing in grace and power in his Temple, after he had a long time endured the ingratitude, rebellions, idolatries, and generall corruptions of his people, nourished by their false teachers and prophets, and kindled by the evil government of their governours, as well Ecclesiasticall as Politike, having at last determined to forsake his Temple and his abode amongst his people, shewing the Prophet this departure in visions at severall times, to the more open shame and reproach*

reproach of the Iews impenitency, for which the Lord would at the length utterly forſake them, and give them up into the Caldeans hands, to exterminate and diſperſe them, burn and throw down the Temple, race their Citie, kill their Kings and Princes, and finally, extinguiſh and annihilate in Jeruſalem *all ſignes of any Common-wealth or Church; whereof he would notwithſtanding preſerve the ſeed in Babylon amongſt thoſe poor captives, to make it revive, and flouriſh again at the appointed time. And the Prophet doth ſet down and exaggerate at large in divers Chapters the cauſes of this decree; namely, the violation of all his commandments, both of the firſt and ſecond Table of Gods Law in a ſuparlative degree. And he alſo taxeth thoſe which were already in captivity in* Babylon *with the ſame ſins, with moſt ſevere threatnings. Then he turneth himſelf to many ſtrange nations, which were the Iews neighbours, and had been either a cauſe of miſleading them, or had through malice been aſſiſting to their deſolation and overthrow, or had rejoyced at it, eſpecially to* Tyre, Egypt, *and* Edom, *whom he telleth that they ſhould be enfolded in the ſame Caldean deluge, who raiſed an Empire out of the ruine of many States and Kingdoms: And ſo goeth on to the foretelling of the ruine of* Gog *and* Magog, *the laſt and cruelleſt perſecutors and enemies of the Church; to which he turneth himſelf again towards the end of his Book with comfort and conſolation, by the promiſes of eternall redemption through the Meſſias, and the eſtabliſhment of his Kingdom in this World, which is magnificently deſcribed by the viſion of the admirable reſtauration of* Solomons *ancient Temple, deſcribed very particularly in its firſt form and ſtate, to which the Church, renewed by Chriſt, ſhould be every way correſpondent in ſpirituall excellency and glory, into which he ſhould come again to make his eternall reſidence there: ſetting it again in a perfect order of ſpirituall pietie, pure ſervice of God, holineſſe and righteouſneſſe: after which ſhould follow a compleat and celeſtiall happineſſe.*

CHAP. I.

Verſ. 1. *The thirtieth*] that is to ſay, From the beginning of *Nabopolaſſar* his reign, who was father to *Nebuchadnezzar* the great, according to the Babylonian accompt, where *Ezekiel* was, which accompt was alſo obſerved for a long time after. *Captives*] namely, under King *Ithoiakim*, 2 Kings 24. 12. *Chebar*] a river of Meſopotamia, neer to which it ſhould ſeem were appointed the habitations for the Iews which were led into captivitie, Pſal. 137. 1. *The heavens*] a kinde of ſpeech very much uſed in the deſcription of viſions, Mat 3. 16. Acts 7. 56 and 10. 11. Rev. 19. 11. to ſhew a ſuddain breaking forth of light from above, created by God miraculouſly, as if it came out of Heaven it ſelf: in and through the midſt of which were ſhewn the repreſentations of divine things.

V. 3. *The hand*] that is to ſay, God did work in him after a miraculous manner, did raviſh him in Spirit, did enlighten and ſtrengthen his minde, and the other faculties of his ſoul, and did reveal to him in viſion ſuch divine ſecrets as did far ſurpaſſe any humane capacity, 1 King. 18. 46. 2 King 3. 15.

V. 4. *A whirlwinde*] a figure of the coming of the Son of God, eternall King of the Church, in judgement againſt the Iews; uſing the Caldeans, which lay northerly from Iudea, for his inſtruments. *Amber*] the Italian, *ſiaebroſſe*; the Hebrew word is of a very uncertaine ſignification: according to ſome, it is a kinde of mettall compoſed of gold and ſilver; according to others, a kinde of very fine braſſe, as Rev. 1. 15.

V. 5. *Out of the midſt*] the meaning of this viſion ſeems to be, That the Son of God, who had eſtabliſhed the Ark of the covenant with all the things belonging to it, for a ſigne of his reſidence amongſt his people, and for a figure of heaven, where he dwelleth and reigneth in glory amongſt his angels, doth here reveal his heavenly Majeſtie in forms and ſhapes anſwerable to the earthly figures of the Temple, appearing in judgement againſt his people, purpoſing to depart from them and deſtroy them, as it is declared, *Ezek.* 10. 19. and 11. 23. untill the time appointed for the reſtauration of the Church, at which time he would return in the ſame form, *Ezek.* 43. 3. See the like viſions, Dan 7. 9. Rev. 4. 6, 7. *Thereof*, namely, of the fire. *Creatures*] living and moving bodies, which repreſented the Angels about Chriſt his throne, as likewiſe upon the Ark, and upon the walls on the outſide and inſide of the Sanctuary, there were pictures of Cherubims, as theſe beaſts are alſo called, *Ezek.* 10. 15.

V. 6. *Four*] See verſ. 10. and *Ezek.* 10. 14.

V. 7. *Their feet*] according to the Hebrew

phraſe, by the foot is meant the leg and thigh, here deſcribed to be ſtrait, without any bending in the ham or hough like unto the fore legs of beaſts. *Sole*] to ſignifie, as it ſhould ſeem, the indefatigable motion of Angels in the ſervice of God and of his Church.

V. 8. *The hands*] to ſhew the vertue and diverſity of their operation. *The four ſides*] namely, on the four ſides of the wagon, on each ſide of which there was a Cherubim.

V. 9. *Their wings*] namely, with which they did flee, verſ. 11. did ſpread themſelves and move alike, to ſignifie the equall uniformity of the Angels motions in Gods ſervice. *Returned not*] namely, at their own will and pleaſure, but according to the directions of him that ſat upon the throne, verſ. 14. A figure of the conſtancy, perſeverance, ſimplicity, and uprightneſſe of the Angels in all their ſervice.

V. 10. *Faces*] which by ſome have been taken for reſemblances of a man in the generall ſhape of the body, of an ox in the hoofs, of a lion in the hair, and of an eagle in the wings. But moſt commonly they are taken for reſemblances of the head: thoſe of the man and of the lion being oppoſite, ſeem to repreſent the angels, done ſometimes in mildeneſſe and ſometimes in rigour; thoſe of the eagle and the ox, the various object of their working, ſometimes in earthly, and ſometimes in heavenly things.

V. 11. *Upwards*] namely, above the ſhoulders where the four faces did begin to divide themſelves, and where the four wings of the Cherubims were alſo divided, whereof two they uſed to flie with, and with the other two they covered the lower parts of their bodies: The firſt two ſignifie the ſwiftneſſ, equalitie, and ſublimeneſſe of their ſervice; the ſecond their unſpotted purity, as Iſa. 6. 2.

V. 12. *The Spirit*] namely, the will and pleaſure of him that ſate upon the Throne, who did drive and put forwards the beaſts and the wheels to the ſame kinde of motion, verſ. 20.

V. 14. *Returned*] not in a tumultuary way, by chance, and according to their own minds, but according as their head did guide them.

V. 15. *One wheel*] the Ark, which was the figure of Gods throne of glory, is called a chariot, 1 Chr. 28. 18. to ſhew that God is not ſhut up in heaven, nor is not idle, but moves and works continually by his Spirit and power. So alſo he ſets wheels to the celeſtiall throne, Dan. 7. 9. The meaning in this place is, that the Prophet did ſee a wheel by every one of the beaſts, ſo that there being four beaſts, there were alſo four wheels; and ſo there was the whole frame of a cart or wagon, ſee Ezek. 10. 9. *Upon the earth*] namely, upon the floor which appeared in this viſion. *Faces*] that is to ſay, Sides; ſo that two Cherubims flew before the two firſt wheels, the other two by the chariot ſide, before the two laſt wheels.

V. 16. *As a wheel*] not in manner of a ſphere, two circles cutting one another by direct angles, which would be abſurd in a chariot, but one wheel being doubled upon the other, to ſignifie, as it ſhould ſeem, either the ſeverall ſpheriticall compaſſes of the Heavens upon which Gods Majeſtie is carried. Or the two orders of Gods manner of working, namely, the order of nature, and the order of grace. Or his two orders of government, namely, the temporall and ſpirituall order joyned together in his Church.

V. 17. *They returned not*] they did not move out of the direct tract wherein the beaſts did lead them, but even as the beaſts were led by their chief, ſo did they alſo guide the wheels, ſee verſ. 20. A figure of the conſonant harmony which is in all the works of Gods providence towards his Church.

V. 18. *Full of*] inſtead of great nails wherewith Charet wheels are garniſhed, here were eyes, for to repreſent either the ſtars of Heaven, or more particularly the providence of God in all parts of this government; or the gifts of the Spirit in the inſtruments which are thereunto imployed, ſee Zach. 3. 9. Rev. 4. 6.

V. 20. *The Spirit*] ſee verſ. 12. *For the Spirit*] that is to ſay. The ſame divine inſpiration which did drive the beaſts, did alſo give a motion to the wheels, to ſignifie that God is preſent and effectuall in all the inſtruments of his providence, and that Chriſt doth do all in all in his Church, 1 Corinth. 12. 16. Epheſ. 1. 11 Coloſ. 3. 11.

V. 22. *The firmament*] ſee Gen. 1. 6 by this is meant Chriſts celeſtiall glory, who is King of the Church.

V. 23. *Straight*] namely, when they did flie, for when they ſtood ſtill they did let down their wings.

V. 24 *As the voyce*] namely, like thunder.

V. 26. *A man*] which repreſented the Son of God, Head of the Church and King of the univerſe, who at the appointed time was to take upon him humane fleſh, ſee Iſa. 6. 1. Ioh. 12 41. and was the ſame who was perſonally preſent upon the Ark of the covenant.

V. 28. *I fell*] aſtoniſhed and affrighted at the ſight of Gods Majeſtie, alwayes terrible to ſinfull men during this mortall life, ſee Dan. 8. 17. Revel. 1. 17.

CHAP. II.

Verſ. 2. *The Spirit*] the holy Ghoſt did work powerfully in me for to ſtrengthen and embolden me in mine affrightment, and to reſtore me to the free and entire uſe of my ſenſes, to hear and apprehend thoſe things which were ſpoken to me

V. 4. *Im-*

V. 4. *Impudent*] the Italian *hard of forehead*; that is to say, Such as are not ashamed of any thing, Ier. 6. 15 and 8. 12.

V. 9. *A roll*] namely, a book or a volume wrapped and rolled up upon a stick, according to the ancient fashion Isa. 8. 1. Now this book did set forth the subject of these ensuing prophecies, full of threatnings and curses.

CHAP. III.

Vers. 1. *He said*] namely, he that had spoken to him in the precedent chapter which was very likely to be he that sate upon the throne. *Eat*] all this was done in vision, to represent the deep impression of the word of God in the heart of his Ministers, who must apprehend it by Faith, and digest it by Meditation; for to utter it, not as a meer narration, but as a quick and lively doctrine. *That thou findest*] namely, that I give thee whatsoever it be, sweet o bitter, hard or soft, pleasing or displeasing: to signifie, that one ought to follow their vocation freely, without contradiction or doubt.

V. 3. *It was*] the office of a Prophet at the first seemed pleasing to me by reason of the excellency of revelations, the communication with God, the profit that might from thence come to the Church, and the honour which God did therein do me by the seal of his grace, but the bitternesse followed afwards, vers. 14.

V. 5. *For thou*] that is to say, I will not employ thee in preaching to strange and barbarous nations, as *Ionas* and others; but thou shalt preach only to thine own Nation, which should be a pleasure and a comfort to thee, and should strengthen thee in zeal and vertue.

V. 9. *Though they be*] or, Because they be.

V. 12 *The Spirit*] namely, Gods Spirit, by which the Prophet was taken up, and corporally transported from the place where he had seen the vision, to the chief residence of his countrey men, which were captives in Babylon, a thing which did often befall the Prophets 1 Kings 18. 12. 2 Kings 2. 16. Acts 8. 39. *From his*] namely out of Heaven, where the Angels and blessed Spirits do uncessantly glorifie the Name of God.

V. 14. *In bitternesse*] after I had well thought upon the subject of my Prophesies, and of my Commission, finding them full of miseries for my Nation, and of danger and troubles for my self, [*the hand*] that is to say, the power of Gods Spirit made me to overcome all these fleshly apprehensions, Isa. 8 11. Ier. 1 9

V. 15 *Tel-abib*] the name of some chief place or plantation of the Iews in captivity [*astonished*] by these dolefull prophesies, and mine unlookt for vocation.

V. 18. *I say*] When I shall have given thee commission to say so to him from me [*die*] by some notable punishment or casualty, which is a signe and forerunner of eternall punishment. *Will I require*] I will in part hold thee to be guilty of his death, and shall make thee bear the punishment of it.

V. 20. *A stumbling block*] namely, some casualty, danger, or occasion of death into which he shall run himself. *His righteousnesse*] seeing it is not accompanied with perseverance, shall be of no esteem with me to free him from my judgements, neither shall the evill which came after be satisfied nor counterpoised by the good which was done before.

V. 25. *Binde thee*] in vision thou shalt think that thou art bound with cords, for a signe of Gods straitly forbidding thee. Others think that God foretelleth him, that he shall be shut up by those of his own houshold, as if he were beside himself, as Prophets often seemed to be.

V. 26. *Dumb*] a token of a propheticall extasie, Ezek 24 27 Luke 1 22

V. 27. *But when*] thou shalt remain thus dumb untill I come to thee again by prophetick revelation. It should seem that this continued but till the next vision, see Ezek. 14 7.

CHAP. IV.

Vers. 1. *Take thee*] it is likely that all this was inspired too, and done by the Prophet whilst he was in extasie.

V 2. *And lay*] draw a design of a very strait siege. *Battering rams*] namely, to batter the walls, according to the ancient manner.

V. 3. *An iron pan*] the Italian, *an iron plate*; to shew that all endeavours and resistance that they of Ierusalem could make against the besieging Caldeans, should be to no purpose, and that it should be impossible for any relief to come and deliver them. *Lay siege*] thou shalt in rapture of spirit act the part of a chief Commander of an Army, which doth straitly besiege a place. *A signe*] namely, of the siege and taking of Ierusalem, which the Iews that were already in captivity in Babylon with *Ezekiel*, would not be perswaded that could come to passe.

V. 4. *Lie thou*] this also hapned and was done in his extasie. as it is likely that the Prophet doing these things, did speak such words withall as did declare these dayes, and other circumstances. Now this Vision was a figure of Gods long patience in suffering the sins of his people, though they were great and intolerable: as it would be very troublesome for a man to lie long upon one side without turning himself, especially if he had any great waight lying upon him. *Upon it*] namely, upon the contrary side, the other bearing the waight. *Thou shalt bear*] this was also spoken by the Prophet in extasie,

extasie, doing as a man that did take up some burthen.

V. 5. *The yeers*] that is to say, Thou shalt tell them, that I will have thee lie thus for such a number of dayes, a day signifying a yeer of my patience after the revolt of the ten tribes, accompanied with publike idolatry, 1 King. 12. 27, 28. and after Iudahs going astray, 1 King. 14 22. unt ll the last captivity by *Nebuzaradan*, Ier. 52. 30. which time doth just contain the three hundred and ninety yeers, during which the Lord endured the sins of the whole nation, namely, of the ten tribes and Iudah.

V. 6. *Of the house*] of the tribe of Iudah, whose sins having been as it were confused and mixed with the sins of the other ten tribes for the former number of yeers, are now reckoned severally, from the time that the covenant was renewed by Iosiah, 2 King. 22 3. and 23 2, 7. untill the last captivity, which was fourty yeers, during which time Iudah did run out into idolatries, and other manner of sinnes.

V. 7. *Set*] the Italian, *fix*; do the actions of a Commander that were very busie about some siege. *Prophesie*] by these signes, with words and expressions joyned thereunto.

V. 8. *I will lay*] this also was in vision, Ezek. 3 26. for a signe, that as God had born with the people three hundred and ninety yeers: so Ierusalem should bear her punishment in the last siege three hundred and ninety dayes, vers. 9. now though the siege lasted eighteen moneths, Ier. 52. 4, 5, 6. yet there was an intermission by the means of the Egyptians coming, Ier. 37. 5. which intermission might last for the space of some five moneths, which are left out in this account.

V. 9. *Vnto thee*] a figure of the extreme dearth in Ierusalem during the siege, signified by the course bread made of divers sorts of grain, then by the small weight, and lastly, by the times appointed to eat.

V. 10. *Twenty*] which was about ten ounces.

V. 11. *Water*] whereof there was also great scarcity during the siege, the springs without the city being possessed by the enemies, and Ierusalem having no river, see Lam. 5. 4

V. 12. *The dung*] this signe doth also shew the great scarcity of wood to bake their bread with, Lam. 5. 4. and it signifieth besides, that the Lord holding his people for prophane and unclean, would make them in their exile and captivity, unable to observe that ceremoniall purity in their meats which God had commanded, see Hos. 9. 3.

V 15. *Cows dung*] used by some Nations for to dresse their meat, and was not altogether so abominable as mans dung: And this was a signe of the misgation of this threatning towards the elect.

V. 16. *Break*] an Hebrew phrase, Levit. 26. 26. Isa. 3. 1. that is to say, I will send an extreme penury of bread, and of all things needfull for the sustenance of mans life.

CHAP. V.

Vers. 1. *Take thee*] this seems to have been commanded, during the former extasie, for to be really put in execution, to signifie a totall destruction of the Nation, here understood and meant by the hair of the head and beard: whereof one part was consumed in the siege by famine and pestilence, as it were by fire; another was killed by the Caldeans; a third was scattered over the world, and persecuted by Gods vengeance; and a small remnant escaped, whereof a part also perished by divers calamites, see Ier. 15. 2. Ezek. 5. 12.

V. 2. *Of the city*] which was designed upon the brick, Ezek. 4. 1. *The dayes*] see Ezek. 4 8, 9. *After them*] against that part of my people, signified by this part of the hair, vers. 12.

V. 4 *Shall a fire*] after the representation of this part cast unto the fire, shall follow the true and reall effect in the extermination of all the Nation, see upon Zach. 5. 3.

V. 5. *This is*] that is to say, This figure represents Ierusalem, and sheweth how I will use her. *I have set it*] amongst many nations I had sanctified and made choice of it for mine abode, and enriched it with singular graces.

V. 7. *Multiplied*] namely, in misdeeds and wickednesses, or in my gifts and graces, which you have requited with nothing but ingratitude. *To the judgements*] the Italian *to the customs*; namely, by cleaving to your God, as every one of them hath done to their god, Ier. 2. 10, 11. or by following the meer naturall light of reason, as the best amongst other Nations have done, Rom. 2. 14.

V. 11 *Diminish*] the Italian, *shave*; that is to say, I will lay thee waste, and destroy thee totally: He alludes to the shaven hair which were spoken of before.

V. 13. *To rest*] not by any clemency, pardon, or reconciliation but by the full execution and discharge of my vengeance.

CHAP. VI.

Vers. 3. *Ye mountains*] that is to say, Ye people of Iudah, which dwell in a hillie countrey and valleys, wherein you practise your idolatries Isa. 57. 5.

V. 4. *Images*] See Levit. 3. 30.

V. 6. *Your works*] namely, your Idols, Altars, Chappels, and all other superstitious inventions of man.

V. 9. *I am*] that is to say, My patience hath been

been overcome. Or I have been grieved and afflicted, even as a husband would be at the evill carriage of his adulterous wife. See *Pſ.*78. 40. *Iſa.*7.13. and 63 10. *loath themſelves*, with a lively and holy ſorrow, and repentance, *v.*12 *beſieged*, or reſerved.

CHAP. VII.

Ver.3. *ALL thine*] that is to ſay, the puniſhment due for them.

V.4. *Shall be*] that is to ſay, they having never been wiped out, nor cancelled by my pardon, nor by your repentance, I will make you endure open puniſhment for them.

V.7. *Sounding againe*] the Italian, *an Eccho*; namely, a vaine ſound, to no effect.

V.10. *The rod*] A proverbiall kind of ſpeech, to ſignifie, that the peoples ſinnes were paſſed from violence againſt man, which is the firſt budding out into habituall and generall impiety: and had proceeded to bring forth bloſſomes, and flowers of pride and bold rebellion againſt God, which is, as it were, the filling up of the meaſure heap full, which draweth Gods judgements upon us.

V.11. *None of them*] they muſt all periſh, I will ſuffer them no longer.

V.13. *For the ſeller*] by reaſon of the deſolation of the land, all manner of right and title to the property of lands ſhall be loſt, by the buyers and ſellers and none ſhall come againe to the poſſeſſion of his land in the yeare of Jubile, though he live to it, *Lev.*25.13,23. *any*] none ſhall be able by art or cunning, to avoid my ſentences of death.

V.14. *They have*] though they make great preparations, their hearts ſhall faile them at their need, and they ſhall not be able to doe any thing for to defend themſelves.

Diblah] which place is not found mentioned, except it be that Diblathaim, *Ier.*48.22. which was a place in Moab neare the great deſert.

V.17. *All hands*] All manner of ſtrength to defend themſelves, and to ſubſiſt, ſhall faile.

V.18. *Baldneſſe*] according to the cuſtome of plucking off, or ſhaving off ones haire, in token of great griefe, though God had forbidden it, *Deut.* 14.1. See *Iſa.*3.24. and 15.2,3. *Ier.*48.37. *Ezek.* 27.31. *Mic.*1.16. *Amos* 8.10.

V.19. *Shall caſt*] taking care for nothing, but to ſave their owne perſons. Or they ſhall leave their wealth to their enemies, thinking to ranſome their lives therewith, but it ſhall all be but in vain. See *Iſa.*13.12,17.

V.20. *He*] namely the people of Judah. *Set it*] that is to ſay, that gold and ſilver, and thoſe jewels and ornaments ſhall be caſt away from them, and forſaken by them, as things of no value.

V.21. *Pollute it*] with the bloud of ſlaine perſons.

V.22. *My ſecret place*] namely, my ſanctuary, into which it was not lawfull for any one to come but only the High-prieſt, and where God by the ſignes of his preſence did dwell in darkneſſe, that place being filled with a miſt, 1 *King.*8.10,12. and receiving no light from without. To ſhew that God in his Eſſence is inviſible and incomprehenſible, and in his glory and Majeſty inacceſſible. *Into it*] namely, Jeruſalem. *Defile it*] that is to ſay, ſhall ſacke and deſtroy it, as a prophane and polluted place, without any reſpect to it, as to a City conſecrated to God.

V.23. *Make a chaine*] the Italian, *an encloſure*] that is to ſay, repreſent unto my people by ſignes and figures the ſiege of Jeruſalem; as *Ezek.*4.1. Others make a chaine for a ſigne of the peoples captivity. See *Ier.*27.2. *Bloudy crimes*] namely of unjuſt ſentences, by which the innocent were condemned to death. Or judgements upon capitall offences.

V.26. *Seeke*] in the midſt of theſe great troubles, they ſhall require ſome counſell, direction or comfort from the Prophets. But not only prophecie, which is an extraordinary gift, ſhall faile them, but alſo the ordinary preaching of Gods word, and all good advice and proviſion of humane wiſedome.

V.27. *The hands*] The people ſhall be ſo diſmayed, that they will be able to doe nothing in their owne defence.

CHAP. VIII.

Ver.1. *THE ſixth*] namely of *Iehoiakims* captivity, *Ezek.*1.2.

V.3. *Puts forth*] All this was done in a mentall viſion, and not really, nor corporally. *Inner-gate*] namely, of *Solomons* temple, and this ſeemes to be the gate that led into the inner court, or Prieſts court: and right over againſt that another gate, by which they went into the outward court, or the peoples court. *Of jealouſie*] it is very uncertaine what idoll this was, but it is plaine that it was a very abominable one, to which the people bare great devotion, as Baal was, it is called the idoll of jealouſie, becauſe it was the principall object of the peoples ſpirituall adultery. See *Ier.*7.30. and 23.11. and 32.34.

V.5. *Of the Altar*] namely, of burnt offerings, which being in the middle of the inner court, the three doores of this court were by direct line oppoſite to the ſaid Altar in equall diſtance. And therefore it is not knowne why the Northerne gate

should be so called peculiarly, unlesse this name was given it: when *Achaz* removed the Altar out of its place, and did set it neare to this gate, 2 *Kin.* 16.14.

V.7. *The Court*] namely, the Priests court, *a hole*] to signifie, as it seemeth, the Jewes carelesnesse, in preserving and repayring Gods temple. *In the wall*] He seemes to meane the wall that was on the one side of this Portico, where the doorkeepers chambers were, *Ezek* 40.10.

V.8. *A doore*] It should seeme that this chambers ordinary doore was shut, and that this doore was on some other part of the chamber, by which the idolaters came secretly into this chappell of idols.

V.10. *Creeping things*] A kind of idolatry taken from the Egyptians.

V.11. *Ancients*] Chief men or Magistrates: some held that they were all Priests, out of which they tooke Judges. *Iaazzaniah*] this name is not mentioned any where elsse, and it is likely that it was some Priest, or chiefe Ruler.

V.12 *Seeth us not*] He takes no more care of us, he hath forsaken both us and the land: wherefore we fly to the gods of other nations, which doe relieve them; and since he hath renounced us, we will also renounce him. See 2 *Chron.* 28.23. *Ier.* 44.17.

V.14. *The doore*] namely, the doore of this Northerne Portico, which was against the Priests court. *Thammuz*] This hath been thought by the Ancients to be the Egyptians *Osiris*, which according to some Authors, was the same as *Adonis*, lamented every yeare at certaine times by the women with very unseemely ceremonies.

V.16. *Inner Court*] Into which it was lawfull for none but Priests to goe, whereby may be gathered, that these were such idolaters as worshipped the Sunne, which is confirmed by *Ezek.* 9.6. *Porch*] Which was in the frontispiece of the basilicke of the temple, 1 *King* 6.3. *Their backs*] for a signe that they had utterly renounced God and his service.

V.17. *Is it*] Was it not evill enough to have violated the first Table, and my service, but they must also transgresse against the second Table, doing all manner of wickednesse towards men? *Put the branch*] The Italian, *Thrust a bough against*, &c.] A terme taken from Travellers, who sometimes passing through thicke woods or hedgerowes, have oftentimes boughes that hit them in the face; The meaning is, seeking to despight me, all the harme redoundeth to themselves, *Ier.* 7.19. Others, they bring the stinke to their owne noses; that is to say, they offend themselves by committing such abominations.

CHAP. IX.

Ver.1. *Every man*] In this vision, being a figure of what was done on earth. God speaks to his Angels, executioners of his judgments, by which are meant the Chaldeans, instruments of the Jewes destruction.

V.2. *Six men*] namely, Angels in mens shapes, who with him that had the inkehorne were seven, a number much used in such commissions, *Rev.* 1.4. and 5.6. and 8.2. Some have thought that by these six Angels were meant the six chiefe Commanders under the King of Babylon, who did invade and take Jerusalem, *Ier.* 39.3. *The higher gate*] Every gate belonging to the courts of the temple had a portall belonging to it, which was a great building that had two overtures, with a gallery or entry between; one of these doores was towards the outward court, the other towards the inner court. Now the plaine on the outside being lower, the gate was likewise lower, and that of the inner court was higher, and they went up to it by steps, *Ezek.* 40.18. See upon 2 *Kings* 15.32. *Toward the North*] To signifie Chaldea, which lay Northward from Judæa, from which place came the desolation which is here described, *Ier.* 1.13. *One man*] namely, a created Angell, *Ezek.* 10.2. who amongst the rest was a Minister of grace, and therefore he is not here set forth armed, but in a Priestly habit. *Brazen Altar*] namely, the Altar of burnt offerings, *Exod.* 27.2. Now these Angels doe here present themselves, as it were to receive their commission from God comming out of his temple.

V.3. *The glory*] namely, the sonne of God appearing upon the chariot, which was the Throne of glory, *Ezek.* 1.3. and 3.23. Seene by the Prophet in the court, as visiting his house, and the Jewes iniquities in it, *Ezek.* 8.4. Now he comes out to the gate of the temple for to pronounce the sentence. *Was gone up*] The Italian, *raised it selfe*. It is not likely that the Sonne of God did goe off from the chariot; but the meaning is, that he raised himselfe above the Cherubims, which were about the chariot, and by that motion gave the Cherubims, and all that frame warning, for to move. See *Ezech.* 1.11.20. and 10.4. *And he*] the Italian, *and the Lord*; namely, the Sonne of God, who sate upon the Throne, *Ezek.* 1.26.

V.4. *Set a marke*] All this happened in vision, for a figure of the distinction which God makes in his generall judgements, between his elect, beleevers, and the wicked.

V.6. *At my*] namely, at the Priests and other sacred Officers, who had defiled themselves with idolatry, *Ezech.* 8.11.16.

V. 7.

V.7. *Defile*] make a ſlaughter there, and beare no reſpect to the holy place; For according to the Law, a place was defiled by a dead carkaſſe, or by bloud ſpilt therein.

V.9. *Perverſeneſſe*] the Italian, *Of going aſtray*] namely, from Gods pure ſervice, and from all manner of righteouſneſſe. Others, *revolt.*]

CHAP. X.

Ver.2. *With coales of fire*] wherewith the pavement ſeemed to be ſtrewed, that way as the chariot went. A ſigne of Gods Majeſty; namely, in wrath and judgement; who is a devouring fire, which devoureth the wicked ones, and ſuch as are his enemies, *Pſal.*18.8,13.

V.3. *The Cherubims*] with all the reſt of the frame of the waggon. *The right ſide*] As forſaking the cuſtody of the entrance of the temple, *went in*] namely, under the Cherubims, for to take ſome of the fire-coales. *The cloud*] that cloudy darkneſſe, in which was hidden this apparition of Gods glory, an ordinary token of the preſence of it, *Exod.*40.34. *Numb* 9.15. and 16.42. 1 *King.*8. 11. *Ezek.*1.4. *Inner Court*] namely, the Prieſts court; at the entrance of which God comming out of his temple, did make as it were his firſt reſting place, to ſhew, that he did yet give his people time for to repent.

V.4. *The glory*] namely, the Sonne of God in this glorious apparition. See *Exech.*9.3. *Threſhold*] namely, of the Prieſts court, at the comming out of which he reſted the ſecond time as he went away. *And the houſe*] namely, that part of the ſacred buildings where the chariot ſtaid. *The Court*] namely, the Prieſts court.

V.5. *The utter Court*] namely, the peoples court, which way the Lord was going as he departed out of his temple. *As the voice*] namely, as thunder, *Pſal.*29.3,4,5.

V.11. *The head*] according to ſome, he meanes the Cherubim which ſtood by each wheele. But it is better to be underſtood of him that ſate upon the Throne, who guided the whole chariot, by an univerſall and equall inſpiration, *Ezech.*1. 12, 20,21.

V.12. *Their whole*] The meaning is, this viſion was in all parts alike to that of *Ezek.*1. *Wheeles*] namely, the outward circle of them, *Ezek.*1.18.

V.13. *Cried*] What was commanded them is not here ſet downe. But all this ſeemes to ſignifie nothing elſe, but that the wheeles did abſolutely obey the Sonne of God, as well as the Cherubims who had life in them, and that they received all their motion from him.

V.14. *Of a Cherub*] Seeing that *Ezek.*1.10. Amongſt the foure faces there is a bullockes face, in ſtead of which here is ſet downe a Cherubs face. We muſt beleeve that Cherub ſignifies properly the figure of a bullocke, under which hieroglyphically was repreſented an Angell: As indeed in the Syriack tongue, the word Cherub is taken from a word which ſignifieth drawing the plough, which is the bullocks proper labour.

V.18. *Over the*] that is to ſay, upon the chariot which was drawne by the Cherubims.

V.19. *Stood*] The third reſting place, at his departure out of his Temple. *Of the Eaſt-gate*] namely, at the peoples court, which was the firſt comming in of his Temple.

V.20. *I knew*] It ſeemes the Prophet did not know certainly till now, that theſe were Angels, repreſented in the like figures as thoſe which were in the Temple.

CHAP. XI.

Ver.1. *Liſt me up*] In viſion I thought I was carried up in the aire from the Prieſts-court to the Eaſt-gate of the court of the people. *Five and twenty*] Theſe are not the ſame as thoſe which were ſpoken of, *Ezek.*8.16. but theſe ſeeme to be the Senate of *Ieruſalem*, which was compoſed of foure and twenty, with their Preſident, who was the Governour or Prefect of the City. See upon *Rev.*4.4. which Senate did often uſe to come together at the gate of the Temple. As *Ier.*26.10.

V.2. *Then ſaid he*] namely, the Lord who ſate upon the Throne as chiefe of this viſion.

V.3. *It is not*] There is no likelihood that theſe Prophets predictions concerning the taking and deſolation of Jeruſalem, ſhould happen ſo ſoone. Wherefore, without taking any more care about it, let us take our eaſes. The ſtorme is fallen, and hath ſpent its rage upon the Jewes, which are already gone into captivity with *Iehoiakim*. See *Iſa.*29.1. *Ezech.*12.22. *Amos* 6.3. *This city*] Queſtionleſſe theſe people did make a ſcoffe at *Ieremiahs* prophecie, *Ier.*1.13. By which *Ieruſalem* was likened to a pot, and the Chaldeans to a fire, thereby prophanely gathering, that if that be the pot, we ſhall be the fleſh, and ſhall remaine in it, and ſhall not be driven out, as theſe Prophets contradicting one another, doe threaten us.

V.4. *Prophecie*] namely in viſion, uſing ſuch geſtures, and doing as if thou wert in *Ieruſalem*, ſpeaking to this people.

V.6. *Ye have multiplyed*] This may as well be referred to the murthers and violences committed by the inhabitants of the City, as to the occaſion which they had given, through their perfidiouſneſſe towards the King of *Babylon*, and their obſti-

nacy in not yeelding to him according to Gods command, to cause a very great number of people to die by famine and pestilence.

V.7. *They are*] They indeed shall remaine there, but your chiefe and heads shall be carried out to be slaine, *Ier.*39.6. and 52.10.

V.10. *In the border*] namely, in *Riblah*, in the land of *Hamath*, the Northerne border of *Israel*, *Ier.*39.6.

V.11. *Shall not be*] that is to say, you shall not remaine in it.

V.13. *And when*] The Prophet saw this sudden death in vision, as an executioner of the foresaid threatenings: whereupon he feared that God would presently destroy every thing.

V.15. *Thy brethren*] namely, the Jewes which remained under *Zedekiah* in *Ierusalem*, doe scorne thee and thine, and those of *Iudah*, who have already been carried away into captivity, as if God had reproved them, and they alone were his people, and heires of all the pledges of his grace.

V.16. *Yet will I be*] that is to say, they shall have from me really, and in spirituall vertue, that which was figured by the materiall sanctuary in *Ierusalem*; namely, the presence of my grace and favour, my protection, comfort, and conduct of my spirit, *&c.*

V.17. *I will*] Under the corporall returne from the captivity, is also understood the spirituall gathering together of the Church under the Messias.

V.19. *Of flesh.* namely, a will pliable to my word and spirit; sensible of my motions, and acts of mildenesse or severity, and penetrable to my grace.

V.21. *whose heart*] Who cannot turne by any good reason, or sound Judgement, from their foolish inclination to idolatry.

V.22. *The Cherubims*] This was a signe of Gods totall departure out of *Ierusalem*.

V.23. *From the midst*] namely, from the East-gate of the Temple, where he had rested the third time, *Ezek.*10 19. *And stood*] This is Gods last stop at his departure, by which is signified, that God would yet make one triall more, to see if the people would call him backe, by invocation, and lively repentance. Or that God being gone out of the City, stood there to be present at, and see the ruine of it. See the promise of his returning upon the selfe same hill, *Zach.*14.4. *The mountaine*] which is the Mount of Olives.

V.24. *By the spirit*] Not corporally, nor in a dreame and naturall imagination, but in a divine and supernaturall rapture, caused by the Holy-Ghost.

CHAP. XII.

Ver.2. *Which have*] which is taught, and illuminated in the knowledge of my will, but makes no use of this gift, but doth out of meere malice withstand it, and endeavours and strives as much as it can to put it out: wherefore it's sinne is so much the more aggravated, *Iohn* 9.41. *Eph.*4.18.

V.3. *Prepare*] This is a signe, whose interpretation is set downe, *v.*10,11. *Thy stuffe*] as thy hat, thy cloake, thy shooes, and thy staffe, *&c.* *They be*] and therefore are not touched with thy plaine preaching to them onely, therefore adde this expresse signe thereunto.

V.4. *Bring forth*] Take all these things which thou hast prepared out of thy chests, to have them all ready at thy need.

V.5. *Through the wall*] Of the court of the house.

V.10. *This burden*] A Propheticke signe of threatening and calamity, *Isa.*13.1. *The Prince*] namely, *Zedekiah*, *among them*] namely, among the inhabitants of *Ierusalem*.

V.12. *The Prince*] namely, *Zedekiah* with his Courtiers shall flye in the night time, by some secret gate, which ordinarily was walled up, and then opened, in the habit of a poore Traveller, his face covered, not to be knowne, or by reason of sorrow and griefe. See 2 *King.*25 4. *Ier.*39.4.

V.13. *Shall he not*] His eyes being put out in Riblah, 2 *King.*25.7.

V.16. *Declare*] that is to say, confessing their idolatries and sinnes, give testimony for Gods judgements against them.

V.18. *Eat*] that is to say, in the taking of thy food, seeme to be an affrighted and perplexed person.

V.19. *The people*] namely, the common sort of the people of *Iudah*, which are in captivity. *They shall eat*] namely, during the distresse of the siege, by the meanes of which, and after which, all the countrey shall be wasted according to my decree. *The land*] belonging to *Ierusalem*.

V.22. *In the land*] the Italian, *concerning the land*, namely, concerning the state of your countrey, which you are out of. *The dayes*] namely, of Gods judgements foretold by the Prophets, which shall be either prolonged, or disanulled and brought to nothing.

V.23. *The effect*] the Italian, *the word of every*] namely, the things foretold and signified by the visions.

V.24. *Shall be*] I will confound and disanull all false propheceyes, made according to every ones fancy, and for to gaine favour, by the accomplishment of my true propheceyes.

CHAP.

CHAP. XIII.

Ver. 3. *That follow*] that doe meddle with prophecying of their owne proper motion, being driven thereunto by their owne carnall affection, and declare nothing but their owne imaginations and inventions.

V. 4. *Like the Foxes*] which have spoyled the Lords vineyard as Foxes doe, when the inclosures of mud-walls (as are made in those countries) are broken downe, *Cant.* 2. 15.

V. 5. *Ye have not*] Manners of speech taken from sieges, in which the duties of Captaines are to repaire and fortifie the place, and then stand to defend it if there be any breach made. The true strength of the Church is faith, obedience, piety, &c. The defence is invocation, intercession, repentance, and zeale to represse the wicked, &c. See *Psal.* 106. 23, 30. *Ezek.* 22. 30. The false Prophets are here reproved for failing in both these duties: *Of the Lord*] Of his judgements.

V. 6. *The word*] namely, their false predictions.

V. 9. *They shall not*] I will root them out of the world, so that they shall not onely be debarred from having any voice in publicke Assemblies, as the Prophets in those dayes had, *Ier.* 26. 7. but they shall not so much as be members of the people which were all numbred and set downe, *Exod.* 30. 12. nor they shall not be suffered to dwell in the Holy Land, which was not denyed even to strangers.

V. 10. *Built up*] Proverbiall speeches. The meaning whereof is, the people doe heap up a great masse of sinne, and build vaine hopes of happinesse. The false prophets with their lyes and predictions plaister and dawbe over these sinnes, and give their false hopes some colour; but the building being of it selfe ill built, this plaistering of it over cannot keep it from ruining, as strong plaister will for a time keep up an old ruinous wall.

V. 11. *Overflowing shower*] Hereby are meant Gods extreame judgements.

V. 12. *Shall it not be said*] You will beare the just reproofes for your flattering predictions.

V. 14. *In the midst*] You shall be infolded in the ruines of it.

V. 15. *The wall is*] I will presently destroy both the wall and the dawbers.

V. 18. *The women*] They were certaine false prophetesses, that did use these signes and ceremonies after the manner of the Prophets: And it should seeme that the pillowes were a signe of peace and ease for the one: and the vailes of mourning and calamity for the other, according to the custome of covering their faces in the like cases, 2 *Sam.* 15. 30. and 19. 4. *Est.* 6. 12. and 7. 8. *Job* 9. 24. And to this seemes to have a relation that which is spoken, v. 19. and 22. *All arm-holes*] indifferently to whom they please, without regarding either Gods will, or the worth, or unworthinesse of men. *Every stature*] the Italian, *Of persons of all statures*] namely, of all conditions and qualities, great and small, young and old: *to hunt*] to ensnare them in errour, and consequently in perdition, at your pleasures.

V. 19. *Pol'ute me*] making me the authour and maintainer of your lyes and deceits, without any respect to my most holy name. *For handfuls*] that is to say, for any sleight reward, *Mic.* 3. 5. *To slay*] denouncing death and unhappy chances to good men, and raising persecution against them amongst the people. And contrariwise, promising life and prosperity to wicked men, and defending them against the justice of men.

V. 20. *Behold*] I will quickly cause you and your false ceremonies to perish.

V. 23. *Ye shall see*] I will root you out, that you may no more seduce my people with your deceits.

CHAP. XIV.

Ver. 1. *Of the Elders*] namely, of the heads of the people which were in *Babylon*.

V. 3. *Set up*. that is to say, they are Idolaters in thought and affection, though peradventure they are not so in any outward action, as if their heart were the temple of their idols, *and put*] they doe seeke out objects, and baites fitting to nourish and kindle that wicked inclination to idolatry, and seeke occasion to fulfill it. See *Zeph.* 1. 3. Or they themselves, by their sinnes, will be the causers of their owne ruine, *Ezech.* 18. 30. *Should I*] being such, is it not a meere hypocrisie and scoffe in them to come to me to aske for help and counsell in their disasters, seeing their hearts are separate from me, and being the only causers of the evils which they suffer? Others. translate it, shall I answer them when they seeke to me?

V. 4. *According to*] His Idols shall not shut up, nor close my mouth, but they shall rather cause me open it to denounce the sentence of punishment against them.

V. 5. *That I may*] that is to say, mine answers shall be like to many snares to consciences convinced by my word; and therby will I keep him, as it were shut up, in expectation and feare of mine unavoydable judgements.

V. 7. *Separateth*] Like unto a harlot that forsaketh her husband. See *Hos.* 4. 14. and 9. 10. *My selfe*] not according to his desire that asketh the

queſtion, nor according to the Prophets mind, but according to my moſt holy truth and Juſtice.

V.8. *A ſigne*] namely, for a ſpectacle of my judgements, of whom every body ſhall ſpeake.

V.9. *If the Prophet*] that is to ſay, if this Prophet, to whom theſe idolaters doe come, be any way poſſeſſed with the ſpirit of errour, and anſwereth them flatteringly to pleaſe them; yet their condition ſhall be never the better: For I in my judgement ſhall have given way to it, to the end that being ſeduced, they may periſh paſt recovery. See 1 *King.*22.20. *Job* 12.16. *Jer.*4.10. 2 *Theſ.*2. 11. *Hath ſpoken*] namely, ſome falſe Prophet ſhall have uttered any thing without commiſſion. *I will ſtretch*] though he doth but what I by my ſecret providence have ſuffered him to doe; yet will I puniſh him, becauſe he ſinneth againſt my Law, which is the rule of humane actions.

V.13. *The Land*] the meaning is, when I have reſolved to puniſh a land with ſome kinde of ſcourge I will not forbeare to doe it, for any manner of interceſſion: how much leſſe then can I be appeaſed now that I have decreed a generall puniſhment of all manner of evils to fall upon *Jeruſalem* for its extreame ſinnes? *Jer.*7.16. and 11.14. and 14.11.

V.14. *Noah*] Theſe three perſons are ſet down for patternes of ſingular piety, eſcaped out of extreame deſolations. *Daniel* carried into captivity before *Ezekiel* under *Jehoiachim*, Dan.1.1. who already had given manifeſt proofes of his holineſſe and vertue. See *Ezek.*28.3.

V.19. *In bloud*] that is to ſay, with great ſlaughter.

V.21. *For thus*] that is to ſay, I doe alleadge all theſe examples of particular ſcourges to concludе, that I ſhall much leſſe be intreated, when I ſhall reſolve to joyne them all together, for a deluge of evils, which are brought up to their height.

V.22. *Come forth*] Within a very ſhort time they ſhall be brought hither to *Babylon* in captivity like you. *Shall be comforted*] when ye ſhall know their grievous ſinnes, you will have cauſe to acknowledge Gods juſtice, and ſtrengthen your ſelves againſt the ſcandall of this deſtruction, and give glory to God.

CHAP. XV.

Ver.2. *What is*] The meaning is, as your Vine trees pulled up, or the vine branches cut off, are good for nothing but the fire, *Iohn* 15.5,6. eſpecially when they have been in the fire, which hath dried up all the moiſture of them, whereby they cannot be ſet againe, nor grow. Even ſo my people, which once was my vine being cut off and caſt away by me, is of no value, nor good for any thing; eſpecially, being more hardened and ſeared through my judgements. *More then*] A vine that is planted, and liveth, is of more value and excellency then other trees; but being pulled up, the wood thereof is worſe to burne then any other wood.

CHAP. XVI.

Ver.2. *Cauſe Ieruſalem*] namely, the remnant of the Jewes, which are in *Ieruſalem*, which repreſent the whole body of the Nation and State.

V.3. *Thy nativity*] Though you be of *Abrahams* race, yet you are ſo degenerate, that you deſerve rather to be called Amorites, and Hittites, which were two accurſed and execrable Nations. See *Iſa.*1.10. *Hoſ.*12.7. *Iohn* 8.33,37,40. *Rom.*2.28. and 9.7,8.

V.4. *For thy nativity*] An Allegory continued in all this Chapter, wherein the peoples eſtate is repreſented by a wretched maid, married, exalted and enriched through meere grace. Now the peoples birth ſeemes to be referred to the time, as being come to ſome forme and perfection of a body of a Nation in Ægypt, they began to be perſecuted there. See *Exod.*1.7,8. *Thy navell*] termes taken from that which uſeth to be done to little children newly borne, to ſhew that the people had no humane help nor aſſiſtance, but were utterly forſaken in their miſery: *Salted*] the Italian, *rubbed with ſalt*] ſalt being uſed about theſe little creatures, to bathe and rub them, to drie up, cleanſe and ſtrengthen the body of the childe.

V.6. *I paſſed*] Hereby ſeemes to be ſhewne, that God did not deliver his people preſently, but let them lie a long time in miſery in Ægypt, amidſt ſundry bloudy perſecutions; preſerving them ſtill alive, and not ſuffering them to be deſtroyed, which is ſignified by theſe reiterated words, live in thy bloud.

V.7. *Thy breaſts*] He continues the ſame figure of a maid, that is now come to age to have a husband, to ſignifie the time appointed by God, to ſet his people at liberty, and honour them with the title of being his Church, and to make his covenant with them in *Horeb*, as *Cant.*8.8. See *Hoſ.*2.15. *Naked*] without any honour or defence, being yet in miſery and captivity in Ægypt.

V.8. *Spread*] An ancient ceremony, wherein the husband in ſigne of the right of property which he obtained in his wife, and for a pledge of his interchangeable duty of protection and love, did when hee married her, cover her with the skirt of his garment, *Deut.*22.30. *Ruth* 3.9. which was a figure of the righteouſneſſe, innocency, and merit

merit of Christ, which hideth all the blemishes of his Church from Gods sight, and by this meanes gets the title of being her head, Lord, and husband, which hath at all times been the foundation and summe of the covenant of grace. *I sware*] I made a solemne covenant with thee, that I would take thee to be my people. See concerning the time of the peoples marriage, *Ier.* 2.2.

V.9. *Washed*] Corporally I tooke away from thee all signes and tokens of misery, and of thy former oppression, and enriched thee with my gifts and benefits. And spiritually I purged thee from thy sinnes, which are the uncleannesse of the soule in which man is borne, and endowed thee with the graces of my spirit; signified by the anointing which was commonly done after they had washed. *Ruth* 3.3. *Luke* 7.46.

V.10. *Badgers skin*] which were some way neatly dressed for to make handsome shooes. *Covered thee*] with a curious vaile, which maidens bore over thy head.

V.12. *Thy forehead*] the Italian, *thy nose*] See touching this kinde of ornament, *Gen.* 24.47. *Isa.* 3.21.

V.13. *Didst prosper*] So high that thou becamest a great and glorious kingdome.

V.15. *Thou didst*] Thou art become presumptuous and bold, by reason of the gifts which thou hast received from me; and wouldest be no longer subject to me, nor containe thy selfe within the chastity of my service and obedience, but didst chuse to live a loose life, *Playedst the harlot*] Thou hast joyned thy selfe by unlawfull covenants, and by imitation of idolatry, to prophane people, which thou hast drawne to thee, by the greatnesse of thy state, and the preheminence which thou hast above other Nations. *Poured out*] Thou hast indifferently, and impudently prostituted thy selfe. See *Ier.* 3.13. *Ezek.* 16.36. *Hit it was*] He might satisfie his lust as he would, for thou gavest him free liberty to doe it.

V.16. *High place*] namely, the Altars, Chappels and Temples of thine Idols, garnished with ornaments, and rich tapestries, which I had bestowed upon thee for thine owne use.

V.17. *Of men*] namely, idols, which were as adulterers to the idolatrous soules, though there were many female idols also.

V.19. *Sweet savour*] burning those offerings as it were, to appease the idols; as God had appointed they should doe to him. *Thus it was*] All these things were notoriously knowne and verified, and they are not to be denyed nor excused.

V.20. *whom thou hast*] Who at their birth were mine, by vertue of my covenant, whereby the whole body of the Nation were as a wife to me, and the particular persons as children, wherefore thou shouldest have consecrated them to me.

V.21. *For them*] namely, for the images of the foresaid idols.

V.22. *In all*] Thine unbridled idolatry hath been accompanied with an infamous ingratitude, and presumptuous confidence, that you could no more fall into your former miseries.

V.24. *Thou hast*] Like to an unchaste woman, who after she hath used dishonestly privately with some particular men, doth afterwards prostitute her selfe publickely in a brothell house: whereby is meant idolatry that is commonly practised and allowed by publicke authority. See *Isa.* 3.9.

V.26. *Committed fornication*] He hath a relation to the frequent treaties, and covenants between the Aegyptians and them, together with the acceptation and imitation of their idolatries. See *Ezek.* 8.10,14 and 23.19. *Great of flesh*] A figurative terme taken from the shamelesse desires of lascivious unchaste women, *Ezek.* 23.20. to signifie that the power and wealth of Aegypt did entice the people to desire to adhere, and be linked unto them.

V.27. *Diminished*] I have diminished thine estate, and have taken away the abundance of my blessings from thee. *The daughters*] namely, to the Cities and people. See 2 *Chron.* 28.18. *Ashamed*] They detest and abhorre thine unconstant and wavering idolatry: they holding themselves constant to their ancient idolatry, which was at first established. See *Ier.* 2.10,11,33.

V.30. *Weake*] Weakened and melted in spirituall lust, which worketh the same effect in the soules, as bodily lust doth in the bodies, extinguishing all manner of vertue in them, and effeminating them to a base and sensuall esteem of God and his service, and weakening the true worship of him in spirit and truth. *Imperious*] that is to say, licentious, unbridled, and incorrigible, that taketh liberty to doe what she pleaseth.

V.31. *Thou scornest*] the Italian, *For thou despisest*] as much as to say, thou hast not been sought after, nor solicited, nor rewarded, nor paid; but thou thy selfe hast solicited and paid thine adulterers, which in a woman is the extreame of impudency. See 2 *King.* 16.7,8. 2 *Chron.* 28.21. *Isa.* 36. *Hos.* 8.9.

V.34. *In that*] No body hath desired nor solicited thee: so is the sinne of the people aggravated, who without any bodies inducement, of their owne proper motion were run into idolatry. See *Ier.* 31.33.

V.36. *Thy filthinesse*] Heb. thy poilon, that is to say, the infamous fluxes of whores. The meaning is, thou hast sinned without shame, and I will punish thee with infamy and disgrace, even by them with whom thou hast sinned.

V.37.

V.37. *Loved*] most constantly, and to the end, like to the Ægyptians, *hated*] namely, the Babylonians against whom the Jewes tooke part with the Ægyptians, *Ezek.* 23.22.28.

V.38. *That sheid*] that doe murther the children which they bring forth. *v.* 36. *give thee*] the Italian, *punish thee*] or I will make thee all bloud.

V.39. *Eminens place*] the Italian, *thy brothell*] namely, the City of *Ierusalem* it selfe, or the whole state where idolatry had been publickely practised and without controule, *v.* 24.31.

V.40. *stone thee*] He hath a relation to the punishment appointed for adulteresses by the Law, *Deut.* 22.24.

V.41. *women*] namely, of many kinde of people, and Nations, whereof the Chaldean army shall be composed.

V.42. *To rest*] that is to say, I will powre out and execute it fully.

V.44. *As is the mother*] It was a common proverbe by the name of mother, he meanes the Hittites, whom the Jewes had succeeded, not only in the possession of their countrey, but also in customes, and works, *v.* 3. Now these Nations were taxed with serving of Devils, and sacrificing their children to them, *Deut.* 18.9,10.

V.45. *Her husband*] namely, God the Creator of all, and Law-giver to all, whose knowledge and service those Nations utterly forsooke to worship Devils.

V.46. *Thine elder sister*] that is to say, thou Jewish Nation, and *Samaria*; that is to say, the ten Tribes, and *Sodome*, are like one another in sinning, even as if you were one and the selfe-same mothers daughters, *Deut.* 32.32. *Isa.* 1.10. *Jer.* 3.8. *Thy left hand*] that is to say, to the Northward: For the Hebrewes call the forepart the East, the hinder part the West, the left side the North, and the right side the South.

V.47. *Nor done*] Thou hast not been contented with imitating, and equalling them, but hast gone beyond them.

V.49. *Pride*] She had gotten none but temporall excellencies from me, not the spirituall ones of my word and covenant as thou hadst: And besides, her greatest sinne was but against the second Table, rather then against the first, as thine is in violating my service.

V.50. *As I saw good*] or after I had seen, namely, their abominations, *Gen.* 18.21.

V.51. *Halfe*] because thou receivedst more favours at my hands, and hast been longer suffered, exhorted and corrected, and hast seene my judgements upon the other; therefore thine ingratitude, rebellion and obstinacy, cannot be equalled, *justified*] made their sinnes to seeme but little ones, and excusable, by the accesse of thine, and them innocent, in comparison of thee, *Jer.* 3.11. *Mat.* 12. 41.42.

V.52. *Justified*] the Italian, *judged*] condemned them without any pity, as wicked, and not deserving any mercy.

V.53. *Shall bring*] the Italian, *if I bring*] that is to say, as I will never re-establish those Cities and Nations into their former estate, so shall the Jewish Nation never be restored after the ruine which shall come upon them by the Chaldeans, in respect of the glory of the Temple, and the state of the Kingdome; but as concerning spirituall good, the people had alwayes a remainder of grace, and hope of restorement to salvation, *v.* 60. which the other Nations had not, *Isa.* 1.9. *captivity*] This word is taken for all kinds of extreame misery, *Job* 42.10. *the captivity*] namely, free them from thy servitude, and other continued and successive calamities. See 2 *Chr.* 33.11. and 36.6,10. *Jer.* 52. 28,29,30.

V.54. *A comfort*] A common kinde of speech; as if those other Nations had any way been eased, by seeing the Jewes as much, or more punished then they were, *Lam.* 4.6.

V.56. *Was not mentioned*] Though thou were like *Sodome* in sinnes, yet through pride thou didst disdaine, and through hypocrisie thou hadst in abomination the very name of it, and didst thinke thy selfe out of danger of being used in the same kinde.

V.57. *Was discovered*] by my judgements which I began to execute upon thee by meanes of these Nations.

V.59. *The Oath*] by which thou hadst bound thy selfe to me, as a people to their King, and a wife to her husband. See *Deut.* 27.15.

V.60. *An everlasting covenant*] namely, the spirituall covenant, made with the true Israel in spirit.

V.61. *Thou shalt*] Thou shalt be touched with true compunction and repentance. *When thou*] namely, when I shall convert the Gentiles, and make them members of the Church, whose body was represented by the old Jewish Nation, which was also first imployed in the preaching of the Gospell. *Thy Elder*] more or lesse ancient, powerfull, or noble then thy selfe. *But not*] not by vertue of the old externall and carnall covenant, in which the naturall Jewes only had part, or such as joyned themselves to their Religion and Ceremonies, *Jer.* 31.32. But by vertue of the new, spirituall and eternall one, grounded upon the Messias, and upon his righteousnesse, redemption, and spirit, which is made with the whole Israel according to faith, *Gal.* 4.25,26.

V.63.

V. 63. *That thou mayest*] these things are here written and set downe, to the end, that after thy re-establishment, especially in the time of the Gospell, thou maist give God all the glory for thy deliverance, by a sincere acknowledgement and confession of thy sinnes, approving of, and in silence adoring the judgements which had formerly been inflicted upon thee, *Rom.* 3. 19.

CHAP. XVII.

Vers. 2. *A Parable*] or a figurative Speech representing one thing by another, with a convenient correspondencie.

V. 3. *Eagle*] namely, *Nebuchadnezzar*, *Ier.* 48. 40. and 49. 22. *Divers colours*] hereby is meant *Nebuchadnezzars* Empire over many nations, of divers customes and languages; or his army composed of severall sorts of people, *unto Lebanon*] to *Iudea*, which is oftentimes likened to a wood of excellent trees, *The highest*] namely, *Iehoiachim* led into captivity, 2 *Kings* 24. 12.

V. 4. *Crept off*] Hereby is signified the captivitie of the chiefe of the Kingdome, led away with *Iehoiachim*, *of merchants*] the Italian *of traffique*] he meanes some Province or Citie of *Babylon*, assigned to the *Iewes*, which was commodious for traffique; to keepe them from all thoughts of war and State policie.

V. 5. *Of the Seed*] namely, *Zedekiah*, who was of the blood Royall, *A fruitfull*] namely, in the Kingdome of *Iudea*, not yet made desolate, where *Zedekiah* might have maintained himselfe, and growne up prosperously.

V. 6. *It grew*] namely, *Zedekiah* prophesied whilst hee was faithfull to the *Chaldeans*, *Of love*] signifying thereby, that hee was but a vassall, not Soveraigne nor absolute. *Branches turned*] being a dependent and subject to *Nebuchadnezzar*, *The roots*] that is to say, he staid in his owne countrey, and was not transported into any other place, and the State remained in its antient forme, and state, onely the Kings power was diminished, *Brought forth*] that is to say, *Zedekiah* begat and brought up children, *Jer.* 52. 10.

V. 7. *Another*] namely, the King of *Egypt*, who was also a mighty King, with whom *Zedekiah* joyned himselfe against *Nebuchadnezzar*, 2 *Kings* 24. 20. *Water it*] should uphold him, and relieve him with his forces against the *Chaldeans*: See *Ier.* 37. 7. *The Furrowes*] he alludes to the channells and pipes wherewith the *Egyptians* conveyed the waters of *Nilus* to their land, See *Deut.* 11. 10.

V. 8. *It was*] It was very likely that *Zedekiah* having made this league with *Egypt* might very well have maintained and bettered himselfe.

V. 9. *Shall bee not*] the Italian, *shall not that Eagle*] namely, Nebuchadnezzar.

V. 10. *The East wind*] By this tempestuous and scorching wind Jon. 4. 8. is meant Gods judgement executed by the meanes of the Chaldeans, Ezek. 19. 12. *in the furrowes*] that is to say, notwithstanding Egypts assistance and reliefe.

V. 12. *The King*] namely, Jehoiachim, v. 2. 3.

V. 13. *Of the*] namely, Zedekiah, v. 5. *and hath taken*] that is to say, hee hath carried them away with him, to weaken the Kingdome so much the more, and for to have hostages by him.

V. 17. *Made for him*] Hee shall doe Zedekiah no good, who was straitly besieged by Nebuchadnezzar, Jer. 37. 37.

V. 18. *His hand*] namely, his faith and promise.

V. 19. *Mine oath*] namely, the punishment for breaking the oath hee had made in my name.

V. 22. *Take off*] This begun to be put in execution, in Zerubbabel, who was of the blood Royall, and brought the people out of Babylon, but the perfect accomplishment is in Christ, the everlasting King and sonne of David, Isa. 11. 1. *a tender*] hereby are meant Christs weake beginnings in his humane nature, who was descended from the ancient stocke of the Kings of Juda.

V. 23. *The mountaine*] namely, in my Church, which spiritually is higher then any worldly height, Isa. 2. 2. 3. Ezek. 20. 40. Mic. 4. 1. *under it*] all nations shall come under the Messias to shelter themselves from all evills.

V. 24. *The trees*] namely, the great ones, and Princes of the world.

CAAP. XVIII.

Vers. 2. *Have eaten*] have sinned, and the children have suffered for it: as the sins of Mannasseh are remembred upon Judah, and the sinnes of Jeroboam upon the ten tribes, See Lam. 5. 7.

V. 3. *Any more*] Since you make my patience an argument whereupon to tax my judgements; I will hereafter bring them presently upon him that sinneth, and lay open your iniquities, like unto the iniquities of your forefathers, for which I have heretofore punished you.

V. 4. *All soules*] I am equally God, and Judge of all; not accepting of persons. And if I doe delay my generall punishments, it is out of my superabundant goodnesse. And if the children doe beare the iniquities of the fathers, it is according to justice, either by reason of their imitating them, or in so much as I punish them in their body and goods, which they have from their fathers. But the judgements upon the soule, which proceed absolutely

lutely from me and is mine, have no other cause nor foundation, but every ones owne works.

V.6. *Hath not eaten*] namely, of the idols sacrifices, whose service was done upon hils and mountaines, *Ezek.* 22.9. See *Deut.* 32.38. *Ps.* 106. 28. 1 *Cor.* 10. 20, 21. *Lift up his*] that is to say, shall have detested them with all his heart. *Defiled*] by adultery.

V.10. *Any one*] the Italian, *any thing like to one*] Heb. the brother of any of these things.

V.11. *Any of those*] namely, all the good deeds set downe before, *v.* 7, 8, 9.

V.13. *His blood*] He shall suffer the capitall punishment for his owne sinne, and he shall be the causer of his owne death, *Lev.* 20.9. *Acts* 18.6.

V.17. *Hath taken off his hand*] the Italian, *hath withdrawne*] that is to say, keeps himselfe from wronging or oppressing him] though he might have cause to doe it.

V.19. *why*] He sheweth, that those prophane men contending with the Prophets did seeke to catch them, and make them confesse, either that Gods judgements were not just, in punishing the children for the fathers sinnes: Or that the Prophets limitations and expositions were contrary to Gods Law, *Exod.* 20.5. *Deut.* 5.9. *When*] the meaning of my Law is, that I will punish the sinnes of the fathers upon the children, in case that they follow their fathers examples: which I doe often suffer to fall out so, through my secret judgement; And if through my speciall grace I doe sanctifie them, so that they doe not follow their fathers steps, they shall also be exempted from the punishment.

V.20. *The sonne*] namely, the innocent sonne, who is by my spirit purged from his fathers wickednesses: Yet this is no generall rule, in respect of the body, and bodily goods, in which God in all seasons hath visited the children for the fathers sinnes; but must be understood of the everlasting punishment of the soule, or especially and particularly of the corporall punishments of those times. *The righteousnesse*] that is to say, every one shall receive either a reward for his good works, or punishment for his evill works.

V.22. *Shall live*] He shall be delivered from the common evils of this world, and shall attaine to everlasting life, to which the true way and direction is the pure and constant conversion of a sinner.

V.23. *And live*] Or had I not rather that he should be converted from his evill wayes and live?

V.25. *Ye say*] the Italian, *will ye say*] will you yet dare to taxe, either mine actions with injustice, or my words, and my law with contradiction? *Are not your*] All the injustice, is in you who follow your fathers wayes, and not in me. My Law agreeth well with this doctrine, but your understanding is perverted.

V.26. *When*] This is the rule of my soveraigne Justice, that the death of every one shall be the punishment of his owne proper sinne; as the order of my mercy is, to give a sinner hope that he shall be restored by repentance. Both the one and the other ought to be well enough knowne unto you; but that in this contestation you fight against your owne consciences.

V.30. *Every one*] and not for the sinnes of their fathers, as you impute it to me. *Your ruine*] the Italian, *a stumbling blocke to you*] to cause your ruine.

V.31. *Make you*] give way to the spirit of grace, to whom it properly belongeth to regenerate a man, who cannot doe it of himselfe, *Jer.* 13.23. *Ezek.* 11.19. and 36.26.

CHAP. XIX.

Ver.1. *For the Princes*] namely, for Jehoahaz, Jehoiachim and Zedekiah, last Kings of Judah, in whom consisted the remainder of the people of Israel.

V.2. *what is thy mother? a Lioness, that she layeth*?] namely, every one of those Kings. Or thou Nation of the Jewes, Jerusalem, wherein you have been borne and bred, hath for a long time been a city of bloud and violence, and hath brought forth Kings of the same nature.

V.3. *One of her*] namely, Jehoahaz, who was carried away a prisoner into Ægypt, 2 *King.* 23.33. *Jer.* 22.11.

V.4. *Their pit*] or net, a terme taken from the hunting of Lyons.

V.5. *When she saw*] namely Jerusalem, when she saw that there was no hope that Jehoahaz should be restored, *tooke another*] namely, Jehoiakim appointed to be King by the King of Ægypt, 2 *King.* 23.34.

V.6. *went*] A description of Jehoiakims treaties with other Kings, and chiefly with the King of Ægypt, which was also the cause of his ruine.

V.7. *Their cities*] namely, the Cities of his people, by his extorsions and violences, 2 *King.* 24.4. *Jer.* 22.17. *By the noise*] by his cruell and tyrannicall commands.

V.9. *Into holds*] in some strong tower, or rocke, where he died, and his body was afterwards thrown out upon a dunghill. See 2 *Chron.* 36.6. *Jer.* 22.18.

V.10. *Thy mother*] After the tyranny was ceased, which was signified by the Lyons roaring. Jerusalem seemed to flourish againe, especially under Zedekiah, who had many sonnes fitting to succeed

ceed him in his kingdome, and to prop him up, which is signified by the following termes.

V.12. *She was*] This last desolation was performed by the Caldeans, who are likened to an Easterly winde, Ezek.17.10. *The rods*] namely all the young men, and the Royall issue. See 2 *King.*25.7.

V.13. *She is*] The whole body of the Nation shall within a short time be carried away into Babylon, to live there in extreame misery.

V.14. *Out of a rod*] namely, out of Zedekiah, who through his perfidiousnesse and rebellion against Nebuchadnezzar, shall be the cause of the last desolation, 2 *Chron.*36.13. *And shall be*] not only at the present time, but in after ages likewise.

CHAP. XX.

*Ver.*1. *The seventh yeare*] namely, of the captivity of Jehoiachim. See Ezek.1.2.

V.3. *To enquire of me*] in that true manner as I have appointed you to desire my your by the way of faith and repentance. Or doe you come to tempt me, having none other aime, but to get something out of my Prophet, as may be pleasing to you? *I will not*, &c.] the Italian, *I am not sought after by you*, or I will not answer you: or you shall not find me.

V.4. *Iudge them*] Thou shalt reprove them for, and convince them of their sinnes. *Of their fathers*] intimated, and increased by their children, who would not amend by the examples, nor the punishments of their forefathers, *v.*30.

V.5. *In the day*] When as my people being in Ægypt, I declared by effects, that I had chosen them to be mine, according to my promises made to their forefathers. *Lifted up*] did shew my soveraigne power for their deliverance, and to the destruction of their enemies. See Exod.14.8. *Unto them*] that is to say, did sweare to them.

V.6. *Espied*] the Italian, *discovered to them*] that is to say, appointed it for them by my decree, as the most excellent above all other countries. And for the conquest of which, I had prepared all things in my secret counsell, and into which I had marched before mine Arke, to give them a secure entrance into it. See *Num.*10.32. *The glory*] or the flower. A title of the land of Israel, not so much for its naturall qualities, as for the singular blessing of God; and by reason that it was chosen to be the seat of his Church, and the figure of the kingdome of heaven.

V.7. *Said I unto them*] These things are specified in Exodus, but are revealed by the spirit to the Prophet, and doe agree with what is written, Jos.5.9. *The abominations*] that is to say, the idols: to the spirituall desiring of which mans heart is induced by the eyes delighted with the matter, or the forme of them: And generally, by all the outward sences, seeing they could not apprehend any deity in them by the spirit. See *Numb.*15.39.

V.9. *For my names*] that is to say, for mine owne sake, and my glories sake, that it might not be derided, as if my promises were false, or my power too-weake, or insufficient to performe them. See Exod.32.12. Numb.14.16. Deut. 9.28.

V.11. *Shall live*] Shall be preserved from all dangers, and shall at the last obtaine everlasting life, the way to which, and the beginning and pledge of which is new obedience, though it be no way a cause of it.

V.15. *Given them*] that is to say, hath promised and resolved to give them, so they did not make themselves utterly unworthy of it.

V.20 *A signe*] that is to say, a sacrament of an interchangeable agreement, namely, that I shall sanctifie you by my spirit, causing you to cease from your evill works: And you likewise shall be conformable to the working of my grace.

V.23. *Yet I lifted up*] Though I did forbeare them for that time; yet I swore to them, that if they continued in their sinnes, after I had performed my promises unto them, by bringing them into the promised land, I would drive, and scatter them out of it.

V.24. *They had not*] namely, after I had put them in possession of the land of Canaan.

V.25. *Gave them*] By my just judgement I did give them over to the evill spirit, that they might be subject to his evill inducements, to their death and ruine. See Psal.81.12. Ezek.20.39.

V.26. *Pollated them*] I suffered them to prostitute themselves to all manner of abominable idolatry. *To passe*] either to sacrifice them, or to purifie and consecrate them, which in this place is most probable. *Openeth*] All the first borne amongst their children.

V.27. *Therefore*] Seeing that I give thee commission to lay all their fathers sinnes open before them, *v.*4. adde this to all the rest.

V.28. *The provocation*] namely, the object and provocation of my wrath.

V.29. *Said unto them*] I did often admonish them by my Prophets, and reproved them for their idolatry. *what is*] Doe not you know sufficiently, by the very name of high place, which at all times hath been infamous, as a place of idolatry, and unlawfull worship, that all which is done there is abominable? As the very name of a brothell is sufficient to make any honest woman to fly the conversation and neighbourhood of it.

V.30. *Wherefore*] Seeing the reproving of the fathers sinnes ought to serve for a correction to the children which follow them, tell them that I

reject all their falſe ſhewes of piety, which they make in ſeeking after my word, v. 3.

V. 32. *As the heathen*] namely, idolatrous and heathen people, who doe proſper for all that, Jer. 44. 17.

V. 33. *Rule over you*] that is to ſay, I will exerciſe my power over you in puniſhment, as over rebellious and diſloyall ſubjects: ſeeing you have not accepted of my government in obedience; and I will not ſuffer in you that are bound to me by duty and obedience, the exceſſes which I winke at in other Nations, which are ſtrangers to my covenant. See Hoſ. 9. 1. Amos 3. 2.

V. 34. *Bring you*] I will not let you live at eaſe in the idolaters countrey, where you had ſheltered your ſelves. See Jer. 40. 11. and 43. 7.

V. 35. *I will bring you*] I will drive you into the moſt ſolitary and ſavage places of the world, for a fulneſſe of miſery, v. 38. *will plead*] execute my revenge with all manner of rigor.

V. 37. *Cauſe you*] Even as a ſhepheard maketh his ſheep to paſſe one by one, when they come out of the ſheep-coat, and marketh them diſtinctly with his rod, to diſtinguiſh them from the other, Lev. 27. 32. So I will ſever thoſe that are rebellious from amongſt you, to puniſh them, and ſhewing favour to the others, Ezek. 34. 17. Mat. 25. 32, 33. *will bring you*] will conſtraine you to acknowledge me for your God and King, by thoſe puniſhments, the threatenings whereof I have joyned to my covenant: by which, I will chaine you up like wilde beaſts, and tame your ſtubbornneſſe.

V. 38. *Bring them forth*] as v. 35.

V. 39. *Goe ye*] I doe caſt you off quite, and give you over to all manner of wickedneſſe; that my name, which you make profeſſion of worſhipping, may be no more prophaned by your hypocriſie, nor be expoſed to the ſcorne of mine enemies. *with your gifts*] offered indeed to the true God, but defiled by the idolatry which is joyned to it. See Iſa. 1. 13. and 61. 8. or really preſented to idols.

V. 40. *For in mine*] I doe caſt all you apoſtates off, and will only hold the true Iſrael, which truly beleeveth, and is truly converted, for to be my people, and will gather them into my Church, to be by them ſerved in ſpirit and truth, whereof the ancient ſervice was but only a Figure. An Evangelicall prophecye, whereof the returne from Babylon was but only an eſſay, *except them*] an ordinary terme for lawfull ſacrifices which were daily performed, *require*] ſhunning them no more, as I had done the offerings of idolaters and hypocrites, Iſa. 1. 13, 14. *ſanctified*] I will cauſe my ſelfe to be reverenced, praiſed, and bleſſed for your ſakes, and the ſacred and inviolable truth of my promiſes ſhall be acknowledged and taught by all men.

V. 46. *Towards the South*] namely, toward Judea, which lay Southward from Chaldea, where the Prophet was, *drop*] that is to ſay, ſpeake and preach like a Prophet, a terme which ſeemes to be taken from Deut. 32. 2. See Amos 7. 16. *The forreſt of the South*] that is to ſay, Jeruſalem, and the people which are therein, great cities and multitudes of people being oftentimes likened to Forreſts, Iſa. 9. 18. and 10. 18. and 32. 19. Jer. 21. 14. and 46. 23.

V. 47. *Kindle a fire*] namely, the Chaldean war. *Every greene tree*] all manner of people indifferently; both good and bad, v. 8. many righteous men being alſo entangled in theſe temporall judgements. See Luke 23. 31. Others ſay that by theſe greene trees, and juſt men, are meant thoſe which are not ſo guilty as others, or little children which are free from actuall ſinne. *Faces*] thoſe that are not conſumed therewith, ſhall be brought into extreame miſeries. See Lam. 4. 8. and 5. 10. *From the South*] from one end of the countrey to the other.

V. 48. *They ſay of me*] theſe prophane people doe ſcoffe at my propheceyes, which thou doeſt dictate to me in allegoricall and enigmaticall termes, as if they were dreames and imaginations.

CHAP. XXI.

Ver. 2. *SEt thy face*] ſeeing it is ſo, propheceye the ſame things in plaine and proper termes, *the holy places*] namely, againſt the Temple, and the buildings adjoyning to it, which were not to be ſpared in this generall deſolation. See Jer. 7. 14. Ezek. 9. 6.

V. 3. *The righteous.*] See Ezek. 20. 47.

V. 5. *It ſhall not*] untill it have performed all its execution.

V. 6. *with the breaking*] doing like a woman that travelleth, bowing and wringing her ſelfe. See Iſa. 16. 11. and 21. 3. Jer. 4. 19.

V. 7. *For the tydings*] namely, the Babylonians tumult, whom I ſee approaching to Jeruſalem, *It commeth*] namely, the ruine of it, which I had foretold.

V. 9. *A ſword*] my judgement is ready to be put in execution.

V. 10. *Glitter*] that is to ſay, that it may terrifie and affright with the brightneſſe of it. *Should we*] can one doe any thing but lament as I doe, *it contemneth, &c.*] the Italian, *O thou Tribe of my ſonne which contemneſt all other wood*] O thou Nation hardened againſt all fatherly puniſhments, as an evill childe is againſt a rod, thou ſhalt now be puniſhed by the ſword. In the Hebrew Text there is an alluſion between rod, or ſtaffe, and Tribe; the meaning wherof is, whiles thine afflictions are moderate, as from rod to rod, thou doeſt contemne

them;

them; but this ſhall be as from rod or ſword, which thou ſhalt not be able to endure nor withſtand.

V.11. *Of the ſlayer*] namely, of the King of Babylon, who is the executioner of Gods judgements.

V.12. *Smite therefore*] uſe all the actions of a grieved and moaning perſon. See Jer. 31.19.

V.13. *A triall*] I am almoſt forced to come to the extremity of puniſhment, for all puniſhments, as trials to bring them to repentance would be vaine, Iſa. 1.5.

V.14. *Smite thine hands*] in token of extreme ſorrow, Ezech. 6.11. *The third time*] for Nebuchadnezzar came three times againſt Jeruſalem, 2 *Chron.* 36.6,10,17. *The ſword*] by which there ſhall be a great ſlaughter in Jeruſalem, not only of meane people, but alſo of Princes and great ones; and the King himſelfe being overcome by the ſword ſhall dye in captivity.

V.15. *I have ſet*] I have cauſed their cities to be furiouſly beſieged and ſet upon.

V.16. *Goe thou*] the Italian addeth, *O ſword goe, &c.*] an expreſſion of the permiſſion which God gave the Chaldeans to root out at their pleaſure.

V.19. *I will alſo*] as I have commanded thee Ezekiel to ſmite thine hands for ſorrow, v.19. ſo will I contrariwiſe ſmite mine in ſigne of joy, that I have vented my wrath, and ſatisfied my juſtice. See Deut. 28.63. *Iſa.* 1.24. Ezek. 5.13. and 16. 42.

V.19. *Appoint thee*] the Italian, *make thee*] draw out, in Propheticke action, upon a boord, or upon the ground, two wayes comming both from one plaine place, to repreſent Nebuchadnezzars deliberation, when he had gathered together his army, whether he ſhould goe againſt Jeruſalem, or againſt the land of the Ammonites, which were the two wayes to ſet upon Ægypt, which was the Chaldeans chiefeſt intent. *Chuſe thou a place*] the Italian, *levell a place*] to make a muſtering place to muſter the army in. *The head*] namely, at the croſſing of a road way, ſuch as thoſe high wayes were which led to great cities.

V.20. *Rabbah*] The chiefe City of the Ammonites, 2 Sam. 11.1. Jer 49 2.

V.21. *To vſe divination*] according to the cuſtome of the Heathens, in deliberations of any importance, *made his arrowes, &c.*] the Italian, *he hath ſcattered his arrowes*] This was a kind of caſting lots with a bundle of looſe arrowes caſt up into the aire: And according as moſt of the arrowheads fell one way, which was either marked out according to fancy, or according to the naturall ſituation of the places (as it was in this paſſe) they did reſolve upon moſt important affaires, as by divine augury. *Looked in*] This was alſo another kinde of divination, by the ſhape, colour, poſture, &c. of the entrailes of ſacrificed beaſts, and eſpecially of the liver.

V.22. *To open the mouth*] to take it by aſſault, with ſhouts and cries uſed in ſuch actions; and with a generall ſlaughter.

V.23. *A falſe divination*] The Jewes who had oftentimes before broken, and renewed their covenants with the Chaldeans without falling into finall ruine, ſhall thinke that the buſineſſe will paſſe ſo for this time alſo; and that Nebuchadnezzars enterprize will come to nothing, *but he*] namely, Nebuchadnezzar will at this time pay them for their former treacheries.

V.24. *To be remembred*] that is to ſay, through your wickedneſſe and impiety which you openly make profeſſion of, you give cauſe firſt to me, whoſe name hath been uſed in your oathes, and next to the King of Babylon, to puniſh you at once for your perjuries and reiterated rebellions.

V.25. *Wicked*] namely, Zedekiah, *whoſe day*] namely, of thy juſt puniſhment.

V.26. *Thus ſhall not*] The Kingdome of Judah ſhall no more be that triumphant Kingdome which it was at other times. *that is low*] namely, Jehoiakim, now a priſoner, and afterwards ſet at liberty, and exalted, 2 *King.* 24.12. and 25.27,28. *that is high*] namely, Zedekiah.

V.27. *Untill he*] the Kingdome ſhall never be reſtored to its former luſtre, untill the Meſſias comes, to whom by right it belongeth, as Davids ſucceſſion according to the fleſh; and eſtabliſhed by God to be King over his Church, who ſhall alter it into a ſpirituall and everlaſting kingdome. See Gen. 49.10.

V.28. *Thus ſaith*] by this prophecye is declared, that though the Ammonites were at that time ſpared, yet at the laſt they ſhould be deſtroyed by the Chaldeans. *Their reproach*] namely, the wrongs and outrages offered to my people, and their inſulting over them, Ezek. 25.3,6.

V.29. *Whileſt they*] whileſt thy diviners and Soothſayers doe foretell thee all manner of happineſſe and ſecureneſſe; perſwading thee that thou ſhalt trample upon the Jewes necks, who are ſlaine for their ſinnes, and that no harme ſhall come to thee.

V.30. *In the place*] O you Ammonites, *I* will not ſcatter you into ſtrange lands, as *I* have done my people, but will deſtroy you in your owne land.

V.31. *Will blow*] *I* will light and kindle it.

V.32. *Thy blood*] all thy country ſhall be overflowne with bloud.

CHAP. XXII.

Vers. 5. *Much vexed*] the Italian, *Great in ruine*] thou shalt be famous for the greatest desolation that ever fell upon any City.

V. 13. *I have*] A signe either of great joy, or of extreme sorrow and anger: as in this place, See Ezek. 21.14.17.

V. 14. *Can thine heart*] Wilt thou have courage and strength enough to withstand my judgments?

V. 15. *Will consume*] I will cause thee to perish, that thou mayst no more provoke me by thine enormities.

V. 16. *And thou shalt take*] &c. the Italian, *and thou shalt be defiled*] That is to say, filled with blood, desolated, not regarded as a holy City, but like a wicked place, which God hath cast off.

V. 18. *Is to me*] It is quite degenerate, like to good silver turned to drosse, *Brasse*] they have some appearance of goodnesse and holinesse, but in effect they are wicked, like to a masse of base silver, mixed with all manner of base metalls, *In the middest*] namely, in Jerusalem, where I will melt and consume them by the fire of my judgement as in a furnace, See Ezek. 24. 10.

V. 24. *Say unto her*] namely, to the Jewish nation, or to Jerusalem, *that is not cleansed*] the fire of my judgements hath not cleansed thee from thy filthinesse, and there is nothing sound nor good in thee, therefore I will lay a most extreme burthen upon thee, and use no clemencie at all towards thee, see Jer. 4.11. and 19. Ezek. 24. 6.

V. 25. *There is a conspiracie*] All this may have a relation to the persecutions which the false Prophets by plots and conspiracies raised against good men, see Jer. 20.2. & 26.8.10 & 29.25.26. Lam 4 13.

V. 26. *Hid their eyes*] They have winked at the violation of the Sabbath, or they themselves have framed pretences whereby they might safely violate it, *Prophaned*] contemned and dishonoured without any reverence to any sacred Majestie.

CHAP. XXIII.

Vers. 2. *There were*] that is to say, my people have beene divided into two Kingdomes, of the ten tribes, and of Judah, both come of one Nation, namely, Israel, see Jer. 3. 7. 8. 10. Ezek. 16. 44. 45.

V. 3. *Commited whoredomes*] spiritually by Idolatry, *There were*] a figurative description of the peoples first going astray after Idolls.

V. 4. *Aholah*] the Italian *Ohola*] these are feigned names, fitted to the state of these two Kingdomes in respect of Religion: for *Aholah*, or *Ohola* signifieth her Tabernacle, because that the ten tribes having forsaken the Temple of God, had established a worship of God according to their owne minds, 1 Kings 12. 28. 29. 31. *Aholiah* or *Oholiba*] signifieth my Tabernacle is in her, for the pure worship of God remained amongst the Jewes in the Temple, 2 Chron. 13. 10. 11. *Samaria*] the head of the ten tribes, Ha. 7. 9. *Jerusalem* was of Judah.

V. 5. *When she was mine*] the Italian, *receiving others in my place*] Heb. under mee which may be understood thus, being my wife, subject to mee, *Loved*] an ordinary title for prophane Nations; with which Gods people joyned in idolatrie and impurity, *neighbours*] after the Assyrians had conquered Syria, which bordered upon the ten tribes.

V. 6. *Cloathed*] a magnificent gentle, rich, and powerfull Nation.

V. 8. *From Egypt*] He seemes to have a relation to the golden Calves set up by Jeroboam in imitation of the Calfe Apis, dedicated to the Egyptians chiefest Idoll, Serapis; see upon Exod. 32. 4. this may also be understood of the unlawfull covenants made with Egypt, 2 Kings 17. 4.

V. 10. *Discovered*] that is to say, They have shamefully punished her; a terme taken from the disgraces which are done to poore women which are taken in the warres, Ha. 20. 4. and 47. 3. or from the shamefull punishment of Strumpets, *slew her*] namely, the body of the Nations, *famous*] that is to say, A noted and memorable example of Gods judgements.

V. 14. *When she saw*] a description of an unbridled lust, like a woman that should fall in love with strangers that are absent onely by seeing their picture, and should send to seeke after them into a farre country.

V. 17. *Her mind*] that is to say, The Jewes have broken the league which they had made with the Chaldeans, to joyne with the Egyptians, their enemies and emulators, 2 Kings 24. 1. 20.

V. 18. *She discovered*] Shee hath publikely prostituted her selfe.

V. 19. *She multiplied*] She hath also had shamefull doings with the Egyptians, putting her whole confidence and trust in their reliefe and friendship, contrary to the faith they owed to God.

V. 20. *Whose flesh*] these are termes taken from the shamefull lusts of unchaste women, and doe shew the strength and riches of Egypt, which moved the Jewes to make a league with them.

V. 21. *Of thy growth*] The meaning is, the Egyptians tooke occasion to perswade thee to idolatry when thou wert in thy spirituall childhood, by reason thou hadst but small knowledge and experience of my pure worship, which thou canst not now pretend, being fully instructed in it: As a young Maid, if shee were seduced, might partly be excused for her simplicity, which a married woman that is of full age cannot plead.

V. 23. *Peked*]

V. 23. *Pekod*] Names of some people of Asia, which were subjects to Nebuchadnezzar, of which his army was also composed, Jerem. 50. 21.

V. 24. *To their judgements*] they shall indeed be my judgements, but I will leave the execution of them to their discretions; as hee doth oppose mens judgments which are without mercy, to the judgements of God, which are always tempered with some clemencie, see 2 Sam. 24. 14. Zec. 1. 15.

V. 25. *Take away*] the Italian *cut off*] manners of speaking, taken from the ignominious punishments used in some countreys towards adulterous women, or from the cruelties of enemies enraged against their prisoners, before they kill them.

V. 27. *From the land*] I will hinder thee from going any more into Egypt to commit fornications; or, I will cause thy fornication which thou hast brought out of the land of Egypt to cease.

V. 29. *Shall be discovered*] even as a malefactors misdeeds are discovered when he is once sentenced to death.

V. 31. *Of thy sister*] namely, of the ten tribes, *will I give*] that is to say, I will inflict the same punishment upon thee, a terme taken from the ancient manner of feasting, where every one had his portion of meat and drinke given them, see Psal. 75. 8. Jer. 25. 15.

V. 34. *Breake*] Thou shalt grow mad therewith, like to a drunken man, who, after he is overcome with wine, will breake the cups and the pots, and will teare his flesh with his nailes, and with his teeth, Jer. 25. 16.

V. 38. *They have*] They have openly derided and mocked mee, making a shew, as if they would doe me some service in my Temple, at appointed times, see Ezek. 20. 39. Or they have even committed these abominations in my Temple, and upon Holidayes, see 2 Kings 21. 4. Jerem. 11. 15. Ezek. 8. 3 6.

V. 40. *Yee have sent*] A figurative description of the prophane entertainment given to the Chaldeans, Egyptians, and others, sent for by the Jews, to treat about unlawfull covenants: taken from a Whores preparation, when she entertaineth her expected Ruffian, *Wash thy selfe*] he directs his speech to either of them two, namely, *Aholah*, or *Aholibah*.

V. 41. *Upon a*] According to the manner of many ancient Nations, and also of the Jews, namely, at their most solemne feasts, to sit, or lye upon beds, Est. 1 6. & 7 8. & 6 4. Joh. 13. 25. *mine incense*] namely, which thou hast received of me, together with other blessings, and with which they did rub and anoint themselves at banquets and publique feasts. Hee would say that she had employed Gods gifts in gaining the favour and friendship of prophane nations.

V. 42. *With her*] The Italian, *in her*] that is to say, Jerusalem and Samaria upon these occasions have been full of strangers, walking, and taking their pleasures, like fornicators in a brothelhouse, *with the men*] the Italian *besides the men*] besides those great and noble nations, as the Chaldeans; the Jewes have also desired the friendship and reliefe of the Arabians, the Ethiopians, and other base nations, who thinking themselves much honoured by such a request, have carryed them presents, which the nobler nations have not done, but have received presents of the Jewes, Ezek. 16. 33. 34.

V. 43. *Unto her*] the Italian *of her*] of or to either of those nations which were growne old in their idolatrie, *now*] words of disdaine; as much as to say, now they will satisfie their unbridled lust, having all these fornicators at their command.

V. 45. *Righteous men*] namely, the Assyrians, and Chaldeans have executions of Gods justice, who shall have a just cause, according to mens opinions, to revenge themselves of the Jewes and Israelites perjuries and rebellions.

V. 48. *All women*] namely, Nations and Cities, especially those where God hath planted his Church.

V. 49. *Your lewdnesse*] namely, the just punishment for it.

CHAP. XXIV.

Vers. 1. *The ninth*] of the captivitie of Jehoiakim, Ezek. 1. 2.

V. 3. *Set on a Pot*] See such a similitude, Jer. 1. 13. Ezek. 11. 3. The Pot is Jerusalem, the flesh and the fat pieces, are the chiefe, richest, and the noblest that are in her; the fire are Gods judgements, by which hee would have humbled and mollified his peoples hearts, to bring them to repentance, but that having taken no effect, by reason of their obstinate rebellion, hee would convert those judgements into a totall consumption.

V. 5. *Burne also*] the Italian, *Lay the bones in the bottome*] it seemes that the bones that were put into the bottome of the pot, v. 4. 10. and not as others have understood it, without the pot to kindle the fire. And by the bones are meant the great ones and governours which beare up the body of the State.

V. 6. *Wherefore thus*] To make the accomplishment answerable to the figure, *to the pot*] namely, to Jerusalem, that hath not been cleansed by my punishments, see Jer. 4. 11. and 6. 29. Ezek. 22. 24. *bring it out*] Let all the people without any difference

difference be driven out of it, and carryed away, let none be pardoned: for in warres often times they caſt lots, to ſlay ſome, and ſave ſome.

V. 7. *Her blood*] Shee is full of miſdeeds, eſpecially of murthers and oppreſſions, *She ſet it*] ſhe committed them boldly, and did not care if they were knowne to all men, contrary to that which God had commanded; namely, that the very blood of beaſts ſhould be covered over with duſt, Lev. 17. 13. Deut. 12. 16. 24.

V. 8. *Set her blood*] I will puniſh her openly, and the ſignes and monuments thereof ſhall remaine for ever.

V. 9. *I will make thee*] that is to ſay, What I have commanded thee to doe for a ſigne, doe thou alſo in effect, making ready the Caldeans great fire, Jer. 1. 13.

V. 10. *Spice it well*] the Italian, *Bring her to be like a compoſition of ſweet ſmells*] cauſing the whole Nation to be deſtroyed, leaving not ſo much as any forme or ſtrength of ſtate.

V. 11. *Set it empty*] To ſignifie that Jeruſalem, after the inhabitants were gone out of it, ſhould be burned by the Chaldeans, as it were to cleanſe it perfectly from all its ordures. *The braſſe*] As who ſhould ſay, her ruſt.

V. 12. *She hath*] in ſtead of the onely meanes of deliverance which was repentance and converſion, ſhee hath with a great deale of care ſought out other worldly and unprofitable meanes.

V. 13. *In thy filthineſſe*] that is to ſay, Wicked obſtinacie hath been the onely cauſe that thou haſt not been cleanſed: for I have ſought to doe it with all carefulneſſe, by admonitions, exhortations and puniſhments.

V. 14. *The Iudge*] namely, the Chaldeans, ſee Ezek. 23. 45.

V. 16. *The deſire*] namely, thy deare wife.

V. 18. *A ſtroke*] namely, by a ſudden death, proceeding from ſome ſupernaturall and divine cauſe.

V. 19. *Binde the tire*] Shew no ſigne at all of mourning, ſuch as thoſe were of going bare-headed, Lev. 10. 6. & 21. 10. and bare-footed, 2 Sam. 15. 30. Iſa 47. 2. of covering ones face, Lev. 13. 45. Mic. 3. 7. and eating of food, brought in and given by neighbours and friends, Jer 16. 5. 7.

V. 21. *I will prophane*] I will ſuffer it to be ſpoyled by prophane nations at their pleaſure, as a place that was not holy, *the excellencie*] namely, the Temple, the Arke, and other ſignes of my preſence, wherein conſiſteth the glory and the ſtrength of your ſubſiſtence and defence: *the deſire*] namely, your wives, *ſoule pitieth*] Heb. what your ſoule ſpareth, namely, that which you are moſt jealous and tender of, *ye have left*] in Judea: for the Prophet ſpake to theſe which had been carried away priſoners with Jehoiakin.

V. 22. *Yee ſhall doe*] You ſhall be forced to digeſt all theſe ſorrowes, not daring ſo much as ſeeme to be grieved thereat, for feare of angring your enemies; or becauſe that in ſuch a great deſolation every one ſhall thinke upon himſelfe, without taking any care for others: Or, becauſe that there will an expreſſe curſe of God be perceived in it: Or, becauſe there will be more cauſe of weeping for thoſe that are alive, and languiſh in ſorrow, then for the dead, ſee Job 27. 15. Pſa. 78. 64. Jer. 16. 5. Amos 6. 10.

V. 23. *Pine away*] Yee ſhall be buſied in weeping for your owne ſinnes and miſeries.

V. 24. *A ſigne*] The Prophet, as he was ſpeaking theſe things, became dumbe in an inſtant; but when theſe things were fulfilled, he recovered his ſpeech, to aſſure the Jewes that all proceeded from God, v. 27. ſee Ezech. 3. 26. 27. and 33. 22. Others doe take this word of becomming dumbe, v. 27. for holding his peace, as if hee ſaid, Thou thou haſt ſpoken enough to this people for to warne them, let them alone, untill that by the comming to paſſe of theſe things, thou mayeſt convince and waken them againe.

V. 25. *In the day*] When I ſhall have fulfilled theſe Prophecies by the taking and ruine of Jeruſalem I will cauſe tidings thereof to be brought unto thee, and then ſhalt thou put the people in minde of theſe things, for their inſtruction and correction, *deſire*] the Italian, *the intent of their ſoules*] that which they deſire and hope for, namely, to ſee and enjoy their children againe.

CHAP. XXV.

Verſ. 3. *Thou ſaideſt*] becauſe thou haſt injuriouſly ſcoffed Zeph. 2. 8.

V. 4. *The men of*] namely, the Arabians, who after the Chaldeans had ſpoyled the Ammonites countrey, and had ſlaine and carried away the inhabitants into captivitie, did come and poſſeſſe the land. *Palaces*] the Italian *caſtles*] namely, their holds fitted for warre, and for defence of the countrey; for the people dwelt for the moſt part in Tents, often changing their abodes, according to the commodiouſneſſe of their paſtures.

V. 5. *Rabbah*] the chiefe Citie of Ammon, *for camels*] wherein the Arabians doe abound, for to carry their houſholds, their ſtuffe and merchandiſe: Or, Caravans of Camels and Travellers.

V. 6. *Haſt clapped*] Here it is a ſigne of joy, deriſion, and inſulting.

V. 8. *Stir*] This was the Idumeans countrey, Gen. 36. 8. bordering upon the Moabites, whereby theſe nations did oftentimes joyne againſt the Iewes, *the houſe*] though ſhee boaſt of having a love

love to the true God, yet hee hath not protected her, no more then the gods of other nations have protected them; words of contempt and blasphemie against God himselfe, as 2 Kings 18.33.

V.9. *I will open*] I will cause the Chaldeans to breake through that part of the countrey, where the strong and frontier cities are, which are here under named; for a difference between that and the other part of the land which lay open, and was not fortified. *From the cities*] Others translate it towards the cities of Ar, see Numb. 21. 28. Jos.12.2.

V.12. *Vengeance*] Of the title of birth-right, which Jacob did get away from Esau, the father of the Edomites: Or of Davids conquering of Edom, 1 Chro. 18.13. See Ezech.35.3. Amos 1.11.

V.14. *I will lay*] We read nothing of this execution done by the Jewes upon the Edomites, but onely, 1 Mac. 5. 3. and 2 Mac. 10. 16. 17. Some doe understand this spiritually of the Churches victorie over her deadly enemies, as the Edomites were to the Jewes, as Isa. 11. 14. Jer. 49. 2. *They shall know*] namely, my people, or Edom.

V.15. *Have taken*] See 2 Chro.28.18. Amos 1.6.

V. 16. *Cherethims*] A name of a part of the Philistims countrey, 1 Sam.30.14.16. Zeph.2.5. *The Sea-coast*] Upon which was the Philistims land.

CHAP. XXVI.

Vers.1. *The eleventh*] Of Jehoiachins captivitie, Ezech.1. 2. *Of the moneth*] some say it was the first moneth Ezech.40. 1. others the fifth, that is to say, the first after the taking of Jerusalem, which was the cause of the Tyrians insulting, which is here mentioned: See Jerem. 52. 6.

V. 2. *The gates*] namely, Jerusalem where there came all manner of people, both for Religion sake and for traffique. A manner of speech taken from that neer the chiefe gates of the Citie. There were commonly great places for markets, meetings, and law pleas. *It is turned*] that is to say, It being the second citie in Palestine for commodiousnesse and repute, shall obtaine all these priviledges which Jerusalem hath, for traffique, concourse of people, and for wealth.

V. 3. *Many Nations*] Or great Nations, namely, the Chaldeans armie, compoled of divers mightie Nations, v. 7.

V. 4. *Scrape her dust*] that is to say] I will destroy it utterly. This did not befall Tyrus the first time that the Chaldeans tooke it, Isa. 23. 15. but the ruine of it began then; and then from time to time it came to that degree, as the Prophet speakes of, as may be seene at this time.

V. 5. *For the spreading*] As who should say, a waste and desolate place. *In the midst*] because that Tyrus was an Island encompassed with the Sea.

V. 6. *Her daughters*] the Italian, *Her cities*] namely, such cities and colonies as depended upon Tyrus.

V.7. *King of Kings*] namely, Him that is possessor of this mighty Monarchie, which calls it selfe Universall. *Upon the North*] namely, from Chaldea, which was partly Northward from Tyre and Palestine.

V.8. *And lift up*] namely, At the assault.

V.11. *The strong*] the Italian, *The statues*] The trophies, or statues of famous men, which were set up to beautifie the citie: Others take it for idolls.

V. 13. *Thy songs*] The Tyrians having at all times been much given to musick, Isa. 23. 16. Ezech.28. 13.

V.14. *Thou shalt be built*] namely, After her last ruine, whereof the spoyle made by the Chaldeans was but the beginning.

V. 16. *Cloth themselves*] They shall be strooke with amazement, as well by the example of such as unlooked for ruine: as for feare of the danger which hangeth over their owne heads.

V. 17. *Her inhabitants*] Those that were borne and brought up there. See Isa. 23 8. *On all*] strangers also.

V. 18. *At thy departure*] Because thou wilt be an exile and a captive.

V. 19. *When I shall bring*] When I shall have rooted thee out by a most cruell warre.

V. 20. *Bring thee downe*] When I shall cause thee to perish as so many nations and cities have done before thee, especially in the generall deluge, to which he seemes to have a relation, having before likened the invasion of Tyrus to an overflowing. *Shall set*] the Italian, *Shall restore*] I shall gloriously re-establish my people, and cause them to live and flourish againe, for to be the honour of the world: See Ezech. 20. 6.

V. 21. *I will make thee a terror*] Thou shalt be brought into such an extreme desolation, full of horror in thy selfe, and a subject of terror to others. Others translate it, I will bring thee to nothing, and to perdition.

CHAP. XXVII.

Vers.3. *The entrie*] in a very commodious place for to resort unto by Sea from divers places, and to carry merchandises from thence into the continent, or firme land.

V. 4. *Thy borders*] Thou wert encompassed round with the Sea.

V. 5. *Shenir*] A hill in the confines of Paleſtine, Deut 3. 9.

V. 6. *Thy benches*] Wherewith they covered the walls and floores of chambers, and the decks of ships. *Chittim*] of Greece, and of the Archipelago, Gen. 10. 4.

V. 7. *Eliſha*] it is thought that hereby are meant the Eolians, a people of Greece, Gen. 10. 4. ſome doe take it for Italie. *Covered thee*] the Italian, *Thy canopie*] namely, of the poop of thy ſhips.

V. 8. *Aruad*] It is thought to be the Iſland called Arado neere to Sidon, Gen. 10. 18.

V. 9. *The ancients*] namely, the chiefe of this Nation, famous for Architecture and Building, ſee 1 Kings 5. 18. Pſal. 83. *The wiſe men*] The maſters and moſt cunning workmen.

V. 10. *Lud*] See Gen. 10. 13. *Phut*] See Gen. 10. 6. *They hanged*] according to the cuſtome of garriſon ſouldiers. *They ſet*] Their ſouldiers being there continually, did much increaſe thy ſplendor and Majeſtie.

V. 11. *The men*] The Italian, *The children*] Thoſe of Arvad, which lived by the Sea-coaſt, v. 8. and thine owne ſouldiers kept a continuall watch about the city. *The Gammadims*] it was thought to be a people of Syria, of a citie called Gamalah.

V. 12. *Tarſhiſh*] namely, The people that lived along the coaſt of the Mediterranean ſea, and eſpecially, the city of Tharſus, a Tyrian colonie; others will have it to be Carthage.

V. 13. *Of Javan*] Of Greece, *Tubal Meſhech*] See Gen. 10. 2. *The perſons*] the Italian, *The ſoules*] that is to ſay, Traded for ſlaves.

V. 14. *Togarmah*] See Gen. 10. 3. *Horſemen*] Men which were expert in managing and breaking of horſes.

V. 15. *Dedan*] People of Arabia, Gen. 10. 7. *They brought thee*] for to have the benefit of being free of thy Faires and Markets.

V. 17. *Wheat*] the Italian *corne*] By 1 King. 5. 9. Acts 12. 20. it appeares that Tyrus was furniſhed with corne out of the land of Iſrael. *Minnith*] A countrey abounding in corne: *Pannag*] the Italian *Ermag*] Some will have it to be the name of a countrey, and the name of Phenicia to be taken from thence; and others tranſlate it Rozen. *Balme*] or Turpentine, wherein Gilead abounded, Gen. 37. 25. Jer. 8. 22 and 46. 11.

V. 18. *Helbon*] A place of Syria, which is thought to be that which at this time is called Aleppo.

V. 19. *Dan*] He meanes thoſe which after the captivitie of the ten tribes, came and inhabited the ancient country belonging to Dan, namely, Laiſh, a City neere to Tyre, Judges 18. 28. 25. *Going to and fro*] for the Grecks have alwayes beene great travellers.

V. 20. *Clothes*] It is very likely that they were ſome faire ſhagged carpets, wherewith they covered their horſes and chariots, to ſit upon them.

V. 21. *Kedar*] namely, of Arabia, Petrea, *Lambes*] That countrie abounding with cattell, Iſa. 60. 7.

V. 22. *Sheba*] Names of Arabia Felix.

V. 23. *Haran*] Places of Meſopotamia. *Chilmad*] it is thought to be Media, or ſome part thereof.

V. 24. *Blew clothes*] namely, Silks and Woolls died in this noble colour, enclining to a Violet.

V. 26. *Did ſing of thee*] the Italian, *Were thy caravans* as thoſe places which are haunted with wild beaſts upon the land are travelled through with great companies of travellers, and loaded cattell, ſo doe the ſhips flock towards thee in great numbers together. *Glorious*] enriched in goods.

V. 26. *Thy rowers*] Thou haſt been like unto a well furnished ſhip, brought into the maine Sea of greatneſſe, riches and power, by the governours, and there left to ſuffer ſhipwracke. *The Eaſt-wind*] Moſt tempeſtuous and dangerous in thoſe countries, Pſal. 48. 7.

V. 27. *Thy Calkers*] Heb. thoſe which mend thy breaches, which ſome take for the breaches of walls and buildings. *Shall fall*] Shall be all enfolded in thy ruine. A continuation of the ſame ſimilitude of a broken ſhip.

V. 28. *The ſuburbs*] the Italian, *The boats*] the Hebrew word ſeemes to ſignifie a cock-boat, which they throw out of the ſhip. The meaning is, that the colonies and cities ſubject to Tyre, ſhould be ſurprized with terror at the fall and ruine of their chiefe citie: and all other leſſer ſtates ſhould be likewiſe ſo terrified.

V. 30. *Caſt up duſt*] Which is a ſigne of great ſorrow and mourning.

V. 33. *Went forth*] Thou wert the Magazin and ſtaple of victuall and merchandize, which thou didſt tranſport by Sea, and diſtribute them to divers nations.

V. 34. *By the Seas*] that is to ſay, By the overflowing of warre, Ezek. 26. 19.

V. 36. *Hiſſe at thee*] the Italian *Whiſtle*] in token of wonder. *A terror*] a ſubject of terror to all men by reaſon of thy terrible fall: or, thou haſt beene brought to nothing.

CHAP. XXVIII.

Vers. 2. *I am*] Thou art growne vaine, and haſt exalted thy ſelfe, through thy glory, wiſdome and happineſſe, as if thou wert no more a mortall man, but a petty God. *I ſit*] I raigne in a ſtrong place, full of glory, goods, and

and delights, which are the two properties belonging to heaven, which is Gods habitation, *thou hast thou set thy heart*] the Italian, *thou didst make thine heart like Gods heart*] thou didst thinke thy selfe to be endowed with divine and more then humane understanding and wisedome: the Tyrians wisedome being very famous, *Ezech.* 9.2.

V.3. *Thou art wiser*] in thine owne conceit and opinion. *Daniel*] who for the incomparable gifts of Gods holy spirit, as well in prophecye, as in counsell and wisedome, Dan.1.17. was by a common proverbe, set as a patterne of wisedome in Babylon, where *Ezekiel* then prophecyed. See Ezek.14.14.

V.4. *Riches*] or power.

V.7. *Against thee*] By strength they will overcome all thy counsels, and arts of prevention and defence. Or they will kill thee, not respecting thy wisedome, which maketh thee so majesticke and venerable.

V.8. *The deaths of them*] namely, of all kinds of violent death, in the generall slaughter of thy people. See Isa.14.19.

V.10. *Of the uncircumcised*] of prophane and accursed people, like to the ancient Cananites, which were accursed. See Ezek.32.21.

V.12. *Thou hast sealed up the summe*] the Italian, *thou wert at the height*] Heb. thou sealedst the summe, or thou didst make up the account, a terme taken from them which tell money, and make up what is wanting of the whole summe.

V.13. *In Eden*] like to a tree planted in an earthly Paradise, Gen.2.8. Ezek.31.8,9. *the workmanship*] Hee hath a relation to the art of musick, which was alwayes held in great esteem amongst the Tyrians, Isa.23.16. Ezek.26.13. *was prepared in the*] Even at the first founding of thy state, musicke began to flourish in thee.

V.14. *Anointed*] endowed by God with severall Prerogatives, *Cherub*] amongst the great ones of the world, which are Gods Ministers upon earth: thou wert exalted in glory, even as the Cherubims, are amongst Gods other Angels in heaven, *that covereth*, the Italian, *the protector*] being a secure defence to thy people, covering them with thy wings which are attributed to this King, because he is called Cherub, whose shape and forme is set downe in the Scripture with wings. *The Holy*] having likened him to a Cherub: he compares his seat, being full of magnificence, to mount Sinai, where God appeared with millions of his Angels, having a fiery pavement under his feet, Exod.24.10.

V.15. *In thy wayes*] the Italian, *in thine imployment.*] Heb in thy wayes, which may be also understood of the state and condition, or of the enterprises. *From the day*] He seemes to allude to the fall of wicked Angels, *till iniquity*] whilest thou hast continued in justice and integrity, I have borne thee up. But since thou and thy City have given your selves to violences, deceits, and other manner of wickednesses, thy ruine hath been ready at hand.

V.16. *Cast thee*] that is to say, I will subvert thy glorious state.

V.17. *Thou hast corrupted*] thy glory and greatnesse have caused thee to lose thine understanding and wise carriage, for which thy predecessors were admired, and thine owne splendor hath dazled thee.

V.18. *Thou hast*] thou hast made thy chiefe City, which ought to have been a holy Seat of justice and vertue, a den of theeves, and of all manner of wickednesse. *From the midst*] He seemes to intimate that the occasion of the ruine of Tyre did succeed from its selfe, by some meanes or accident, which the History doth not specifie.

V.22. *Shall be*] in the manifestation of my justice, and power exercised over thee. *Sanctified*] I shall have given sufficient subject, for to be feared and worshipped, yea, and blessed and praised.

V.25. *When I shall*] This prophecye hath in part, and according to the letter, a relation to the returne from the captivity of Babylon; but perfectly and in spirit to the spirituall re-establishment of the Church by the Messias.

CHAP. XXIX.

Ver.1. *The tenth*] namely, of the captivity of Jehoiakin, Ezek.1.2.

V.2. *Pharaoh*] likely this was Pharaoh Hophrah, Jer.44 30.

V.3. *Dragon*] the Hebrew word signifieth, any great creature that liveth in the sea. Here is meant the Crocodile, the figure of Pharaoh, *the river*] I possesse a most fruitfull kingdome, and so strongly situated, by reason of the river Nilus, that it cannot be taken away from me by any humane strength. *I have made it*] I doe not depend upon any one; as I have gotten and increased my kingdome of my selfe, so am I sufficient to maintaine it against all men.

V.4. *Hooks*] I will draw thee out of thy country which is so strong, together with all thy subjects which will follow thee to goe and meet Nebuchadnezzar, to the end that you being all slaine by him, your bodies may lye for food for the fowles of the aire, and the wilde beasts of the field, *Psal.*74.14.

V.5. *Gathered*] to be buried.

V.6. *They have been*] they have solicited my people to rebell against the Caldeans, promising

them assistance, and have violated their faith; and so have not only been unprofitable, but also very hurtfull to them.

V.7. *Madest all their loines*] thou hast left them to defend themselves with their owne strength, and alone to beare the burden of the warre which they had undertaken for your advantage.

V.9. *And I have*] he speaks in the person of this King: or in generall, of all the Kings of Ægypt his predecessors, who with great charges and labour had brought Nilus with channels over all the land of Ægypt.

V.10. *From the tower*] from one of the ends of Ægypt to the other. *Of Seveneh*] it hath been commonly thought by reason of the likenesse of the name, that it was the city of Sienc, standing upon the confines of Ægypt and Æthyopia, where there might be some tower, to marke the defect of shadowes in the very day of the Summer Solstice, as there was a Well also to that purpose. But because here are set downe two bounds from the North to the South, and that Siene was the Southerne bound: we must with more likelihood take it to be the branch of Nilus called Sebennitcus: upon which there was in former times Pharus, called by the Greeks the tower of Perseus, which was the Southerne bound or confine.

V.14. *A base*] namely, subject and tributary to the Persians, who shall people it againe. See Ezek. 17.6,14.

V.16. *Which bringeth*] that by reason of these unlawfull practises; through which my people trusting upon Ægypt, have forsaken their beliefe they had in me, and have broken their faith to the Chaldeans, I may not againe call them to account for all the sinnes which they have committed, imitating the Ægyptian idolatries, Ezek. 8.10,14. and 23.19,20,21.

V.17. *Seven and twentieth*] It is not likely that this yeare must be counted after the taking of Jehoiachin, as the rest of the yeares are in this booke. See Ezek. 29.1. and 30.20. but after the Jubile. Unlesse this prophecye be inserted out of the order of times, and was directed to the Prophet after the taking of Tyre, the enterprise of Ægypt being already begun.

V.18. *Caused his army*] namely, to execute my judgements upon Tyre, and therefore I will requite him. And if that ancient Histories be true, that siege lasted thirteen yeares. *Every head*] that is to say, they have suffered long and hard labours, and toiles, and have worne out themselves about it.

V.20. *For me*] to execute my judgements, though they did not know my will, nor had no intent for to obey it.

V.21. *In that day*] when I shall beat downe the Ægyptians, then will I begin to raise up again my people in Babylon, by the exaltation of Jechoniah, Jer. 52 31. which questionlesse caused a great deale of ease and liberty to the Jewish prisoners; *To bud*] See Psal. 132.17. *will give thee*] I will make it so, that thou Ezekiel, and all the rest of the beleevers may freely, and with open mouthes, praise the Lord in your Assemblies.

CHAP. XXX.

Ver.2. *Howle*] namely, you Ægyptians and other Nations which are subject to, and confederate with them. *Woe worth the day*] the Italian, *what day is this?*] namely, the day of the ruine of Ægypt, whereof he speaks hereafter.

V.3. *A cloudy day*] namely, of horrible and strange calamities; as rainy dayes are very rare in Ægypt. *Of the heathen*] the Italian, *of the Nations*] in which the prophane Nations, Egyptians, Æthyopians and others shall be visited and punished.

V.4. *In Æthyopia*] a neighbouring and confederate Nation with Ægypt.

V.5. *Æthyopia*] the Italian; *Cush*] people of Africa. See Gen. 10.6,13. *mixed people*] See Jer. 25.20, 24. *Cub*] the name of some part of Africke not mentioned elsewhere. *Of the land that is in league*] the Italian, *of the land that is in covenant*] it might be some land which was confederate with Ægypt, or some countrey of divers Nations, which governed themselves in commonalties, which were confederate one with another. Unlesse the word of league or covenant be taken for the proper name of a city in Arabia, called Berites; for the common or mixed people also which were spoken of before, were of Arabia.

V.6. *They also*] namely, those armies and Nations which shall take their parts, or relieve them.

V.9. *From me*] the Italian, *from my presence*] namely, from Ægypt, where I will shew my selfe present by the execution of my judgements: For God is said to be present there where he operates. *In Ships*] upon the Red Sea, Isa. 18.2. *As in the day*] as formerly all neighbouring Nations were astoshed at the report of the Ægyptians discomfiture in the Red Sea, Exod. 15.14. *It commeth*] namely, the foresaid calamity.

V.12. *I will make*] that countrey which is most fruitfull, by reason of the abundance of waters which are in it, shall become barren and desolate, as if it were scorched up with the Sun. Or I will make the waters thereof to be no safeguard for it: See Jer. 50.28.

V.13. *Noph*] called by the Ancients, Memphis.

V.14.

V. 14. *Pathros*] The name of a countrey in Egypt. *Zoan*] Which is Tanis, one of the chiefe cities of Egypt. *No*] Which is Alexandria.

V. 15. *Sin*] Which is Peluſium, a ſtrong frontier citie of Egypt.

V. 17. *Aven*] Or on which is the city Heliopolis. *Phibeſeth*] Called by Authors Bubaſthus. *Theſe cities*] namely, The multitude of people that is in them.

V. 18. *In Tehaphnehes*] This is the city of Daphne, which was, as it were, the gate of Egypt, at which the Chaldeans came in. *Shall be darkned*] that is to ſay, an extreme calamitie, deſolation and confuſion ſhall overtake them. *The cloud*] as who ſhould ſay, a ſudden ſtorme of evills, v. 3.

V. 20. *The eleventh*] From Jehoiachins captivity, Ezek. 1. 2.

V. 21. *I have broken*] This hath a relation to the firſt overthrow of the Egyptians under Neco, Jerem. 46. 2. by which they loſt a great part of that which they poſſeſſed out of Egypt, which is the broken arme, and there remained nothing to them but Egypt alone, which was the whole or ſound arme; and after this loſſe, they could never recover nor defend themſelves againſt the Chaldeans.

V. 24. *My ſword*] namely, The execution of my judgement.

CHAP. XXXI.

Verſ. 1. *The eleventh*] namely, Of the captivity of Jehoiachin, Ezek. 1. 2.

V. 2. *Whom art thou like*] Equall thy ſelfe, if thou wilt, through thy pride, to the greateſt Empires of the world: as to the Aſſyrian, which was the firſt and mightieſt of all, and thou mayeſt ſee how I have overthrowne it; the like ſhall happen to thee, ſee Iſay. 23. 13.

V. 3. *A Cedar*] See Ezek. 17 3. 22. 23. Dan. 4. 10.

V. 4. *The waters*] He was growne great through abundance of all proſperities. *Her rivers*] The great ſea of his happineſſe did ſeeme to run round, as it doth at the comming in of great rivers, at the foot of this tree; and hee out of his grace and plentie, ſeemed to ſend forth ſome ſmall ſtreames out of it to other Kingdomes.

V. 6. *The foules*] The greateſt part of man-kind lived under dominion and protection.

V. 8. *The Cedars*] No other great Kingdome, likened to the trees of earthly Paradice, Ezek. 28. 13. could equall him in height and greatneſſe.

V. 10. *Thou haſt*] namely, thou Aſſyrian Empire.

V. 11. *Of the mighty*] namely, Of Nebuchadnezzar, who ſubdued Aſſyria, and overthrew the Empire of it.

V. 12. *Strangers*] namely, The Chaldeans.

V. 13. *The foules*] namely, The nations which were ſubject to the Aſſyrians, after the overthrow of their Empire, did prey upon them, with contempt.

V. 14. *That none*] I have ſet forth this ſpectacle of my judgements upon Aſſur, for to teach all Princes that are growne great through my bleſſings, not to raiſe themſelves againſt mee through pride; for they are all mortall by nature, and I can bring down their eſtates as I have raiſed them.

V. 15. *I cauſed*] By this fall of Aſſyria, I raiſed a generall horror, and terror in them all, ſeeing him on a ſudden deprived of my helpe and bleſſing, by the meanes of which he had proſpered ſo well.

V. 16. *Comforted*] Having ſo great a Kingdome for their companion in miſerie, their evill ſeemed leſſer, and more tolerable unto them: a figurative and poeticall repreſentation, as Iſa. 14. 8. 9, 10. Ezek. 32. 31. Hab. 2. 17.

V. 17. *His arme*] that is to ſay, All his power and dominion.

V. 18. *To whom*] He applies the foreſaid things by compariſon to Pharaoh, as if he ſhould ſay, Compare thy ſelfe to whom thou wilt, thou canſt not avoid ruine. *This is Pharaoh*] as much as to ſay, All this Allegoricall ſpeech hath a relation to Pharaoh.

CHAP. XXXII.

Verſ. 1. *The twelfth*] Of the captivitie of Jehoiachin, Ezek. 1. 2.

V. 2. *A young Lyon*] in cruelty and violence, ſee Ezek. 19. 2. *A whale*] See Ezech. 29. 3. *Thou cameſt forth*] by reaſon of the convenient ſituation of the countrey thou didſt undertake divers enterprizes, annoying and invading of other nations. A ſimilitude taken from Crocodiles, which come up into the land by divers armes of Nilus.

V. 6. *Of thee*] Of thy blood, and of thy dead carkaſſes.

V. 7. *I will cover*] I will fill the world with horror and terror at thy ruine, ſee Iſa. 13. 10.

V. 8. *Will I make darke*] I will deprive thee of all advice, wiſdome and direction, and will bring all thy ſtate into confuſion, and extreme miſeries.

V. 9. *Vex thee*] Seeing ſo mightie a Kingdome periſh, and the King of Babylon growne ſo great.

V. 13. *The great*] From off the Land of Egypt which is abundantly watered, and therefore very fruitfull.

V. 14. *Their waters deep*] the Italian, *Their waters to ſettle*] a figurative deſcription of a mighty deſolation of a wateriſh countrey, wherein there is neither man nor beaſt for to trouble the waters.

V. 16. *The daughters*] namely, The cities and commonalties.

V. 17. *The twelfth*] See v. 1. *The moneth*] namely, The twelfth moneth.

V. 18. *Waile*] the Italian, *Tune a mournfull song*] that is to say, Make some kind of funerall exequies for Egypt, by lamentations or mournfull songs, according to the custome, and for the funerall of other nations likewise.

V. 19. *Whom doest thou passe*] O Egypt, What priviledge hast or deservest thou, more then all the other prophane Nations and Kingdomes? Thou must even perish, as all the rest have, and must doe.

V. 20. *Shall fall*] God will make a generall destruction of such people by warre, to doe which he hath already given the Chaldeans a commission. *Draw her*] namely, Egypt, Even as one would draw a dead carkasse.

V. 21. *The mighty*] A Poeticall and Ironicall representation of the entertainment which other Princes and warlike nations, and especially those which were Egypts confederates, and were already dead, would give Pharaoh at his comming downe into hell, see Isa. 14. 9. *To him*] namely, To the King of Egypt.

V. 22. *His graves*] namely, The graves of his men which were slaine in the warres.

V. 23. *Caused terror*] Who had also beene violent and tyranicall in this world, like Egipt.

V. 24. *Elam*] namely, The King and people of Persia, or of some part of it, Gen. 10. 22.

V. 27. *They shall not lie*] These Kings did not die gloriously, having overcome their enemies, nor are not buried triumphantly with their armes, as it is the manner to honour warriers burialls: But these are dead basely, being overcome and discomfited by their enemies. *Their iniquities*] They who have not suffered punishment for their faults and tyrannies in this life, but it hath beene reserved for them to be inflicted upon them after their death; by reason that no man durst undertake to punish them whilest they lived.

V. 28. *Thou shalt*] namely, Thou, O King of Egypt.

V. 30. *With their*] notwithstanding, or together with that great power, with which they kept men subject to their tyranny. *Ashamed*] Because that it could not save them, but is at the last come to nothing.

V. 31. *Shall be comforted*] As meeting with many companions in miserie.

V. 32. *My terror*] I have staid their fury through my terrible judgements.

CHAP. XXXIII.

Vers. 2. *The sword*] that is to say, Warre with all the sudden invasions, inroads and dangers belonging to it.

V. 4. *His blood*] His death must not be imputed to any other but himselfe.

V. 6. *He is taken away*] This death shall not have happened by chance, but I shall by my secret providence have executed my judgement upon him; yet shall I hold the watchman guilty, as having failed in his dutie, either through negligence or disloyalty.

V. 10. *Our transgressions*] The meaning is, It is true that your Prophets have admonished us heretofore, and we having neglected your admonitions, doe beare our punishment, and are ruined past all relieſe: what good doth it doe then to speak to us any more of these preservatives against the evill, into which wee are already fallen? The Lord answereth, Your ruine is not so extreme, but that you may rise againe by true repentance; which comes alwayes in time, either before or after the punishments, so it come during life.

V. 13. *That he shall*] namely, If he perseveres to the end; a condition necessarily annexed to all the promises of the Law.

V. 15. *Of life*] The observation of which Statutes, the promises of life annexed to it, Lev. 18. 5.

V. 21. *Is smitten*] Taken by force and sacked.

V. 22. *Had opened*] Hee had againe appointed me to speake to the people, after I had a while held my tongue by his command; or after I had lost the use of my tongue; and revealed unto me, and inspired mee with what I should say, according to the prediction, Ezek. 24. 26. 27.

V. 24. *Abraham*] If out of Abraham alone could come so numerous an issue, as could conquer and people all this countrey, how much more may we hope that are left in great number, that wee may be restored to our former estate which is beaten downe by the Chaldeans, and once againe re-possesse and be masters of the countrey?

V. 26. *You stand upon*] Every one righteth himselfe, defends and revenges himselfe by violence, and good order is quite beaten downe.

V. 27. *In the Caves*] In hidden and strong places, into which people did use to flie in time of warre, see Judg. 6 2. 1 Sam. 13. 6.

V. 30. *Are talking*] In prophane contempt, or through hypocrisie or curiositie.

V. 31. *As the people*] Very frequent, and with a shew of devotion, as it were to an Ecclesiasticall assembly.

V. 33. *When this*] namely, of my threatnings, in the ruine of Jerusalem, and of the whole nation.

CHAP. XXXIV.

Vers. 2. *The Shepheards*] namely, The Governours, as well Ecclesiasticall as politicke.

V. 5. *Scat-*

V.5. *Scattered*] spiritually, by running into errours, superstitions, idolatries, vices and disorders: or corporally, by their dissipation out of their countrey, by the ill leading of their guides. *No shepheard*] namely, a true and faithfull shepheard.

V.10. *Cause them*] I will take away their dignities and offices away from them who doe abuse them, bearing the names, and reaping the profits, not performing the charge, but converting them to their owne proper use.

V.12. *That he is*] when after they have been scattered by some sudden storme, the shepheard tels and musters up his sheep, to see whether any be wanting, and seeketh them out, and gathereth them together. *In the cloudy*] which is full of calamities, and publicke desolations, Joel 2.2.

V.13. *To their owne*] corporally, and according to the letter into the land of Israel, by delivering them out of captivity, and spiritually into the Church, which is the true sheepfold of all the elect, John 10.16.

V.15. *I will*] this doth not inferre any abolishment of either Ecclesiasticall or Politicke government in the Christian Church; but doth inferre a more effectuall and renewed presence of God in it, by his spirit, providence, grace and vertue: Or the mysticall and inward operation of Christ true God, upon all the members of his body, in vivifying, conducting, comforting and defending them.

V.16. *The fat*] these who in my Church shall abuse my benefits in pride and rebellion against me; and in contempt and oppression of their brethren. See Isa.5.17. and 10.16. Amos.4.1. *With judgement*] namely, with upright and just government.

V.17. *Between cattell*] that is to say, between those that are good in my Church, and those that are evill, violent as rammes, or filthy as goats.

V.18 *Seemeth it*] O you powerfull and rich Jewes, is it not sufficient for you to enjoy my blessings in abundance, unlesse you trouble the poore in the possession of their small portion?

V.23. *David*] namely, Jesus Christ, the sonne of God, according to the flesh: And for this reason oftentimes called David, Jer.30.9. Ezek.37.24. Hos.3.5. and the servant of God, by reason of his humane nature, and office of Mediator, Isa.42.1. and 49.6. and 53.11. Phil.2.7.

V.15. *Of peace*] of grace, reconciliation and blessing, Jer.31.31. *the evill beasts*] figurative termes, to shew the Churches safeguard against all her spirituall enemies.

V.26. *And I will*] I will blesse them, and their habitation, and their pasture abundantly.

V.27. *when I have broken*] when I have freed and redeemed them by the bloud of my sonne from the spirituall captivity of the devill and sinne.

V.29. *A plant*] Jesus Christ glorious in his divine Majesty, and force: who shall make his Church famous through his gifts and grates, being her true tree of life. See Isa.11.1. Jer. 23.5.

V.31. *Are wee*] all the aforesaid things are to be understood spiritually, with a relation to the soule of the elect, and the salvation of it, so that the correspondency which is betweene the sheep, a bruit beast, and the shepheard, which is man, is found in spirit between man and his God.

CHAP. XXXV.

Ver.2. *Mount*] towards the land of Idumæa or Edom.

V.5. *Hatred*] against Israel. See Ezek.25.15. Amos 1.11. *Of the children*] the Italian, *overthrowne the children*] that is to say, hast assisted the Caldæans in making a horrible slaughter of my people, Psal.137.7. Ezek.25.12. *that their*] the Italian, *at the fulnesse of their iniquity*] at which time the measure of my peoples sinnes being full, I also caused my judgements to fall violently upon them, Ezek. 21.30.31.

V.6. *And blood*] namely, the sword and violent death.

V.10. *Two Nations*] thou hast perswaded thy selfe that thou shouldest possesse the land of Judah, and of the ten Tribes, *Whereas the Lord*] the Italian, *though the sword*] though the Lord have taken it for his owne proper habitation, placing his people there, and his Temple with the signes of his presence.

V.11. *Make my selfe*] I will make my selfe knowne to my Church by new trials of my justice and power against her enemies, and of my love and mercy towards her.

V.14. *So shall*] the Italian, *when the whole earth rejoyceth*] namely, when I shall give all the world cause to rejoyce at my peoples deliverance, and their re-establishment in their countrey, then will I increase thy desolation. This was partly verified in the Idumæans, but hath been accomplished in the enemies of the Church, whose curse and condemnation increased, when salvation appeared to the elect and beleevers through Christ.

CHAP. XXXVI.

Ver.2. *Had said*] hath triumphed, and scoffed at your desolation. *The high places*] the Italian, *the everlasting hils*, an epithet

epithet ordinarily given to high hils, Gen.49.26. Deut 33.15. Hab.3.6. by reason of their immovable firmeneſſe, but by this figure is chiefly meant the Church, founded upon Gods promiſes.

V.3. *And ye are taken up*] ye have been derided by prophane Nations.

V.7. *I have lifted*] that is to ſay, I have heaven.

V.8. *Shoot forth*] you ſhall be endowed with new fruitfullneſſe which my people ſhall enjoy, being ſhortly to come out of captivity. A figurative deſcription of the happineſſe which ſhall be in the world under the Meſſias, in the behalfe of the Church.

V.13. *Thou ſhalt no more*] he attributes the deſolation which happened to his people by hunger, peſtilence, and warre, to the countrey, by a ſimilitude of evill women that doe kill their burthen in their wombe.

V.13. *Devoureſt up*] as who ſhould ſay, an accurſed countrey, condemned to all manner of miſery, the inhabitants of which cannot live, the Canaanites having firſt been rooted out of it, and ſince that the Iſraelites.

V.14. *Thou ſhalt*] thou ſhalt no more be ſubject to thoſe frequent calamities which have made thee infamous.

V.17. *As the uncleanneſſe*] which is extreamely abominable.

V.20. *They prophaned*] Through their miſery and ſlavery occaſioned by their owne ſins they have given their enemies occaſion of blaſphemíng me: as if I their God could not have ſaved them, or as if I were not faithfull in my promiſes.

V.21. *I had pity*] For to free my Name from theſe imputations, I have reſolved to forgive my people, and to re-eſtabliſh them.

V.23. *Sanctifie*] I will cauſe my divine perfections to be knowne by the effects, contrary to thoſe ſlanders, that my holy name may be reſpected and honoured by all men, as it ought to be.

V.24. *I will take you*] By the returne from Babylon, is figured and comprehended the ſalvation of the Church by the Meſſias, together with the abundance of all ſpirituall graces.

V.25. *I will ſprinkle*] I will largely communicate my grace nnto you, and grant you pardon for all your ſinnes, purchaſed with the price of my Sonnes blood, which was ſhed for the ſinnes of the world, Epheſ.5.26. Heb.9.14. 1 John. 1.7.

V.26. *The ſtony heart*] namely, The hard heart, which hath beene inflexible to my ſpirit, inſenſible of my Word and Judgements, and impenetrable to my grace. *Of fleſh*] pliable, and capable of being vivified and governed by my ſpirit, as amongſt naturall bodies, there is none fitting nor apt to receive and containe the vitall ſpirit, but onely the fleſhly body.

V.29. *Save you*] By my free Juſtification I will free you from that puniſhment which your filthineſſe deſerves, and by the ſanctification of my ſpirit, I will free you from the corruption and ſlavery of ſinne. *I will call*] By mine Almighty Word, I will cauſe all manner of good things to be brought forth unto you.

V.32. *For your ſakes*] Not for any deſert or worth that is in you.

V.37. *Be enquired*] that is to ſay, The abundance of goods ſhall be ſuch, that they ſhall deſire nothing but for to have a number of men ſufficient to enjoy thoſe goods.

V.38. *As the holy flocke*] Which was brought into Jeruſalem at the three ſolemne feaſts for ſacrifices in innumerable quantity.

CHAP. XXXVII.

Verſ. 1. *IN the ſpirit*] namely, In extaſie, and rapture of minde. *Bones*] Dead mens bones.

V.3. *Can theſe bones*] By any way or naturall power, that thou knoweſt.

V.4. *Prophecie*] Be thou the inſtrument of mine Almightie Word; by which in viſion theſe bones ſhall ſeeme to thee, to have life put into them; for a ſigne that by my power, my people ſhall be re-eſtabliſhed in their former eſtate.

V.7. *A noyſe*] A ſigne of Gods glorious preſence, ſhewing his power in a miraculous and ſupernaturall worke. *To his bone*] Joyning themſelves againe to thir naturall joynts.

V.9. *To the wind*] the Italian, *To the ſpirit*] According to ſome, to the ſoule of man, and according to ſome, to the holy Ghoſt, it ſelfe whoſe perſonall property is to vivifie and cauſe all things to live, Pſal.104.30. *From the foure*] For to ſignifie the reſtauration of the people from all thoſe places where they had been ſcattered. *Breathe upon*] Send the ſoule and ſpirit of life into every one of theſe dead bodies by the operation of thy divine power. Hee ſeemes to intend to repreſent the manner of the creating and infuſing the ſoule into Adam, deſcribed, Gen.2.7.

V.11. *Our bones*] Wee are deſtroyed beyond hope of reſtauration: Wee are in Babylon like dried bones in ſepulchres, Pſal.141.7.

V.16. *One ſticke*] Some little piece of boord, or a ruler, or a cleft ſticke. *And write*] Set downe upon it that part of the people which is ſignified by it. *For the chidren of Iſrael*] Whereof many, namely, the two whole tribes of Levi & Benjamin, and many other particular men of the other tribes did joyne with Judah, when the ten tribes revolted, 2 Chron.11.12. 13. 16. *Unto Joſeph*] namely, to the ten tribes whoſe head was the tribe

of

of Ephraim, which came from Joseph.

V. 19. *I will take*] that is to say, I will gather together, and unite all mine elect of what nation soever they be, into one spirituall body, annihilating by Christs crosse, the divisions and enmities of the nations; as of Judah, and of the ten tribes, oftentimes used by the Prophets for a signe of the division which was between the Jews and the Gentiles, Isa. 11. 13. Ephes. 2. 14, 15, 16. *The stick of Ioseph*] of the ten tribes, represented by this tree of Joseph, by reason that the tribe of Ephraim had ruled over them.

V. 22. *One King*] namely, The Messias.

V. 23. *Their dwelling places*] Whersoever they shall be in exile or captivity; as in Babylon, in Egypt, and other places of the world, where either willingly, or by compulsion, they have beene partakers of Pagan Idolatries, Jer. 44. 8. Ezek. 14. 3. and 20. 30, 39.

V. 24. *David*] namely, Jesus Christ, the sonne of David, according to the flesh.

V. 25. *In the land*] A figure of the Church.

V. 26. *will set my*] I will be present in my Grace, Word and Spirit in their assemblies, and in their hearts, of which spirituall presence the Tabernacle and Sanctuarie, heretofore were signes and pledges, Lev. 26. 11, 12. 1 Cor. 3. 16. 2 Cor. 6. 16. Ephes. 2. 21. 22.

V. 28. *Doe sanctifie*] That doe take it, and consecrate it to my selfe, and by my presence do make it holy and inviolable, against all manner of injuries and offences.

CHAP. XXXVIII.

Vers. 2. *Gog*] Names of Scythian people this day, called Tartars, Gen. 10. 2. this Prophecie may be referred partly to the desolations that befell the Jewes which returned from Babylon, by the King of Asia, and Syria, Dan. 8. 23. and 11. 31. And because that the Scythians had anciently overrun and possessed Asia minor, and Syria (whereof in Asia there was a city called Magog, and another in Syria, called Scitopolis) the Provinces have taken their names from this cruell and barbarous conquering Nation, to signifie the inhumanenesse of those Syrian Kings, Alexanders successors, towards the Jewes. But it is likely that besides this, the spirit of God did purpose to signifie a great oppression, which the Church is like to suffer, and especially the Jewes which shall be converted to Christ towards the latter end of the world, by the said Scythians or Tartars, as John seemes to point out, Rev. 20. 8. Zach. 14. 2. *The chiefe Prince*] namely, A Province which commandeth those Provinces. See Gen. 10. 2.

V. 4. *I will turne thee backe*] namely, After thou hast assaulted my people. *With all sorts*] Or furnished and armed with compleat Armes.

V. 5. *Ethiopia*] Nations of Africa, joyned in this enterprize.

V. 6. *Gomer*] People of Asia, towards the North, Gen. 10. 2, 3.

V. 7. *Be thou*] An Ironicall kind of speech, as much as to say, Defend them if thou canst, from my power, and from the battell which I shall fight with them.

V. 8. *Visited*] Like an instrument or weapon which was laid up, and afterwards used to punish my people. *In the latter*] A little before the comming of Christ in the flesh, in whom begins a new age; if this be meant by the Kings of Syria: But if this have a relation to the other great inundation of the Scythians, it meanes the times which shall be towards the latter end of the world. *Always waste*] that is to say, For a long time; likewise never to be restored to it former state.

V. 11. *Villages*] Where the inhabitants, either because of their continuall peace, or by reason of their fore-past miseries, have not cared, or have not had the meanes to wall and fortifie their cities, and therefore dwell in open villages.

V. 12. *Turne thy hand*] Renewing the ancient desolations of this poore countrey, restored from its ruines. *In the midst*] the Italian, *In the Navell*] namely, In the heart of the land, where they shall thinke themseves more secure then if they dwelt upon the borders. See Judg 9. 37.

V. 13. *Sheba*] These people of Arabia, and they that dwell upon the Sea-coast, shall come to thee to have part of the prey, and to buy the spoiles of thee. *The young Lyons*] The pirats and robbers upon the Sea, who are like to wild Sea-beasts.

V. 16. *Sanctified*] When I shall have shewed my selfe glorious, venerable and terrible in sacred Majestie, by my judgements upon thee.

V. 17. *Art thou*] Seeing I have foretold thy comming, and thine endeavours; I must be acknowledged to be the director and moderator of them by my sacred Providence; which shall suffer these evills, but shall limit them, and cause the issue of them to be to my glory, and the comfort of my people. *In old time*] We find no such prophecies before the time of Ezechiel; and therefore the words old time, must be understood in comparison, not of the age in which the Prophet lived, but of the time wherein these prophecies were fulfilled. *The Prophets*] namely, Ezekiel, in these two Chapters, Zech. chap. 14. and Saint John, Rev. 20. 7. *Against them*] namely against my people.

V. 18. *Shall come up*] A humane kind of speech taken from men, whose nostrills puffe out when they are heated with anger.

V. 19. *Shaking*] All creatures shall be astonished and terrified at the presence of my glorious Majestie, when I punish mine enemies.

V. 21. *A sword*] This was partly accomplished in the civill warres of the Kings of Syria, whereupon followed the ruine of their Empire.

V. 22. *Will raine*] I will cause a miraculous destruction and discomfiture to come upon them, termes taken from the deluge, the fire of Sodom, and Joshuahs haile, Josh. 10. 11.

CHAP. XXXIX.

Vers. 6. *A fire*] namely, An extreme ruine and desolation.

V. 7. *Pollute*] By the blasphemies and insultings of mine enemies.

V. 8. *It is come*] that is to say, It will questionlesse come to passe.

V. 9. *They that dwell*] Hyperbolicall termes to signifie an exceeding great discomfiture.

V. 11. *The valley*] This valley is not made mention of any where else: It is likely to some passage which was much frequented by strangers that came into Judea, the intent is to shew the greatnesse of the slaughter, by the greatnes of the burying place which was appointed, which should be stopped up with the carkasses and bones of dead men, that travellers should not be able to goe that way. *The Sea*] Hee seemes to meane the dead Sea, or the lake of Sodom. *To stop*] namely, their noses by reason of the stinke which shall proceed from thence.

V. 12. *May cleanse*] For according to the law, a dead carkasse not buried, did defile the land, Deut. 21. 23.

V. 13. *This shall be*] namely, This great heap of carkasses and bones shall be as a glorious trophie and monument for them.

V. 14. *They shall sever out*] Because, that men as did such things were uncleane, according to the law, Numb. 19. 11. *With the passengers*] Causing travellers that come along the way to helpe them: for otherwise a Jew had defiled himselfe by doing of it.

V. 15. *A sign*] To shew the buriers a farre off, that there are bones of a dead carkasse, that they might bury them, and perfectly cleanse the country.

V. 16. *The name*] There shall a perpetuall memory remaine of this great discomfiture; as if the next city standing at the end of this valley, should beare the name of Hamonah, that is to say, multitude.

V. 18. *Rammes*] that is to say, That are not base persons, like the carkasses of uncleane beasts; but noted persons, like unto choyce flesh.

V. 21. *I will set*] That is to say, I will cause it plainly to appeare.

V. 23. *All*] The whole state and body of the Nation, or indifferently, of all estates and qualities.

V. 29. *I have powred*] Whereby having abundantly sanctified it, I will for ever take pleasure in it; whereas contrariwise, sinne is that which causeth the Lord to turne away from his Church.

CAAP. XL.

Vers. 1. *IN the beginning*] In the first moneth. *The City*] namely, Jerusalem. *Smitten*] Taken, sacked, and destroyed. *Thither*] To Jerusalem.

V. 2. *Very high mountaine*] This was mount Moriah, upon which the Temple was built. Now though it was but an indifferent high hill, yet because it was the figure of the height of the spirituall Temple of the Church; it is represented in vision, like unto an exceeding high hill, see Isa. 2. 3. Mic. 4. 1. Rev. 21. 10. *As the frame*] namely, the Temple of God, which for greatnesse, number of buildings, strong walls and towers, shewed more like a city then a Temple. *The South*] Moriah did stand on the North side of Jerusalem, Psal. 48. 2. but in respect of Babylon, which lay Northward from Judea, from whence the Prophet is here transported in vision to Jerusalem, the Temple appeares Southward to him.

V. 3. *A man*] The Sonne of God himselfe in humane shape, who is the soveraigne Architect of his Church, Zech 6. 12. Heb. 3. 3, 4. 6. Rev. 21. 15. *Brasse*] Bright and sparkling, see Ezek. 1. 4. Rev. 1. 15. *In the gate*] It is likely that he means the North gate of the Temple, seeing the Prophet was come from the North.

V. 5. *A wall*] This was the outward wall which went round about the whole building. Now the Lord sheweth the Prophet the frame of Salomons Temple, which had been destroyed by the Chaldeans, that the memory of that incomparable magnificence might be preserved in the Church, for a figure and assurance of her spirituall Temple in this world, but especially of it in the celestiall glory, See Eph 3. 18. Rev. 21. 2. 10. *The breadth*] namely, The thicknesse of the wall, whose forme is not here specified whether it were with pillars or no.

V. 6. *Then came he*] Passing through the Gentiles Court, which was within side of that wall, and did wind from the North towards the East. *The gate*] Which was the East gate, by which they went into the court of the people of Israel, separated from the Gentiles court by a great bulding, framed of arches below, and two stories of chambers above. Now, by the word gate, hee meanes the body

bodie of a building which had two gates, at the two ends, with a gallery of fifty cubits in length, v. 15. at the end of which gallery were three little chambers on the one side, and three on the other side, parted with pilasters and arches. *The staires*] which were in number seven, as may be gathered by v. 22. and 26. And this sheweth that they went up from the court of the Gentiles to the court of the people, and likewise from thence to the Priests court by eight steps, v 31. 34. 37. and from the Priests court to the porch of the Temple by eight more, v. 49. So that whole masse of building did rise every way. *The threshold*] which was answerable to the breadth and thicknesse of the wall. *Of the gate*] namely, the first gate, which looked towards the Gentiles court.

V. 7. *Little chamber*] they were the Chambers belonging to the doore-keepers of the Temple, within side of the portall, which were at the end of the said gallery. *Five Cubits*] this space was taken up by the posts which bore up the vaults, under which the chambers were. And besides those five cubits of massie pillars there were the out jettings in the bases, and the cornices, which with the pillars made seven Cubits and a palme. *The threshold*] in the gate there were two wide spaces, and the gallery from the one to the other, in the porch of the first space comming from without, there were steps which were within side of that space of v. 9. In the other space towards the inward Court, there was a threshold a little raised from the ground, which was a reed in breadth, equall with the post threshold, v. 6. *The porch*] by the porch he meanes all the whole gate, with the pillars and the vault above, neere or under which vault was the threshold which the Angell measured.

V. 8. *The Porch*] namely the breadth of the pillars from East to West.

V. 9. *Measured he*] from the South to the North. *The Porch*] from one of the fronts opposite to the other. Now the fronts were the halfe columnes set to the whole columnes without the gate, and those whole columnes being of two Cubits of diameter; these halfe columnes were of one Cubit on the one side, and another Cubit on the other side: and these two Cubits joyned to the eight Cubits of this verse, make up the tenne Cubits of verse 11. *The Porch*] that Gallery or open Entry, which led to the gate of this Court, was not out of the building, but within it.

V. 10. *The Posts*] the Italian, *The Fronts*] by which are also meant the whole columnes, before which were these fronts or halfe columns.

V. 11. *Ten*] see upon v. 9. *The length*] that is to say, the height. Now because there is no proportion in thirteene Cubits of height, upon eight Cubits of breadth, these thirteene Cubits must be taken either from the Pedestall upward, or from the ground to the arch of the gate.

V. 12. *The space*] the Italian, *the inclosure.*] he seemes to meane the walls which inclosed the chambers before and behinde; for on the two sides the pillars of the vaults served for walls. *One Cubit*] namely, in thickneſſe. *were six Cubits*] that is to say, it was as long as it was broad. Now v. 7. it is said, that it was a reed long, and a reed broad: but in this description which is made but grossely, the palme, which the reed was more then six Cubits, may be left out and neglected.

V. 13. *The Gate*] namely, all that building a crosse, which contained the two rowes of Chambers with the entry betweene them. *From the roofe*] drawing a direct line from the cornice of the hindermost wall of the Chambers: which cornice going round about made as it were an outjetting of the roofe.

V. 14. *Posts*] the Italian, *Pilasters*] namely, measuring the whole height of the building which were about the Court, divided into three stories, whereof the lowermost was vaulted, the other two seeled, and distinguished or divided on the outside with rowes of pilasters, which jetted out of the wall. So he found therein threescore Cubits, the lower story being of thirty Cubits, the middle one of twenty, and the uppermost of tenne. *Even unto*] that is to say, the height was the same every where. *The Gate*] by the word gate here is meant, as well the gate it selfe, as also all those buildings of the Court, to which they went thorow that gate.

V. 15. *The face*] the whole body of the gate in length from the one face where they went in, to the other at which they went out into the Court.

V. 16. *The little chambers*] in the lower part of their walls. *Their posts*] the Italian, *In their arches*] namely, in the upper part of the wall, which filled the space of the arches from pillar to pillar. *Within the*] within side of the entry of the doore. *Vpon each post*] the Italian, *Vpon the fronts*] namely, upon the capitels of those halfe columnes which were set upon the whole columnes, and these palmes were instead of the enrichments of leaves and beares clawes which have beene used since.

V. 17. *Outward Court*] the peoples Court opposite to the inward Court, into which none went but the Priests. Now this Court was encompassed round with a portico, made with pilasters and arches below; over which there were two rowes of chambers, thirty in each row, of which see 1 Chron. 28. 11. 12, 13. *A pavement*] which was the floore of this portico wrought with Mosaick work. *Thirty*] eight towards the South, and eight

towards the North, and ſeven on the Eaſt ſide, and ſeven on the Weſt: the reaſon of the difference is, becauſe that on the Eaſt and Weſt ſide were the gates, whoſe columnes were much thicker then the pilaſters of the other arches, and did take up the ſpace betweene the two columnes. Now the thickneſſe of the pilaſters was alſo the ſame in the other ſtories where the chambers were over the gate, even to the top. As well for the Symmetrie as for the ſoundneſſe of the building to beare up thoſe great ſquare Towers which were over thoſe gates.

V. 18. *By the ſide*] in breadth was fifty Cubits, as much as the length of the gates was, v. 15.

V. 19. *The breadth*] the Italian, *A ſpace*] which was the floore of the peoples Court. *From the fore-front*] the whole building was ſquare, and was divided into diverſe Courts, encompaſſed with porticoes; of which Courts there were ſeven for the people, which by the gates heretofore deſcribed, went all into the Prieſts Court, which is called the inner Court, as the reſt are called outward Courts; now they went up from one Court to the other by ſteps, ſo that the lower gate was that, by which they went into the peoples Court. The outward front of the inner Court was the front of the portico which encloſed the Prieſts Court, which front was towards the peoples Court; whereupon, in reſpect of the inner Court it was outward, as who ſhould ſay, the back part of this portico. *Eaſtward*] namely, from Eaſt to Weſt, and from South to North, the meaning is, that it was one hundred Cubits ſquare.

V. 20. *Meaſured*] after he had meaſured the gate, the court, and the portico, on the Eaſt ſide, he turned to the North ſide in all meaſures proportionable to the Eaſt ſide.

V. 21. *The firſt gate*] namely, the Eaſt gate, which was firſt meaſured.

V. 22. *The arches*] being gone up thoſe ſteps they went directly into the entry which had arches on both ſides, and in the middle ſpaces of them were the doore-keepers Chambers.

V. 23. *Over againſt*] the gates of the Prieſts court and the peoples court, were directly one againſt the other on that ſide, as well as on all the other ſides. *From gate*] from that gate which went into the peoples court, to that as went out of it, to go into the Prieſts Court, there was the plain of this peoples court, which was one hundred Cubits ſquare.

V. 26. *The arches thereof*,] ſee upon v. 22. *One on this ſide*] theſe fronts or halfe columnes had palms, upon their capitels in ſtead of leaves, and there was a branch of palme on each ſide, which caſt out its ſprigs or tops to make the volutes on both ſides.

V. 30. *Long*] that is to ſay, high. *Broad*] that is to ſay, thick.

V. 31. *The arches thereof*] the portico which was diſtinguiſhed with arches, was encloſed with an incloſure towards the Prieſts Court, and was open towards the peoples court. The uſe of this incloſure was to exclude the people out of that place which was forbidden them, that no man might go in there but at the gates: the height of this incloſure is not ſpecified; but it ſhould ſeem that it was ſuch that it did hinder the paſſage, but not the ſight of what was done there, eſpecially upon the Altar: And contrariwiſe, the Court of the people had a wall, which went betwixt them and the Gentiles Court, that they could not ſee any thing that was done in the Temple. See Ezek. 42. 20.

V. 37. *The poſts thereof*] the Italian, *the fronts thereof*] under which words are comprehended the pilaſters and arches, that is to ſay, the whole portico which was compoſed of them, as v. 31.

V. 38. *By the poſts*] the Italian, *Betweene the pilaſters*] within the Prieſts Court, neere unto, and by the ſide of the Southerne and Northerne gate: betweene the pilaſters were the ten baſons or lavers which Solomon made, five on the one ſide, and five on the other ſide, for to waſh the holocauſts, in 1 Kings 7. 39. 2 Chro. 4. 6.

V. 39. *In the porch*] the Italian, *neer the porch*] it is likely that theſe tables ſtood without in the open court. *Of the gate*] namely, the South gate.

V. 41. *On this ſide*] namely, on the South gate ſide. *On that ſide*] on the North gate ſide.

V. 42. *The foure tables*] which ſtood at each one of theſe doores.

V. 43. *Hooks*] which it ſhould ſeeme were driven into that ſtone incloſure which incloſed the Prieſts Court, v. 31. upon which they hanged the beaſts for the offerings whileſt they were flaying them, and their fleſh when they were cut to peeces. *Was the fleſh*] that part which was to be offered to God was preſently laid upon theſe tables, the other portions belonging to the Prieſts, or to the offerers, remained hanging upon the hookes, untill they were ſhared out.

V. 44. *And without*] being come forth of the porch which led into the Prieſts court. *In the inner court*] on the Eaſt ſide of the portico, which butted one way towards the North, and another way towards the South, and theſe chambers it ſeemes were upon the ſecond and third floore. *At the ſide*] at that ſide of the porch, where the Eaſt ſide met with the North ſide.

V. 45. *This chamber*] the Angell ſhewes the Prophet another chamber on the ſide of the ſame porch, where the Eaſt ſide met with the South ſide, being oppoſite to the former.

V. 46.

V. 46. *And the chambers*] whereof was ſpoken, verſe 44.

V. 47. *The court*] namely, the Prieſts court. *The Altar*] of burnt offerings deſcribed, Ezek 43. *Before the houſe*] namely, the body or baſilick of the Church conſiſting of the portico, the holy and moſt holy place.

V. 48. *To the porch*] which ſtood in the fore-front of the Temple, 1 Kings 6.3. *Of the porch*] namely, of the gates thereof. *Five cubits*] in the broadeſt place within ſide of the gate. *Of the gate*] namely, of the poſts thereof in the outward front.

V. 49. *The length*] correſpondent to the breadth of the Temple, before which this porch was. *By the ſteps*] the Italian, *Beſides the ſpace of the ſteps whereby they went up to it*] that is to ſay, not comprehending within this breadth the ſpace which the ſteps took up, they being on the outſide of the portico. *Pillars*] made by *Solomon*, 1 Kings 7.21. 2 Chro. 3.15.

CHAP. XLI.

Verſe 1. *TO the Temple*] namely, the fore-part of the body or baſilick of the Temple, correſpondent to the ancient Tabernacle, Exod. 26.33. *The breadth*] from Eaſt to Weſt, according to the thickneſſe of the wall. *The Tabernacle*] it ſeemes we muſt take this for the upper threſhold or upper part of the doore which was ſquare.

V. 2. *The breadth*] namely, the breadth of the doore way. *The ſides*] the Italian, *The ſhoulders*] namely, thoſe two parts of wall which were of each ſide of the doore, from the doore to the ſides of the houſe.

V. 3. *He inward*] the Italian addeth, *into the inner part*] namely, into the moſt holy place or Oracle, Exod. 26.33. 1 *King.* 6.19. which was in the very bottome or end of the Temple, towards the Weſt, *two cubites*] namely, in breadth, according to the thickneſſe of the wall, which divided the holy place from the moſt holy: *The doore*] namely, the breadth of the doore way, or entry of the doore. *The breadth of the*] the Italian, *and beſides the breadth of the doore were ſeven cubites*] that is to ſay, upon each ſide of the doore, to the ſides of the houſe were ſeven cubites, which makes fourteen on both the ſides, which joyned to the ſix of the doore way, make the twenty cubites of the breadth of the Temple.

V. 4. *Before the Temple*] namely, the holy place.

V. 5. *The wall*] which wall, according to the manner of high buildings, was garniſhed with counterforts, or ſpurres to ſtrengthen it. *Six cubites*] namely, in thickneſſe.

V. 6. *Thirty in order*] each counterfort did jet outwards, ſixteen foot and a halfe: wherefore the two which were one againſt the other, did jet out two and thirty foot. *They entred*] between each counterfort, there were certaine chambers, and the beames of theſe chamber-floores were laid upon certaine in-lets made upon the ſides of the counterforts, and then all theſe ſpaces, together with the counterforts were incloſed, with a wall on the outſide, which wall was garniſhed with pilaſters, anſwerable to the counterforts, ſo that the length of the counterfort, ſerved for a wall to the chambers, which chambers were to lay up the veſſels of the holy treaſures, 1 Chron. 28.12. Nehem. 13. 4,5.

V. 7. *An enlarging*] namely, a void ſpace left within thoſe counterforts, for a ſtaire-caſe made ſnaile-faſhion, whereby they went up to theſe three ſtories of chambers, which were between the two counterforts, in each of which there was a doore to goe from one chamber to the other, v. 11. *To the ſide-chambers*] namely, in two of the counterforts, which were at the head of the Temple towards the gate, whereof one was on the South-ſide, and the other on the North-ſide.

V. 8. *The foundations*] namely, thoſe in-lets or menſolas upon which the beames of the chamber-floores were laid, were ſix and ſix cubites one from the other, drawing upwards, *great cubites*] that is to ſay, not common or naturall cubites, but as one ſhould ſay, Geometricall cubites. See 2 Chron. 3.3.

V. 9. *The thickneſſe*] namely, the thickneſſe of the wals, which incloſed all theſe chambers, and the counterforts. *And that which*] namely, the ſpace likewiſe which was between the counterforts, which was left for the chambers, was of five cubites, from the outſide of the Temple to the wall of the chambers, v. 11.

V. 10. *Between theſe chambers*] namely, between theſe chambers which were joyned to the body of the Temple, and the chambers which were right over againſt them, over the porticoes round about the courts, there was a void ſpace.

V. 11. *The doores of*] the counterforts of each ſide, namely, of the North and South ſide (under which is alſo comprehended the Eaſt ſide) had doores made in them to goe from the ſtaire-caſe into the chambers, and from one chamber to the other, *and the breadth*] namely, from the wall of the Temple, to the wall which incloſed the counterforts.

V. 12. *The building*] namely, this whole circuit of chambers and counterforts. *In the end towards*] the Italian, *on both ſides towards*] namely, from the North and South ſide, which by a direct line looked full Weſtward, *was ſeventy*] whereof ſixty

were the length of the body of the Temple, five the length of the chambers and counterforts, and five the thickneſſe of the wall which incloſed them on the outſide. *Broad*] he cals the length ſo, compared with the height, which was of ninety cubites. *The length*] that is to ſay, the height.

V.13. *The houſe*] that is to ſay, comprehending all the parts and additions thereunto together, as the Portico, and the chambers, the dimenſions whereof from Eaſt to Weſt, being all put together, made up juſt one hundred cubites.

V.14. *Of the ſeparate*] It was a ſpace correſpondent in breadth to the other which was ſpoken of, v.10. *an hundred cubites*] namely, in length from North to South.

V.15. *Of the building*] namely, of thoſe porticoes made with pilaſters and arches, wherewith the inward court was incompaſſed. *Over againſt*] namely, the place of twenty cubites, v.10. which was in the middle, *which was behind it*] namely, towards the Weſt, *on the one ſide, and the*] namely, towards the North and South, *an hundred cubites*, equall with the place, v.14. *The inner Temple*] namely, which was in the middle of that court which was incompaſſed with pilaſters and arches.

V.16. *The doore-poſtes*] he ſeemes to meane the upper parts of the windowes. *On their three ſtories*] For on the Eaſt ſide there was portall, but only a plaine incloſure of ſtone, which did ſeparate the Prieſts court from the Temple floore, *over againſt the*] He ſeemes to meane the chambers which were between the counterforts, *ſeeled with*] namely, their ſeelings were made of Cedar wood, and not vaulted with ſtone. *From the ground*] it ſeemes to be the flat roofe of theſe chambers which were about the Temple. *To the windowes*] namely, of the body of the Church, *covered*] namely, there was a kinde of an out-jetting in the Temple-wall juſt over the windowes.

V.17. *Above the doore*] the meaning is; this order was obſerved over the gate of the Temple, which was of the ſame height, as the three ſtories of chambers round about were. Now by theſe words of the Text, is meant the Eaſt ſide. *Even unto*] namely, the whole Southerne and Northerne length. *The inner*] he ſeemes to meane that this ſymmetrie of the windowes, was obſerved within ſide, as well as without ſide of the Temple.

V.18. *It was made*] namely, upon the wals within ſide of the Temple. *With Cherubims*] the wals of the Temple were covered over with Cedar boords, 1 King.6.18. and over them was woodden carved worke guilded, 1 King.6.20.

V.20. *Above the doore*] which was the place for the windowes, v.17.

V.21. *The Poſtes*] that is to ſay, the forme and ſtructure of the gate was made ſquare, and not vaulted. *The face of the*] namely, the doore of the ſanctuary, had the ſame forme, order, and ornaments, as the Temple gate had, only there was ſome difference in the dimenſions, 1 King.6.31,33.

V.22. *The Altar*] namely, of perfumes, which was within the Temple. *Of wood*] as Exod.30.1. 1 King.6.20. covered over with plates of gold, 1 King.7.48. *The corners*] theſe were the ſquare woodden poſts, on which the boords were faſtened, wherewith the Altar was made. *The length*] Heb. ſuperficies: it ſeemes to be the upper part or covering of this Altar, Exod.30.3. and 37.26. in the midſt of which there was a little grate, or ſome ſuch other veſſell to hold the fire over which the perfumes were made. Others underſtand it to be the upper part, and the bottome.

V.25. *Thicke plankes*] namely, the heads of the beames of the portico, which was before the Temple, did jet out in the void ſpace of the freeze, above the architrane, wrought in trigliphes, or modiglions, and menſolas, according to the ancient manner of architecture. In following ages the ſame forme hath been obſerved, but all hath been made of ſtone.

V.26. *On the ſides of*] namely, in the capitels of the pilaſters, and of the fronts of this portall. *Thick plankes*] namely, the heads of thoſe beames which did jet out in the freeze, were wrought with the ſame palme worke as the capitels were, which worke was in ſtead of the foliadges which in after times were uſed for that purpoſe.

CHAP. XLII.

Ver.1. *THe utter court*] From the inner court, where the Baſilicke or body of the Temple was, he brought me to the portico, which encompaſſed the outward court on the North ſide. *The chamber*] the Italian, *the chambers*] into that long file or row of pilaſters and arches, over which there was a continued building of chambers in two rowes, and on the Eaſt ſide of this file there was a ſquare tower which ſerved for a ſtaire to go up to theſe chambers, which ſtaires were immediately oppoſite to the body or baſilicke of the Temple. *The building*] namely, that addition of chambers between one counterfort and the other. See Ezek.41.12.

V.2. *Before the*] he repreſents the foure ſides or fronts of the tower: whereof the firſt looked from Eaſt to Weſt, towards the length of the portico of a hundred cubites, equall to the length of the court, Ezek.40.19,47. The other was towards the breadth of the ſaid Portico, which was of fifty cubites, Ezek.40.21. *The North doore*] namely, on the ſide of this doore, to which all the other doores were equall in all dimenſions.

V.3.

V.3. *Over against*] this is the third ſide of the Eaſt tower, ſtanding towards the void ſpace of twenty cubites, called here the inner court, whereof is ſpoken, Ezek. 41.10. *The pavement*] this is the fourth ſide of the tower, where it ſhould alſo ſeeme the doore was at the end of the pavement, upon the plaine of the ground of the porticoes. See Ezek. 40. 17. *In three*] this tower ſtood on a ſide where three of theſe porticoes did meet; the Eaſt, the Weſt, and the North.

V.4. *Before the*] when you were gone up the ſtaires of that tower, you came to the chambers, borne up by the porticoes underneath, and thoſe chambers ere divided into two orders or rowes, one towards the inner court, and the other towards the outward court, with an entry between, into which came theſe chamber doores. *Inward*] the meaning is, upon the wals of theſe chambers, which were one againſt the other, of each ſide of the entry, there were pilaſters like to them in the portico underneath, jetting out one cubite without the wall, ſo that from wall to wall there were twelve cubites, and from plaiſter to plaiſter ten cubites. *Their doores*] namely, of theſe which ſtood to the Temple ward for the doores of the oppoſite file ſtood towards the South.

V.5. *Were ſhorter*] the ſeeling of the uppermoſt chambers was not ſo high as the ſeeling of the lowermoſt, and theſe were alſo lower then the vaults below. *For the galleries*, the Italian. *For the pilaſters*] that is to ſay, the pilaſters and halfe columnes which were ſet to the outſide of theſe chamber wals, were of a leſſer proportion, and not ſo maſſy as thoſe beneath; wherefore, according to reaſon they ought not to be ſo high.

V.6. *For they were in three*] counting the portico which was made with pilaſters and arches for one. *But had not*] namely, the two upper rowes or ſtories were not made up with vaults, borne up with maſſy pilaſters, as the lowermoſt row which ſtood upon the plaine of the court, but with a continued wall divided with little pilaſters, or halfe columnes, which from ſtory to ſtore were leſſened according to the rules of architecture, and they being leſſened in that kind, reaſon would have the height alſo to be abated.

V.7. *The wall*] the Italian, *the cloſure*] namely, the wall at which ended the Northerne file or row of theſe chambers; for there was no wall a croſſe of theſe rowes, but only at the Temple gate. *That was without*] at the head of thoſe rowes of chambers, to make a difference between them and the inward wals. *The chambers*] of that entry, and that whole body of building, *fifty cubites*] counting the void place of the entry, and the wals, and the pilaſters, which was the breadth of the porticoes alſo.

V.8. *The length*] that is to ſay, the extent in breadth, and not in length of this body of building, v.2. from one of the chambers oppoſite to the other. *That were*] ſo it ſeemes were diſtinguiſhed the chambers of the porticoes, with which the courts were encompaſſed, from theſe chambers, which joyned to the body of the Temple, Ezek. 41. 9. *And lo!*] the Angell and the Prophet comming downe from the Northerne tower, to goe to the Southerne tower, which was oppoſite to it, by the way found this place of a hundred cubites in length, and twenty in breadth, which was before the Temple, Ezek. 41.14.

V.9. *Under*] being come to the Southerne portico they found the tower with ſtaires, every way like to the oppoſite Northerne tower, the comming in of which below was towards the Eaſt. *Theſe chambers*] namely, this Southerne body of building, where there were chambers like to the former chambers. *As one goeth*] by theſe words he ſeemes to ſignifie, that there were in other places alſo other towers and ſtaires to goe up into theſe chambers. *From the*] namely, along the portico which incompaſſed this court.

V.10. *In the thickneſſe of the wall*] the Italian, *in the breadth of the precinct of the court*] namely, in that ſpace of fifty cubites of breadth, v.2. where the porticoes were that encompaſſed the inward court. *Toward the Eaſt*] along the Southerne ſide, drawing towards the Eaſt by a direct line over againſt the Temple, and the chambers joyning to it, there was ſuch an other building of chambers as on the foreſaid Northerne ſide. *The building*] See Ezek. 41.12.

V.11. *The way*] the Italian, *an entry, or gallery*] See v.4.

V.12. *Toward the South*] the ſame ought to be underſtood of the Northerne ones. *Before the wall*] the Italian, *the cloſure of the parapet*] the Hebrew word is of a very doubtfull and obſcure ſignification: it may ſignifie ſtraight, and it ſeemes this cloſure was made like to ſome leaning place where one ſtood upright.

V.13. *That approach*] that come neare to the ſanctuary where God dwelt in the ſignes of his grace and vertue, whiles the people ſtood further off.

V.14. *Enter therein*] the Italian, *enter into the holy place*] into the Prieſts court where the Altar was, and much more in the inner court where the Temple was. *Not goe out*] clothed in their ſacred garments, in which they have done their ſervice. *But there*] in the aforeſaid chambers.

V.15. *The inner houſe*] namely, the Temple porticoes, and all the buildings that were incloſed within the outward compaſſe of the wall, meaſured hereafter and deſcribed, Ezek. 40.5.

V.16.

V.16. *The East side*] the meaning is not, that there were five hundred reeds of every side; but that on which side soever they did begin, they found the same measure in the whole circuit: which seemes to shew, that the building being of like proportion on all sides, every side being of one hundred and five and twenty reeds: of which side soever a man stood, it appeared that the whole circuit was five hundred.

V.20. *He measured it*] the Italian, *he measured the house*] namely, the inner square, in which the porticoes, courts and Temple were, within which compasse the Israelites only might come, which were purified according to the Law, and without that, to the other inclosure and compasse of five hundred reeds: the Gentiles and all were admitted; and therefore it is called the Gentiles court, Rev.11.2. *A wall*] which encompassed the said whole square. See upon Ezek.40 31. *Between the*] namely, that part of the Temple which was appointed for Gods people, from the other which was common to strangers and heathens.

CHAP. XLIII.

Ver.1. *THe gate*] namely, the chiefe gate, which by a direct line looked towards the Temple and sanctuary. See Ezek.44.2,3.

V.3. *when I came*] namely, in a vision, Ezek.8.3. *To destroy*] when I assisted in spirit to the destruction of it, and for to denounce it, and give notice of it to the people, Ezek.9. and 10.

V.6. *The man*] as soone as ever I had heard the voice, presently the man which did utter it, appeared close by me, which was the Sonne of God, as it plainly appeareth by the words following.

V.7. *The place*] this is the figure of the spirituall Temple of my Church, with which I will remaine perpetually, being served by her in spirit and truth, *whoredome*] their idolatry. *The carkasses*] Idols are so called by way of detestation, Lev.26.30. Jer.16.18. *Of their Kings*] for the publicke idolatry was established, and authorised by their Kings. See 1 King.12.28. 2 King.16.10. and 21.4.

V.8. *Their threshold*] that is to say, they set their idols, and performe their service in my Temple, in places and Chappels neare to the places which are consecrated to my service. See 2 King. 16.14. and 21.7. Jer.11 15. Ezek.8.3. and 23.39. and 44.7.

V.9. *Now let them*] namely, all the true elect, and especially the Jewes, which shall be converted under the Gospell, shall serve God in all purity.

V.10. *That they may be*] That they may be truly converted to be my spirituall Temple.

V.12. *Most holy*] Dedicated in a most especiall manner, to God and to his service, to make it different from those places which were employed to mens uses, for otherwise this place had also its distinction between the sacred and prophane place, Ezek.42.20.

V.13. *Of the Altar*] Of burnt offerings, which was in the Priests court, of which the Prophet in vision did see the forme and dimensions. *The bottome*] by this word is meant a little channell halfe round, which encompassed the foot of the Altar round every where, and into that they spilt the blood of the sacrifices, which was carried away and cleansed by certaine pipes under ground, by which, water did runne out into the said channell by certaine spouts. *A cubite*] In height. *The border*] It was a kind of little border, made about the said channell. *A spanne*] In height, according to others in breadth, or both. *This shall be*] namely, This space, which is encompassed with this chanell.

V.14. *The lower settle*] It was a cornice or hemme, which jetted out beyond the body of the Altar, like a basis about it. *Two*] namely, in height. *One cubit*] Outward. *From the lesser*] Not for the breadth of the jetting out of the settles, which shall be the same in both, namely, of a cubit; but for the height, the lowermost settle being but two cubits high, and the uppermost settle foure.

V.15. *The Altar*] the Italian, *The Hareel*] This word signifieth the Will of God, and by it is meant the upper part of the Altar, after the second out-jetting settle. The cause of this name is dubious, peradventure, it was to shew, that was the onely place for sacrifices to be lawfully offered in, and not upon hills, and other places of Idolatrie. *Foure*] namely, in height. *From the Altar*] the Italian, *From the Ariel*] it seemes to be the same as Hareel before. See concerning this name upon, Isa.29 1. *Hornes*] See upon, Exod.27.2.

V.17. *The settle*] the Italian, *The out-jetting*] namely, the body of the Altar, with its uppermost out-jetting of a cubit round about, v. 15. Now you must suppose, that from the first lower out-jetting, the body of the Altar, lessened by a cubit on every side; so that if in the second out-jetting it was foureteen cubits, in the first it was sixteen; and so with the body of the Altar, the border, and a little addition at the foot of it, are found the twenty cubits of length and breadth, 2 Chron.4.1. *The border*] Or crowne or cornice, which encompassed the upper part of the Altar, meant by that name of second settle, or out-jetting. *Halfe a*] In breadth, *The bottome*] see v 13. *His staires*] See upon Exod.20.26. *Towards the East*]

Eate] To the end, that the Priest which did the service, might have his face turned towards the West, where the Sanctuarie was, for the contrary done by Idolaters, Ezek. 8. 16.

V. 12. *The ordinances*] namely, The modell, with all its measures and figures.

V. 29. *Thou shalt give*] As representing, in the restauration of Gods service, the person of Moses, who was the institutor of it; as Lev. 8. 13. 14. Now all this ought to be understood spiritually; being figuratively spoken. *That is his*] See 1 King. 2. 35. Ezek. 44. 15.

V. 30. *Purge it*] See Exod. 29. 36. Lev. 8. 14. 15.

V. 31. *In the opposed*] During the voyage in the wildernesse, the carkasses of these sacrifices, after the blood to them was spilt; and the fat offered, were burnt without the camp, Exod. 29. 14. Lev. 4. 21. After the Temple was built, it seemes, that it was done in some place within the great inclosure of it: which place, notwithstanding is not specified any where. *Without the*] namely, in some corner of the Gentiles court. See Ezek. 42. 20.

CHAP. XLIV.

Vers. 1. HE *brought me*] After he had brought mee through this gate into the inward court, Ezek. 43. 5. He made mee goe backe through the Easterne porch, whose outward gate went into the court of the people. *Of the outward Sanctuary*] namely, by which they went out of the Priests court into the peoples court; Others, by the holy place do understand the whole circuit of the court of Gods people, separated from that of the Gentiles, Ezek. 42. 20. and so this gate should be the first without all the Temple.

V. 2. *The Lord*] namely, The Angell which spake to mee, which was the everlasting Sonne of God. *This gate*] To signifie, that onely the Sonne of God hath directly presented himselfe before God his father, by vertue of his owne merit, and righteousnesse, whereas men come; but as it were by collaterall and side doores: which were all towards the Altar, by vertue of the mediator, and through the benefit of his death, which is imputed to them by grace.

V. 3. *For the Prince*] namely, The chiefe Priest or the King, whereby we must meane Christ, who hath both the offices. *To eate*] If this be referred to the high Priest, it must be understood of the meats made of the sacred flesh, Exod. 29. 32. Lev. 8. 31. and 24. 9. If to the King; it must be understood of the sacred feasts upon solemne festivall dayes, Deut. 16. 11, 14. A figure of the fruition of glory which the Sonne of God hath in heaven through his sufferances. See Isa. 53. 12.

V. 5. *The Ordinances*] namely, The modell with all its dimensions & formes as I appoint thee.

V. 6. *Let it suffice you*] Yee have sinned enough: continue no longer therein, Ezek. 45. 9. 1 Pet. 4. 3.

V. 7. *To be in my*] To practice their Idolatries there. See 2 Kings 21. 3. 5. 7. 2 Chron. 34. 5. *My bread*] My sacrifices, and especially the blood and the fat thereof; the use of which, was forbidden to men. See Lev. 3. 11. 16. 17. and 21. 8. *And they have*] the Italian, *While they have*] that is to say, At the same time, and in the same place you have done my outward service: and have likewise so practised your Idolatries by these strange Ministers, Ezek. 20. 39. and 43. 8.

V. 8. *Your selves*] Transgressing Gods Commandement concerning the vocation and calling of Aarons posteritie onely to be the sacred Ministers; who it is likely would not alwayes yeeld to the wills of their Idolatrous Kings and people. Whereupon they were degraded, and others put in their places, See 2 Chron. 31. 2.

V. 10. *That are*] See 2 Chron. 29. 4. 5.

V. 11. *They shall*] This is by figure taken from the example of Josias, 2 King. 23. 9. The meaning is, from Priests they shall be degraded to be plaine Levites, serving the Priests and the people, in the meanest offices belonging to Levites, of which; see 1 Chron. 23. 28, 29. Whereby is meant the sanctification and re-establishment of all the Ministery of the Church. *Ministers unto them*] See 2 Chron. 35. 5, 13.

V. 12. *Caused the house*] They have beene the occasion of it, and an inducement thereunto, by meanes of their Idolatrie. *Lift up*] that is to say, I have sworne.

V. 13. *Holy things*] See Lev. 2. 3. and 21. 22.

V. 14. *Keepers*] Which was one of the meanest Offices.

V. 15. *The sonnes of*] See 1 Chron. 29. 22. Ezek. 43. 19.

V. 16. *My table*] namely, The Altar, Ezek. 41. 22. Mal. 1. 7. 12.

V. 17. *Whilst they minister*] Especially in the act of sacrificing, in which the blood would sparkle upon their cloaths; for which cause they were forced to wash and whiten them often. For the other Priestly garments, which were died of divers colours, were no question woollen. *And within*] namely, Within the Temple.

V. 18. *With any thing that*] the Italian hath it, *In the sweating places*] namely, Under the armepits, and under the flanks or sides; but about the middle of the body. This belongeth to the ceremoniall puritie, a figure of the spirituall.

V. 19. *Shall not sanctifie*] All that touched any holy thing was consecrated, Exod. 29. 37. and 30. 29. Whereupon, if any of the people had touched

these garments, he had been as it were gotten to God, and could not have returned to an ordinary course of life. And not being of the tribe of Levi; he could not have been imployed in Gods service: whereupon would have growne a grievous confusion. See Ezek. 46. 20.

V. 22. *That hath had*] which might fall out in two cases: namely, when the Priesthood did not passe from father to sonne, but did fall into a collaterall line. And when one brother, a High Priest being dead without children; his brother succeeded him, with a right to marry his widow, for to raise posterity to him. Deut. 25. 5.

V. 28. *I am their*] that is to say, instead of inheritance, I have appointed mine offerings to them, and other rites, which I draw from my people, for a reward of the service which they do me. Num. 18. 20.

CHAP. XLV.

Verse 1. *When ye shall*] by this new division of the countrey, quite different from the ancient division which was made in Iosuas time; is figured the reformation of the spirituall state of the Church under the Messias. *Ye shall offer*] that is to say, dedicate and consecrate. And within this compasse is comprehended the whole ground of the City, within which the Temple stood.

V. 2. *For the Sanctuary*] that is to say, for the Temple and all the fabricks belonging to it: the Gentiles court excepted. See Ezek 42. 20. And peradventure that also is comprehended in it. *The Suburbs*] the Italian, *the appurtenances*] it may be that space of ground which is called Parbar, 1 Chro. 26. 18. Or Parvarim, 2 Kings. 23. 11.

V. 4. *Shall be*] namely, the overplus of this ground after the five hundred cubits are imployed in the building of the Temple. *For their houses*] with the additions belonging to them; as Gardens, Orchards, and other commodities. As Num 35. 2.

V. 5. *Twenty*] namely, in the porticoes of the Temple. Now by chambers we must understand the chambers of the higher and lower floore: and the forepart and the hinder part of the porticoes, whereby these twenty chambers in effect came to be foure score. See Ezek. 40. 17. Otherwise, in twenty chambers there would not have been room for so many ordinary ministers belonging to the Temple.

V. 6. *The possession*] namely, for the territory of it; in which all the Israelites may indifferently have part, according as occasion shall serve.

V. 8. *His possession*] his proper inheritance wherewith he shall maintaine himselfe without burthening of my people with exactions. So is the righteousnesse of Christs kingdome represented. Psal. 72. 2, 4, 14. Isay 11. 3, 4. & 42. 1. 2, 3.

V. 10. *Ephah*] a measure of drie things, and bath of wet things.

V. 12. *Twenty shekels*] that is to say, of sixty shekels in the whole. But the distribution seemeth to import; that there were coines of every one of those severall values.

V. 14. *The cor*] which is the same measure as the Homer.

V. 15. *Out of the fat*] namely, out of the watered and most fruitfull pastures. So he seemes to intimate that according to the proportion of the lesser goodnesse of pastures, the offering was also to be diminished. *Meat offering*] namely, to furnish the ordinary and daily offerings: for the Prince was to furnish them upon festivall dayes, verse 17.

V. 16. *The Prince*] who shall levie it by his soveraigne authority, and shall distribute it to the use of the Sacrifices.

V. 17. *To give*] out of his owne proper goods.

V. 20. *Everyone that*] namely, to purifie the Temple, if by chance it were polluted unawares, or by some frantick person.

V. 25. *The feast*] namely, of the Tabernacles, Levit. 23. 34. Num. 29. 12. Deut. 16. 13.

CHAP. XLVI.

Verse 3. *At the doore*] on the out side of it.

V. 7. *According as*] as he shall please: Or, as it shall happen. See Numbers 6. 21.

V. 11. *As he is able*] the Italian, *as much as the Prince shall be willing to give*] for, it belonged to him to furnish offerings for the feast dayes.

V. 13. *Every morning*] by this continuall morning Sacrifice, must also be understood the evening Sacrifice. Exod. 29. 38.

V. 17. *Of liberty*] namely, the yeere of Jubilee, See Lev. 25. 10.

V. 19. *Through the entry*] by the doore which by the Northerne Porch (at which the Prophet was come in) did leade to the porticoes where the Priests chambers were, Ezek. 42. 13. *A place*] an inclosed place appointed for Kitchins, where they dressed the most holy flesh which was for the Priests, and those parts of the offerings wherewith the people made their sacred feasts. *Westward*] the Italian, *at the west end*] in the furthermost part from the gate in the court floore.

V. 20. *The passe offering*] namely, for the people: the flesh of which sacrifice was to belong to the

the Priests, after they had spilt the blood and burnt the fat. See Num. 18. 9. *The utter court*] hereby must be meant the Gentiles court, which was not inclosed within those great porticoes: and therefore is not the same as is mentioned in the following verse. *Profanities*] See upon Ezek. 44. 19.

V. 21. *The utter court*] there were about the Temple seven floores incompassed with porticoes: and they were called utter Courts, or the peoples court, to make a difference betweene them and the inner court, which was the Priests court. Here it should seeme is meant the Northwest floore. *There was a court*] namely, another little floore encompassed with walls and vaults; so that all the roome of that great utter court was taken up, save only a little turning for a way.

V. 24. *The ministers*] this was one of the meanest offices of the Levites, who were employed in none but manuall and laborious services. See 1 Chro. 23. 29. *Of the people*] namely, those Sacrifices whereof those of the people which shall offer them, may and ought to eat their shares in the Temple. See Lev. 7. 15. Deut. 12. 18.

CHAP. XLVII.

Verse 1. *Waters*] there were many conduits under ground in Solomons Temple, by which the water was brought for the use of so many sacrifices and other services. And amongst the rest there were some which came out by the Altar, to wash away the blood that was spilt: and so did runne out of the Temple againe. To the resemblance of which; here are also represented spirituall waters: namely, the abundance of grace, and of the gifts of the holy Ghost, which have beene powred out upon the world by Christs death, Ioel 3. 18. Zach. 13. 1. & 14. 8. Rev. 22. 1. *The right side*] that is to say, the South side.

V. 3. *The man*] namely, the Son of God, who appeared to the Prophet in humane shape. *To the ancles*] this signifies the progresse & increases of Gods grace in the world, and in every particular beleever, out of small beginnings. See Mat. 13. 31, 32.

V. 7. *Trees*] whereby is showne the spirituall fruitfulnesse of holy workes, which Gods grace bringeth forth in beleevers, who are as it were the trees thereof, Iob 8. 16, Psal. 1. 3. Ier. 17. 8.

V. 8. *Into the Desert*] the Italian, *the plaine*] in which was the lake of Sodome, therefore called the sea of the plain. Deut. 3. 17. & 4. 49. Ioth. 3. 16. *Waters*] pure, cleare, sweet, and having all other qualities of good waters; instead of the bituminous and sulpherous matter whereof that lake is full: whereby humane nature depraved by sin, is represented, and changed by Gods grace in the Gospell.

V. 9. *Which moveth*] the Italian, *creepeth*] as fishes and other water creatures of which none can live, in that Sodome, or dead sea. *The rivers*, the Italian, *those two torrents*] it should seeme these waters divided themselves into two branches: whereof, the one did runne Eastward, and the other Westward, as Zach. 14. 8. but there is no mention made only of that which did runne into the Sea of Sodome Eastward, by reason of the notable effect it wrought in this bituminous sea.

V. 10. *The fishers*,] a figurative description of Gods infinite vivifying grace in Christ. *Engedi*] this name and that which followeth are names of places neere to the said sea of Sodome. *The great sea*] namely, the Mediterranean sea.

V. 11. *The miry places*] hereby is meant, that the Gospell; though it be largely spread over the world; yet it shall leave their naturall malice uncorrected and unamended in the reprobates: for this grace is not universall nor common to all.

V. 12. *Because their waters*] these admirable effects shall be produced: because the Gospell shall be accompanied with a celestiall power of Gods Spirit. *Shall be meat*] this may signifie the double use of beleevers good works: the one to the glory of God, and advancement of their own salvation; the other, to the edification and correction of their neighbours.

V. 13. *Ioseph*] whose posterity was divided into two Tribes; Ephraim and Manasseh. See Genesis 48. 5. 1 Chro 5. 1.

V. 15. *The great sea*] namely, the Mediterranean sea, in regard of the little seas or lakes of Palestine. Now, these bounds or borders do signifie, that Christs kingdome shall have its perfect being within it selfe, and shall be severed from the world.

V. 17. *The border of Hamath*] namely, the uttermost part of the Northerne line; which from Hamath shall turne Eastward.

V. 18. *From the border*] namely, Hamath, where, as it were in an angle shall meet the North and the East side. *The East sea*] namely, the sea of Sodome. Ioel 2. 20. Zach. 14. 8.

V. 19. *The River*,] namely, Sihor, called the river of Egypt. Num. 34. 5. Josh. 15. 47, 1 Chron. 13. 5.

V. 20. *From the border*] from the end of the foresaid Northerne line; unto that place where the land of Hamath butts upon the Mediterranean sea towards the North.

V. 22. *The strangers*] a figure of the calling and ingrafting of the Gentiles into the Church.

CHAP. XLVIII.

Verse 1. *Hamath*] the meaning seemes to be, there shall be a line drawing from

the Mediterranean sea, along by the way of Hethlon to Hamath, and from thence to Hazar-enan: which on the one side borders upon the land of Hamath; and on the other side upon the countrey of Damascus. *For Dan*] these divisions are quite differing from the ancient divisions which Iosua made: and by these seems to be shewen the equall right which Gods children shall have in his Church, and in his spirituall goods.

V. 9. *The oblation*] the Italian, *The part*] This consecrated part which was five and twenty thousand cubits in length: and as many in breadth; was divided into three parts: ten thousand of those cubits in breadth, was for the Priests; and there, was the Temple: other ten thousand cubits were for the Levites, v. 23. The other five thousand were for the city of Jerusalem: and there being a great deale of space yet left Eastward and Westward; besides these five and twenty thousand cubits, that was for the publique officers, and for the Prince, v. 18. 21.

V. 12. *Most holy*] Belonging onely to the Priests, who were to enjoy it in the presence of God; in the exercise of their Function in the Temple, as they did the most holy parts of the offerings, Lev. 2. 3.

V. 14. *The first fruits*] This part was consecrated to God, as the first fruits of the earth were.

V. 16. *The measures*] This representation is altogether figurative and mysticall: representing the perfect constitution and ordering of the body and state of the Church, as Rev. 21. 16.

V. 18. *That serve*] All those which doe the publike service in the meanest kindes of secular callings.

V. 28. *To the river*] Called Sihor, or the river of Egypt, the Southerne confine of Palestine.

V. 35. *The name*] Gods presence in his Word, grace, spirit and vertue, shall give the Church its true being: wherefore, for to give the Church its true name, we must say, That it is the assembly in which God is present in the aforesaid manner. See Isa. 26. 4. Jer. 33. 16.

The Booke of the Prophet DANIEL.

ARGUMENT.

THough Daniel *did never exercise the publique Calling nor Function of a Prophet, in the qualitie of an Ecclesiasticall person, to preach to the people, and expound inspired assemblies, the revelations which were sent him by God; yet his booke hath always beene inserted amongst the number of the other Prophets, as containing most speciall and admirable predictions of the state of the world and Church, from his time, until Christs comming in the flesh: gathered by himselfe, and published in this Booke. Wherein we may observe two generall parts; the one Historicall, and the other Prophetical. In the first he sets downe, what notable things happened concerning his owne person, and his course of life: to make himselfe to be acknowledged a Prophet authorised by God; relating how that in his youth he was carried away captive to Babylon, and was with others of the same Nation, age and condition, chosen to be instructed, and consequently employed in honourable employments in that Empire. But that God having taken charge into his particular care and charge, did preserve these humane instructions, by an infusion of divine gifts and graces. First, in a time of sanctification, weale, and singular piety, tried by cruell torments inflicted upon* Daniels *three companions in their youth; and upon* Daniel *himselfe in his old age: and besides, in several kinds of standing and wisdome; wherein* Daniel *was remarkable, and spoken of, as it were, by a common Proverb: whereupon they were promoted to eminent dignities, to the great ease and sustenance of the Church in her captivitie and sufferings in Babylon. And as the last in the time of Prophecie in* Daniel: *which manifested it selfe first, in giving* Nebuchad-

nezzar

manner in mind of his dreame which he had forgotten, and interpretting of them: and afterwards to the universall prediction of the evils which did hang over the head of Belshazzar his grandchilde. But it did so follow, as is to be considered before, for the ground-part of all Books concerning the future great Monarchies of the world until the comming of Christ: and especially, touching Seleucides *King of Syria, and other successors of* Alexander, *under whom the Jewish Church should suffer most grievous and mournefull accidents, and especially under* Antiochus Epiphanes *the most cruell, subtill, and pestilent persecuter that ever the Church had: his principall scope and end being to root out Gods worship in it, together with all impression and notion of piety in mens hearts. Under the figure of whom are also foretold the persecutions of Rome, whilst it was heathen: and also of Antichrist, the last deadly enemie of the Christian Church: as* Antiochus *had borne of the Jewish Church, against whose outrages the Prophet comforteth and strengtheneth the Church by the promise of Gods help and deliverance in his appointed time; lifting their hearts notwithstanding up for a soveraigne comfort to Gods promise of everlasting salvation by Christ, who being established by the father, to be the everlasting King of the world; should from time to time come to take upon those Empires, and should at the last lay the foundation of his owne spirituall and everlasting Empire, upon the redemption purchased by his death. (the prefixed time whereof is more clearely shewen to him, then to any other Prophet) through which all ancient ceremonies being accomplished in their signification, the use of them should also be abolished, preaching the service of God in spirit and truth: foretelling also that Christs Kingdome should be exercised, in justly punishing the Jewish Nation for their incredulity and rebellion. So it pleased Gods unsearchable counsell, glorious reformation and everlasting happinesse for all true believers.*

CHAP. I.

Vers. 1, 2. *Heathen*] Comming from the time as he lived, as a vassall to the King of Babylon, 2 Kings 24. 1. having before raigned seven yeeres as a vassall to Egypt, 2 Kings 23. 34. Now these three yeeres must be understood compleat, because it hath beene said that it happened the fourth yeere of his raigne, Jer. 25. 1. and 46. 2.

V. 2. *Of Shinar*] namely, of Chaldea, or Mesopotamia, where Babylon was, Gen. 11. 2.

V. 4. *To stand*] To be Pages of honour, according to the prophecie, Isa. 39. 7. and to be from time to time advanced to the offices of the court. *They might teach*] as Acts 7. 22.

V. 3. *The Prince*] By the Kings command, Dan. 5. 12. To shew his absolute power over them, as over slaves: and to honour his Chaldean Idols, whereof the chiefe were Bel, or Belt, Sac, Kac, and Nego; and also to extinguish in them the memory of their parentage, countrey and Religion: together with the knowledge of the true God; whose names they bore: El and Ja. Now in Belthazzar; it should seeme that Belt is the femall name of the Goddesse; answerable to the masculine Bel: but others doe judge otherwise. *Melzar*] Followed herein, as it appeares by his three companions. *Defile himselfe*] Either because there might be amongst that food some flesh, which was by the law unclean: or that had been consecrated to Idols; or, because he fetered he should endamage, and corrupt his pleasure and purine, through the pleasures of the court, and not participating sufficiently of the common afflictions of the Church.

V. 9. *Had brought*] See Gen. 39. 21. Psal. 106. 46. Prov. 16. 7.

V. 10. *Worse liking*] Lesse cheerefully, and comely.

V. 11. *Melzar*] Is seemes to be a name of office, as who should say, Over-seer, and Governour of the Pages.

V. 17. *Understanding*] For the property of a Prophet is not onely to receive divine revelations in dream or in vision; but also to understand them, and know how to interpret them. Numb. 12. 6. 2 Chron. 26. 5. Dan. 10. 1.

V. 21. *Continued*] that is to say, Hee was in dignitie and honour whilest the Empire of Babylon lasted, and afterwards also; see Dan. 6. 28. and 10. 1.

CHAP. II.

Vers. 1. *The second*] Nebuchadnezzar carried away Jehoiachim in the third yeere of his raigne, Dan. 1. 1. and afterwards those young Jewes were brought up for the space of three yeeres, Dan. 1. 5. and therefore this second yeere cannot be taken from the time that he came to the crowne. But it is likely, that after he had subdued the King of Egypt, his greatest emulator, and had by that meanes established his Monarchie, he did then begin a new computation of the yeeres of his raigne.

V. 2. *Chaldeans*] that is to say, South-sayers, that Nation, being more given to those arts and studies then any other.

V. 4. *Answered*] A wish of affection, and naturall and civill honour, which was used amongst Gods people also, 1 King. 1. 31. *Neh.* 2. 3. Dan. 3. 9. and 5. 10. and 6. 6, 21.

V. 9. *But one*] My sentence shall stand, and bee put in execution. See Ester 4. 11. *For ye have*] I know, because you cannot put mee in minde of my dreame; you did prepare your selves to tell mee a lie: fitting it to the present times, and which might be wrested to all kind of events: you can tell future things, which never had no being, yee might farre more easiely know things that are past.

V. 11. *Whose*] Who have no ordinary conversation nor communication with men; whose soules harbour with their bodies, and are fastned to their senses; which maketh that divine light which they have, to be so little, and altogether depending upon Gods good will and pleasure.

V. 12. *Went forth*] When the King had pronounced it, and caused it to be proclaimed. *The wise men*] namely, Those that were present there; or they were all to be slaine.

V. 14. *Captaine of the Kings guard*] As Gen. 37. 36.

V. 16. *Time*] Not to study, or meditate by discourse of reason, or by the helpe of bookes; or by rules of art, or to deliberate: but to call upon the Lord with fervencie and perseverance.

V. 21. *Changeth*] This seems to have a singular relation to the revolution of States and Empires, and to the changes of the affaires of the world, which was the subject of the Kings dreame. *Giveth wisdome*] This hath a relation to the gift which Daniel had received.

V. 23. *And might*] that is to say, Valour and Magnanimity in mine Actions, and wisdome and advice in the understanding of businesses.

V. 28. *In the latter*] In the time to come, untill the Messias. See Ezek. 38. 8.

V. 30. *But for their*] the glory of this revelation belongeth wholly to God: who would fulfill thy desire, which was to know things that were to come: and therefore I, who am his Minister, ought not unnecessarily to desire to see those things which I shall tell thee; seeing thou hast desired to know them, and God hath commanded mee to revele them to thee.

V. 38. *Thou art*] he meanes not only the person of Nebuchadnezzar, but his Empire; called head, because it was the first of those foure Monarchies; and of gold; by reason of the glory and magnificence of it, in all manner of greatnesse. See Isa. 13. 19. and 14. 11. Dan. 7. 4.

V. 39. *Another*] namely, the Persians and Medes, figured by the breast and armes of silver, v. 32. by reason of the conjunction of these two Nations into one Empire; which was also rich, and sumptuous, but not equall to the Babylonian Empire. Dan. 7. 5. and 8. 3. and 11. 2. *Third*] that of Alexander the Great, represented by the belly and thighes of brasse, v. 32. because all that Empire did nothing but devoure by force of Armes: which in those dayes, were made of tempered brasse, Dan. 7. 6. and 8. 5. and 11. 3. *Over all the earth*] upon a very great part of it: so that he shall obtaine one of the greatest Empires of the world; which by popular custome were called universall. See Ezra. 1. 2. Dan. 8. 5. Luke 2. 1.

V. 40. *The fourth*] signified by the two legs and feet of yron, mingled with clay. By many it is understood for the Roman Empire, and also the Antichristian Empire, to which indeed that which is here spoken, and Dan. 7. 7. may be referred by analogy; and it may be the Holy Ghost had a relation to it, as in the Revelation. But in the first and proper sense, he seemes to meane the successors of Alexander the Great: who raigned in Syria, and in Ægypt, who did oppresse the Church more cruelly then any of the rest; for they went so farre, as to force the consciences of men. See Dan. 7. 7, 8. and 8, 9, 10, 24. and 11. 4, 5, 31. and this kingdome is termed to be of yron, which is but a base mettall, but very hard: divided into two, and of a very variable condition: sometimes mighty and powerfull; and sometimes also very weake: qualities which agree very well with these two kingdomes, by reason of their beginnings, acts and occurrences. *All these things*] namely, the foresaid mettals. *Breaks*] namely, wheresoever it shall exercise its tyranny, as it did upon Gods people. See Dan. 7. 23, and 8. 11. and 10. 21. 36, 41, 44.

V. 41. *Divided*] unto Seleucides, who held Syria, and Egides, who raigned in Ægypt, called Kings of the North, and of the South, Dan. 11. 5, 6.

V. 42.

V.42. *Egypt*] he hath a relation to the variable estate of these two kingdomes, sometimes high, and powerfull, and sometimes also beaten down: first by one another, afterwards by the Maccabies, and finally by the Romans.

V.43. *Shall mingle themselves*] covenanting frequent marriages amongst themselves: Dan. 11.6, 17. 1 Mac. 10.51, and 11.9. by which notwithstanding they shall never be able to knit a loyall and constant union betwixt them.

V.44. *In the dayes*] namely, towards the later end of these kingdomes of Ægypt, and Syria. *A Kingdome*] the spirituall and heavenly kingdome of the Messias, manifested in the flesh, Dan. 7.13, 14, 27. *It shall*] because that the Sonne of God, supreme King of the world, hath at all times been He, that hath destroyed all the powers and Empires that have been contrary to his, Psal. 2.9. Isa. 60.2. Zech. 11.8. 2 Cor. 10.5, 6. And having made an end of subverting those foure Monarchies, with the ruine of those two last kingdomes of Syria, and of Ægypt; hath established his owne kingdome in the world, though it be amongst great enemies.

V.45. *The Sonne*] by these termes may be understood the eternall origine of the Sonne of God: the Scripture calling the hils everlasting hils: But by them is especially meant, the firme establishment of his kingdome, by the only power of God, without humane strength or art: which shall also out of exceeding small beginnings increase to an infinite, v. 35. Mat. 13.31. *Sure*] the Italian, *Vnfaithfull*] not fained, nor made as one pleased; as the King had told his Soothsayers, v. 9.

V.46. *Worshipped*] he was about to doe it, but by the following verse it appeares that Daniel forbade him, and turned him towards God.

V.49. *Over the*] namely, over the treasure, revenewes, and rites, &c. *Sate*] the Italian, *Stood*] did not stirre from the King, being as it were chief steward of the Palace, and chiefe officer of the Empire.

CHAP. III.

Ver. 1. *An Image*] Heathen histories have many examples of such Colossicke dedicated to idols. *Of gold*] it is very likely that it was but guilded, and hollow. *The breadth*] that is to say, over-crosse the body, as it is very likely. Now there being no proportion betweene these six cubites in breadth, and sixty in height; we must suppose, that under the threescore, is comprehended some great pedestall, upon which the statue was set. *Dura*] a City of Mesopotamia, which Authors make mention of.

V.24. *His Counsellors*] or Officers.

V.25. *The Sonne*] the Italian, *a Sonne*] like to an Angell, in divine beauty, glory, and brightnes. See v. 28.

V.29. *After this sort*] or, as this God doth.

CHAP. IIII.

Ver. 13. *A Watcher*] that is to say, an Angell, so called as well by reason of his nature, which being spirituall, is alwayes in action, and never rests: as also of his office, which is to be alwayes ready to execute Gods commands, and to watch for the safeguard of the Church and of the elect.

V.15. *with a band*] the Italian, *Binde it*] namely, him that is meant by this stump.

V.17. *The watchers*] namely, of God, v. 24. encompassed with his holy Angels, who in Scripture are set downe as adessors in Gods counsels, 1 King. 22.19. Job 1.6. Psal. 89.7. *The demand*] the Italian, *the deliberation*] the Caldean, the demand, A terme taken from the propositions that are made in a counsell, upon which they use to aske the advice of the counsellors. Others expound it, it hath been desired by the word of the holy ones, that is to say: the Angels of heaven have desired and requested from God this execution which was for his glory.

V.19. *was astonished*] by reason of the mournfull interpretation, and because he was to expound it to the King. *Be to them*] would God that the meaning of this dreame were directed rather to thine enemies then to thy selfe. A kinde of protestation, to shew that in this interpretation he was not pre-occupated by any hatred or passion against the King.

V.22. *It is thou*] namely, that great Empire which thou possessest.

V.25. *Shall drive thee*] being overcome with rage and fury, which is a disease called Licanthropie: for which thou shalt be bound with chaines; losing all manner of humane understanding, and shalt become brutish, fierce and wilde, like a beast, and shalt live in the fields for the space of seven yeares.

V.26. *After that*] after thou hast been cured by this horrible accident, thou shalt recover thine understanding: having lost all thine ambition, which now thou hast, and humbled thy selfe before God, who giveth thee leave to raigne. *The heavens*] that is to say, God who dwelleth and raigneth in glory in heaven; as Mat. 21.25. Luke 15.21.

V.27. *Breake off*] the Italian, *redeeme thy*] namely, concerning temporall punishments: For as concerning everlasting punishment, man cannot give any price sufficient for his redemption, but must fly to the only bloud of Christ. The mean-

ning

ning is, prevent Gods judgement with repentance, changing thy tyranny into acts of courtesy vertues. *If it may be*] the Italian, *Lee, it shall be*] Others, it shall prolong thy peace and prosperity.

V.20. *That I have built*] which I have adorned and beautified with many wonderfull buildings: increased, and encompassed it with new wals: so that it may seeme a new City.

V.22. *All this*] no humane power can withstand his most free actions, he doth not regard it. Others, with whom, and in comparison of whom, all, &c. *In the ayre*] in the celestiall bodies, and the Angelicall creatures.

V.23. *Mine honour*] the Italian, *my majesty*] namely, the royall presence, and other heroicke qualities fitting to beare up the dignity of the Empire.

CHAP. V.

Vers. 1. *Belshazzar*] This was Nebuchadnezzars daughters sonne, as may be gathered by Histories; and in him failed Nebuchadnezzars line, according to the prophecy, Jer. 27. 7. *Drunke*] This word signifies a solemne drinking in a publicke feast; which was seldome used amongst the Chaldeans.

V.2. *He tasted*] being already heated with wine, and being disposed to drinke largely. *His father*] that is to say, his grandfather.

V.4. *Praised*] attributing unto them the victories which they had obtained over Gods people, and over God himselfe, feasting in honour of them, offering, and powring unto them, of their meat and drinke, according to the customs of Pagans.

V.5. *The part of*] that likeneſſe of a hand taken off from the arme.

V.6. *The joynts*] the Italian, *the girdles*] A proverbiall kind of speech, Ha. 21.9. taken from affrighted souldiers, that are running away: who unbuckle their armours off their backs. The meaning is, that his strength and courage failed him.

V.7. *Shall be clothed*] A badge of honour for great Officers and Lords. See upon Gen. 41.42. *The third*] the first after me, said the Queene my mother.

V.8. *They could*] It is likely that these letters were written without any distinction or separation of words: whereupon they could not compose nor frame the words, to make any sense of them.

V.10. *The Queene*] the Kings Mother, by accounting to some, his grandmother. *Of the words*] having heard his words full of terrour and feare. Or his command to call the wise men.

V.12. *Doubts*] the Italian, *riddles*] Cold, knotty perplexed and obscure speeches and sentences.

V.20. *Hardned*] against Daniels exhortations, Dan. 4. 27.

V.21. *Rule over all*] who by his providence governeth all whatsoever man undertaketh, and whatsoever happeneth to him, and upon whose will all things absolutely depend.

V.25. *Mene*] these words signifie, he hath done right, he hath weighed, and it falleth in peeces.

V.26. *God*] God hath a long time forborne thee, he is at last come to take an account of thine administration, and having as one should say, cast up thine accounts; he now requireth satisfaction: a terme taken from creditors.

V.27. *Weighed*] a terme taken from right coines. The meaning is, God hath examined thee, and hath found thee unworthy of the degree which thou holdest.

V.28. *Is divided*] the Italian is, *put in peeces*] as who should say, put to the mint, like broken or false coine. There is an allusion between the word Peres and Persis. *To the Medes*] namely, to Darius the Mede, and afterwards to Cyrus the Persian, Dan. 6. 28.

V.30. *Slaine*] as some say it was, when Babylon was taken by Cyrus, whilest the Babylonians were feasting and banquetting. See Isa. 21.5. Jer. 51.39. Hab. 2.5. Others by some reliques of ancient Histories doe imagine that he was slaine by a conspiracy of his Barons, whereof one was this Darius, and that happened some few yeares before the said surprise.

V.31. *Darius*] the Histories make no mention of this Darius; and it hath been thought that it was Chiaxsar King of Media, Cyrus his uncle and father in law. Who having accompanied Cyrus in his Babylonian enterprize, after the taking, was by him made King of it, for an honour to his age and degree. Others will have this Darius, sonne of Assuerus, Dan. 9. 1. to be one of the conspirators against Belshazzar, and one of the Barons of Babylon, though a Mede by Nation: called Darius whilest he was a private man, and Nabonnidus, or Labinitus when he was a King: and that it was he under whom Babylon was taken by Cyrus, who rooke away his kingdome from him. *Take*] the Italian, *received*] by the Babylonians election, if we follow the second opinion as hath been spoken of. Or by Cyrus his yeelding it to him; if we follow the first. See Dan. 9.1. *About threescore*] he who was already threescore and two yeares of age.

CHAP. VI.

Vers. 2. *No damage*] in his rights and revenewes. Others, that he might not be troubled.

V.4. *An*

V.6. *An occasion*] some subject whereupon they might accuse him.

V.7. *To establish*] namely, for to present it unto thee, and have it confirmed by thee, whereby it may receive the force of Law.

V.8. *Of the Medes*] they who will not have Darius to be Chiaſſar King of Media, anſwer here; that thoſe Barons, to flatter Darius, that was a Mede borne; deſired him to make a Law, according to the manner of his owne countrey; though he was not King thereof, but of Caldea. Others, that all this happened in the City of Suſan in Perſia, ſubject to the Caldeans, where Daniel was Governour, Dan. 8.2. and that in that City and countrey the lawes of Perſia were obſerved.

V.10. *His windowes*] to oppoſe openly an impious and unlawfull way, to overcome the malice of his enemies, who watched his conſtancy, and ſought to overthrow it with feare; and to give all beleevers an example of zeale to Gods glory: he was moved by the Holy-Ghoſt, not to change nor ſlacke any thing in his ordinary devotions: which, theſe reſpects laid aſide, were not abſolutely neceſſary. *Towards*] as towards the place conſecrated to the manifeſtation of Gods preſence in grace and power: which Law ſtanding yet in force, and being very ſhortly to be re-eſtabliſhed in effect; hee looked that way, as towards heaven. See 1 King. 8. 48. *Three times*] the morning, noone, and evening, which were the three houres of the Jewes daily prayers. See Pſal. 55.17.

V.17. *The purpoſe*] namely, in the execution of the decree.

CHAP. VII.

Ver.1. *OF his head*] which were inwardly repreſented to his imagination, and not to the outward ſenſes. See Dan. 4.5.

V.2. *The foure*] by the Sea is meant the world, and by the winds, the changes thereof, by which one Empire is raiſed, and another is brought low, like to the waves of the Sea.

V.3. *Beaſts*] that is to ſay, Empires, figured in this manner; becauſe, for the moſt part, they are gotten, kept, and governed with violence and tyranny. See Pſal. 76.4 Cant. 4 8.

V.4. *The firſt*] this Lyon repreſents the Caldeans Empire, Dan. 2.37. by reaſon of the might, and ravenouſneſſe of it. See Iſa. 5.29. Jer. 4.7. *Wings*] to ſhew the Caldeans great celerity in their conqueſts, Iſa. 5.26. Jer. 4.13. and 48.40. Ezek. 17.3. Hab. 1.8. *Pluckt*] all meanes of conquering or raiſing it ſelfe any more, were taken away from it, and the eaſe, and reſt which it had a long time enjoyed, lying upon the ground like a beaſt, was taken away; and being ſubdued, was brought to a reaſonable, civill, and modeſt life: ſuch as the ſtate of Babylon was, long after it had been taken by Cyrus.

V.5. *Another*] which is the Perſian Empire, Dan. 2.39. and 8.3. *Like to a Bare*] for the Perſians were a mountaine Nation, more uncivill then the Caldeans; though they were great warriors, and much inclined to ſet upon Empires and States. *On one ſide*] he ſeemes hereby to meane the beginning of the Perſian Empire, from the one ſide of the world, namely, from the Eaſt, from whence they came to conquer the other three parts, Dan. 8.4. *They ſaid*] Gods ſecret providence did drive them on to thoſe enterprizes, and made them eaſie for them. See Iſa. 21.2.

V.6. *Another*] namely; Alexander the Great his Empire, Who was very ſpeedy in all his conqueſts; which is figured by the Leopard, which is a very active beaſt, Hab. 1.8. and by his wings, Dan. 2.39. and 8.5. and 11.3. *Foure heads*] which were the foure Satrapies, into which Alexander the Great his Empire was divided after his death, Dan. 8.8. and 11.4. 1 Mac. 1.9,10.

V.7. *A fourth*] by Dan. 8.9. we may finde; that the firſt meaning of this Prophecye, hath a relation to the kingdome of Syria and Ægypt; poſſeſſed by Seleucides and Lagides: which notwithſtanding, doth not hinder us from beleeving; but that Gods Spirit did looke yet further; namely, to the Roman Empire, by the reſemblance of it to the other, in the perſecuting of the Church, the ſubverſion and interdiction of Gods ſervice, and the violence done to conſciences: Whereupon, the Revelation doth fit many of theſe paſſages of Daniel to Antichriſt. See Dan. 2.40. *Dreadfull*] eſpecially, to Gods people: who were never more cruelly uſed, then by Seleucides, Dan. 8.11,12. and 11.31,36. *Diverſe*] ſeeing his tyranny over Gods people, tended to force men to idolatry, and to annihilate Gods ſervice, which none of the precedent Empires had attempted. *Ten hornes*] theſe are the ten Seleucides, Kings of Aſia, and of Syria, to Antiochus, comprehending him amongſt the reſt, v.24. For although he had ſucceſſors; yet the people of God; (in regard of whom theſe things are ſpoken) begun after Antiochus, to re-aſſume their liberty under the Aſmoneans, untill Chriſt.

V.8. *Another*] this is Antiochus called Epiphanes, who is one of the number of the ten Kings; yet he is called another; becauſe his tyranny over the people was eſpeciall, v.24. *Little*] as Dan. 8.9. becauſe that this Antiochus was the ſtrongeſt of his brethren, and the kingdom did not by right belong him; and beſides, he was of a baſe and deſpicable carriage, Dan. 11.21. *Three of*] that is to ſay, three Kings; namely, Ptolomeus Philopater, King of Ægypt, who had taken Syria: Antiochus the Great, father of Epiphanes, and Seleucus his brother,

ther, who were all three deprived either of their lives, or of their kingdomes, by Antiochus, v. 24. *Weare eyes*] to shew his naturall sagacity and cunning, Dan. 8. 23, 25. and 11. 23, 32. *Presumptuous*] he shall be exceeding haughty in words, 1 Mac. 1. 25. and cruell in bloudy decrees, and a great blasphemer of God himselfe, v. 25. Dan. 8. 23, 25. and 11. 36. 1 Mac. 1. 46, 47. See the comparison of this with Pagan Rome, Rev. 12. 5.

V. 9. *Till the Thrones*] untill God did enter into judgement against Epiphanes, for the deliverance and revenge of his people: A figurative description; as Psal. 7. 6, 7 and 9. 4, 7. *The ancient*] A figurative representation of God the everlasting Father, and his glorious Majesty. *wheeles*] Gods Throne is here described with wheeles; 1 Chron. 28. 18. Ezek. 1. 15. and 10. 9. to shew that Gods providence moveth every where, to governe all things, and to provide for all things.

V. 10. *Fiery streame*] hereby is signified, the inevitable, and consuming force of Gods judgements. See Psal. 50. 3. and 97. 3. Isa. 30. 33. *Thousand*] of holy Angels. *The books*] termes taken from judgements amongst men, in which the enquiries, proofes, confessions, and other writings, are produced to frame the judgement by, and the Lawes also are considered. See Rev. 20. 12.

V. 11. *And given*] A description of the death and everlasting damnation of Antiochus, 1 Mac. 6. 8, 13.

V. 12. *Their dominion*] not at the same time: but the meaning is; that every great Empire, enemy and persecutor of the Church, was destroyed before Christs comming upon earth, from time to time: though the nations still continued and subsisted, in some weake and low forme of state. See Dan. 2. 35. untill all the reliques were swallowed up by the Romans.

V. 13. *One*] the Sonne of God is here represented in the flesh, who after his resurrection, is set at the right hand of the Father, and from him hath obtained all power in heaven and in earth. See Ezek. 1. 26. Acts 2. 34, 36. Ephes. 1. 20. Phil. 2, 9. Heb. 1. 3, 4. Rev. 1. 13. & 14. 14.

V. 15. *Was grieved*] the Italian, *I fainted*] through the greatnesse and brightnesse of the sight of Gods majestie, according to the manner of Prophets after their extasies which did dazle their senses, tire their spirits, and overthrow their naturall faculties. See Dan. 7. 28. and 8. 27. and 10. 8, 16.

V. 16. *That stood by*] namely, one of the Angels that appeared in this vision.

V. 17. *Kings*] that is to say kingdomes, Dan. 2. 38, 39.

V. 18. *The Saints*] that is to say, the Church of God in Christ her head first; and afterwards the whole body which shall be perfectly united with him: shall receive from God the spirituall and everlasting kingdome. See Dan. 7. 22. Isay 60. 12. Rev. 1. 6. & 5. 10. whereof the Machabies principality was but a shadow, and was betweene the reigne of Antiochus and the comming of Christ.

V. 20. *Whose looke*] thus, is Antiochus his great power and enterprizes set downe, which he reformed more then all the rest of the Seleucides, Dan. 8. 20. and 11. 37.

V. 22. *To the Saints*] namely, to Gods people, v. 25. Dan. 8. 24. and 11. 30.

V. 23. *The whole earth*] this understood of the Seleucides, signifieth a great extent of land, but being anagogically referred to Rome, it represents the affected and titulay universality of their Empire.

V. 25. *Change times*] to annihilate Gods service, his feasts, Sabbaths, and other solemne and sacred dayes, and all the other Ordinances of the Law. Dan. 8. 11. & 11. 31. 1 Mac. 1. 47, 48. *Until a time*] these persecutions of Antiochus with which he persecuted Gods people, shall last one yeare, two yeares, and halfe a yeare. That is to say, three yeares and a halfe, beginning as it should seeme from that time which is set downe, 1 Mac. 1. 30. See Rom. 13. 5.

V. 28. *My countenance*] I became pale and wan, as well by reason of the violent raptures of the Spirit, as through horror of thinking upon those things which were foretold against Gods people.

CHAP. VIII.

Verse 1. *At the first*] in the first yeare of Belshazzar, Dan. 7. 1.

V. 2. *I was*] some hold that he was there in vision, as Ezek. 8. 3. & 40. 2. Others corporally, which seemes to be confirmed by Dan. 10. 4. and that the Province of Shushan was then under the Babylonians Empire, whereof notwithstanding, the stories make no mention. *Palace*] the place of royall residence where the Kings of Persia afterwards kept their Court, and dwelt one part of the yeare. *Of Elam*] namely of Persia. *Of Ulai*] called by historians Eulæus.

V. 3. *A Ram*] a figure of the Persian and Median Empire, signified by the two hornes, Dan. 2. 39. & 7. 5. *But one*] namely, the Persian, which though it was founded upon the Median; grew a great deale greater then it, by the means of Cyrus the Persian his victories, Who took away Media from his Grandfather, and afterwards took Babylon, and many countries moe.

V. 4. *Westward*] See Dan. 7. 5. *What he*] and none could hinder his enterprizes nor actions.

V. 5, 21.

V. 5. *An he Goat*] a figure of the Grecians kingdome under Alexander. v. 21. See Dan. 2. 39. & 7.6. *From the west*] namely, from Greece and Macedon west from Asia, where the Prophet was, and where the Persians reigned. *The whole*] so those great Monarchies through ambition called themselves universall; though they possessed but a small part of the world, Dan. 2.39. Yet it was that which was most esteemed, and best knowne. *Touched not*] whereby is signified Alexanders extreame celerity in his conquests, as if he had flien; and not walked. See Dan. 7.6. *A notable horne*] the Italian, *A crooked horne*] this is Alexanders person in his kingdome, which is signified by the Goat.

V. 6. *And he came*] a description of Alexanders acts against Persia, by which he overthrew the Empire, and made himselfe Lord of Asia.

V. 8. *The great*] that is to say, Alexander died suddenly in the flower of his age, and the middle of all his victories. *Foure*] these are the foure Satrapies or kingdomes of the Grecians, which were seazed upon, by Alexanders Captaines, out of the shipwrack of his Empire. Babylon towards the East, Asia towards the North, Macedonia towards the West, and Egypt towards the South, which in processe of time came to two: the Seleucides towards the North; and the Lagides towards the South. Dan. 11.5,6.

V. 9. *Out of one*] namely; out of the Seleucides, who reigned in Asia, and Babylon. *A little horn*] namely; Antiochus Epiphanes. *Toward the South*] in Egypt, which Antiochus seazed upon, Dan. 11. 25.40,43. *The East*] in Persia, which was also conquered by Antiochus. *The pleasant land*] the land of Israel, so called in Scripture, by reason of its great prerogatives: both spirituall and temporall. See Jer. 1.3,19. Ezek. 20.6.15. Dan. 11.16.41,45. Zach 7.14. See of these enterprizes of Antiochus upon Judea. Dan. 11.30. and the following verses.

V. 10. *Even to the*] even to war against Gods Church, which is as heaven; where God dwelleth in grace: and where the faithfull doe hold the place of Angels, Isay 14 13. Dan. 8.24. & 11.32.

V. 11. *Even to the Prince*] daring to push at God himselfe, by blaspheming him, and violating his service and glory. See Dan. 7.25. & 11.22,36. *The daily sacrifice*] namely; the morning and evening sacrifice. Exod 29.38. Num. 28.3. whereby is meant, all Gods service. See 1 Mac. 1.47.

V. 12. *And an hoste was given*] the faithfull shall be in great danger of apostating from the true religion; and Antiochus shall give them many occasions to doe it, and shall seek to induce them to it: and the Lord shall put them to this triall, Dan. 11.31,35. *Cast downe*] all use, preaching, and profession of Gods truth, and doctrine of salvation shall be forbidden and suppressed by Antiochus; Who did seek to destroy even the very books of the law, 1 Mac. 1.59.

V. 13. *One Saint*] an Angell, *The vision*] that is to say, the things signified by it. *The transgression*] the idolatry of the Olimpian Jupiter, which Antiochus had set up in the Temple, instead of Gods pure service, 2 Mac. 6.1. which caused the extreame desolation of the Temple: in some, spirituall; by apostacy: in others, bodily, by persecutions and torments, Dan. 11.31. & 12.11.

V. 14. *He said unto me*] for that Angell, had asked that question in Daniels name; and for to instruct him concerning it. *Vnto two*] this time containes six yeares, three moneths, and eighteen dayes: and, that ending at the purification of the Altar, 1 Mac. 4.25. it is likely that we must take the beginning of it, from that time which is set downe, 1 Mac. 1.11. & 2 Mac. 4.23. *Of evening and morning*] the Italian addeth *dayes*] that is to say, the day and night of foure and twenty hours. Gen. 2.5. *Cleansed*] the Italian, *Justified*] that is to say, freed by Gods just judgement, from Antiochus his tyranny: Who had made it a receptacle of Idols; to be againe according to its first institution, the holy Temple of the true God. Others, it shall be purified from its uncleannesse.

V. 15. *The appearance*] namely, the Angell Gabriell in humane shape. v. 16. Dan. 9.21.

V. 16. *Betweene*] the Italian, *in the mids of*] betweene the two banks of that river, or in some Island incompassed by it. *Gabriel*] the name of an Angell, which signifieth, strong man of God. See Dan. 9.21. Luke 1.26.

V. 17. *The vision*] the things foretold in it, shall happen about the time of the Messias his comming, who shall fulfill the propheſies and the old age. For to bring in a new one, by renewing the state of the Church. See Ezek. 38 8. Daniel 9.24.

V. 18. *A deepe sleepe*] that is to say, in my propheticall extasie, I lost all manner of action and motion, like a man that were overcome with sleepe.

V. 19. *what shall be*] what shall befall the Jews in these last afflictions, which God shall send them for a punishment for their sins: after which, shall be revealed the great and eternall reconciliation in Christ, Dan. 9,24 & 11.36. *The end*] there shall be a certain prefixed time, for the lasting of these calamities. Dan. 11.35.

V. 21. *The first King*] namely, Alexander.

V. 22. *The nation*] namely, of the Greek or Macedonian nation, though not of Alexanders posterity.

V. 23. *Of their Kingdome*] Over Gods people, who, after Antiochus, did shake off the yoake of the Seleucides: Dan. 7. 22. who notwithstanding a long time after that, raigned over the remainder of their Kingdome. *The transgressors*] Which are amongst Gods people. *Are come to the full*] Of open impietie, and formall apostasie: Dan. 11. 30. 1 Mal. 1. 12. *A King*] namely, Antiochus Epiphanes: Dan. 7. 20. and 11. 21. *Darke sentences*] See Dan. 7. 8.

V. 24. *Not by his owne power*] But by his cunning devices, and the perfidiousnesse and trecheries of other men, Dan. 11. 23. *The mighty*] Great Kings and Princes; and especially them of Egypt, Dan. 11. 25. *The holy people*] namely, The Church of God.

V. 25. *His policy*] His cunning and deceits. *By peace*] See 1 Mac. 1. 30. 31. 38. *The Prince*] namely, against God himselfe; who is King of kings, v. 11. *Broken downe*] shall perish, stricken by God, and not by men, 1 Mac. 6. 8.

V. 26. *The vision*] Concerning that determined number of dayes, v. 14. *Shut thou up*] As Isa. 8. 16. Dan 12. 4. Keepe it to thy selfe, and reserve it in writing for posterity, without much publishing of it at the present; for it is not so much for the use of this age, as for the use of ensuing ages.

CHAP. IX.

Vers. 3. *VNto the Lord*] that is to say, Towards heaven; or, towards Jerusalem: a City chosen by him to be the place of his presence: as Dan. 6. 10.

V. 9. *To the Lord*] Thou hast a large subject to exercise thine infinit mercy upon us which is as it were, the Queen of thy perfections: to which we also have recourse; and not to thy Justice, in this our height of iniquitie. Or, having sinned so excessively, as we confesse we have; to Thee it belongs to use mercie and forgivenesse; for thou alone hast power to doe it, v. 18.

V. 13. *Understand*] Endevouring to to repent truly; according to thy Word, by meanes of which, we may be made partakers of the fruit of thy holy promises.

V. 14. *Watched upon the evill*] His providence hath been attentive, to bring it in the prefixed time, and instant: see Jer. 1. 12. and 31. 28. and 44. 27. 2 Pet. 2. 3.

V. 16 *Thy righteousnesse*] namely, Thy goodnesse and loyalty in thy promises, and fatherly equitie towards thy poore children, cruelly tormented by their enemies upon unjust causes: See Psa. 31.

V. 17. *To shine*] Shew thy Grace and Favour in effects; which like a vivifying and cheasing sunne, may disperse all these mists of extreme desolations, Numb. 6. 25. Psal. 8. 3. 7. 19. *For the Lords sake*] For thine owne sake: or, as some will have it; for the promised Messias and Mediators sake.

V. 19. *Thy Name*] They are, and professe themselves to be thine; and doe beare the bages and markes of it.

V. 21. *Touched me*] In token of encouragement to heare these mysteries, and of infusion of new divine vertue, to understand and remember them; and of comfort in these promises.

V. 23. *The commandment*] the Italian, *The Word*] God hath revealed to us Angels; and to me especially; the secrets of his Councell, concerning the restauration of Jerusalem: and how long it shall last afterward untill the Messias, and hath sent me to declare it unto thee. See Dan. 10. 12. *Beloved*] Singularly beloved of God, and favoured with his graces, Dan. 10. 11, 19.

V. 24. *Seventie weekes*] Thou hast prayed to God concerning the seventy yeeres of the peoples captivity which the Lord hath appointed. And I will tell thee moreover, That after the accomplishment of those yeeres, there be seventie times seven yeeres (which are the weeke of yeeres) that is to say; foure hundred and ninty yeeres appointed for the lasting of the people, and of the city of Jerusalem: in which time the Messias shall come, shall fulfill the Prophecies, shall satisfie for the sins of the world by his death, and shall establish the true righteousnesse of the Gospell, which shall remain for ever; through Which, all believers shall be absolved and justified, and shall by his spirit be regenerate to a new and godly life; and hee shall be consecrated and made an everlasting King, at the right hand of God his Father; having obtained the fulnesse of Gods-spirit, as head of his Church. And after all this; the City and the Nation shall be destroyed by the Romans. *The most holy*] Heb. The Holinesse of Holinesse: that is to say; He that is Holinesse it self: and in Whom consists all the Churches holinesse; who is in Spirit and truth, that which the Arke, the Propitiatory, the Altar; and the Sanctuary, which were called most holy things; and were consecrated by unction, Exod. 30. 36. were but in shadow and figurative.

V. 25. *From the going forth*] He sheweth, when the beginning of these seventie weekes shall be: namely, After that, by Darius his decree: Ezr. 4. 24. and 6. 1. 15. The Temple was re-edified, and consequently the City also; after Darius had given way for that which the enemies would have hindred: namely; the restauration of the City: Ezra 4. 12, 13, 24. *Unto the Messiah*] Untill the Son of God; made manifest in the flesh, and consecrated

ſecrated everlaſting King of the Church, v. 24. doe by a ſecred conduct make Himſelfe, as it were, Captaine of the Romans, v. 26. Matth. 22. 7. and utterly deſtroy Jeruſalem. *Seven weekes*] Of yeeres, which are nine and forty yeeres from Darius his decree; untill ſuch time as the walls of Jeruſalem were finiſhed by Nehemiah. *Threeſcore and two*] Which are foure hundred foure and thirty yeeres; namely, from the reſtauration of Jeruſalem, untill the time of the laſt ruine of it by the Romans. *Built againe*] that is to ſay; Jeruſalem ſhall ſubſiſt, being continually built, and beautified with new buildings within ſide; and fortified on the outſide: notwithſtanding the grievous oppreſſions which it ſhall ſuffer under the Empires of Perſia, Greece and Rome.

V. 26. *And after*] Joyned to the ſeven precedent weekes; which make in all, threeſcore and nine weeks, that is to ſay; In the laſt of the ſeventie. *Be cut off*] By the Jewes; and in their opinion, quite deſtroyed, without any reſidue or hope of reſtauration. Iſa. 53. 8. *But not for*] the Italian, *And ſhall have nothing left*] Being brought to nothing by death; having no life, ſtrength nor dignitie in ſhew left him. See Pſa. 22. 6. Iſa. 53. 2, 3. Phil. 2. 3. Others there, being nothing in him; namely, no cauſe nor fault, Iſa. 53. 9. Or, there being nothing therein for him; that is to ſay, All being done for the good and redemption of mankind. *The people of*] namely, The Romans. *Shall be with*] It ſhall be ſudden, irreparable and violent; like to a deſtruction, cauſed by a deluge of waters. *Deſolations are*] After the warre with the Romans is once begun, it ſhall never ceaſe, untill Jeruſalem be quite deſtroyed, according to Gods decree.

V. 27. *And he*] namely, Chriſt, being come; and comming in the world, ſhall in one of thoſe weekes by the Goſpel, renew the Covenant (with the Jewes which ſhall believe) which he had made with their forefathers; and ſhall ratifie it by new ſacraments. *Of the weeke*] Of that weeke which remaines after the forefaid ſixty nine, to make up the number of ſeventy: for, indeed the revolts and troubles of the Jewes laſted three yeeres and a halfe; or foure yeeres after the threeſcore and nine weeks. *Shall cauſe*] Through the deſolation of the Temple by the Romans, the Jewiſh ſervice and ſacrifices ſhall ceaſe. *And for the*] the Italian, *The deſtroyer ſhall come upon the abominable wings*] that is to ſay, The Roman army, led by Titus, ſhall come with great ſpeed: as if it were carryed flying upon Eagles wings; which were the enſignes of the Roman legions; called abominable; becauſe the Romans did worſhip them, as Godheads of armies and did place them in the Temple of God for to prophane it, Mat. 24. 15. Mar. 13. 14. Luke 21. 20. *Until*] See Iſa. 10. 23. *The conſummation*] the Italian, *The inundation*] Whereof ſee v. 26.

CHAP. X.

Verſ. 1. *The third*] After hee had ſeized upon the Babylonian Empire, and had eſtabliſhed the ſecond Monarchie. *The time appointed*] the Italian, *The army was great*] namely, Of the Angells which appeared in this viſion. Others, *The time appointed was long*] that is to ſay, Though the things fore-told are not to be fulfilled of a long time; yet is the Prophecie true.

V. 2. *Was mourning*] For the enemies of our Nation, hindered the re-eſtabliſhment of Jeruſalem, and of the Temple, which Cyrus had given way to, Ezra 4. 5.

V. 3. *I eate no*] I abſtained from all meales wherein one might rejoyce; either at the qualitie of the food, or at the company that was at them, or that I tooke any delight in: I faſted with bread and water. *Annoint*] For in times of rejoycing people did annoint their faces with ſweet ſmelling oyles, when they went to the Table; and contrariwiſe, in time of mourning they did abſtain from it: See Eccleſ. 9. 8. Mat. 6. 17.

V. 4. *Of the firſt*] Of this preſens yeere. *Hiddekel*] Which is Tigris, Gen. 2 14.

V. 5. *A certaine man*] The likeneſſe of a man repreſenting the Sonne of God, that was to take humane fleſh upon him. See Ezek. 1. 26. and 40. 3. Dan. 12. 6, 7. Rev. 1. 13. *Uphaz*] See Jerem. 10. 9.

V. 6. *The Beril*] the Italian hath it, *Chryſolite*] as Ezech. 1. 16. and 10. 9. *Poliſhed braſſe*] See Ezek. 1. 4. Rev. 1. 15.

V. 7. *Alone*] As Acts 9. 7.

V. 8. *There remained*] See Dan. 7. 15, 28. & 8. 27.

V. 12. *From the firſt*] See v. 2. *That thou*] By faſts and devotions didſt diſpoſe thy ſelfe to receive ſome propheticall revelation from God, concerning the State of the Church; to which the reeſtabliſhment of the Temple, and of Gods ſervice, is yet forbidden; and the peaceable reſtauration of Jeruſalem: though the ſeventie yeeres which were prefixed be paſt. *For thy Words*] namely, To fulfill thy requeſts and prayers.

V. 13. *The Prince*] namely, Cambiſes, the ſon of Cyrus, who governed the Kingdome, whileſt Cyrus was employed in forraigne warres. Now, Cambiſes was an enemy to the Jewes, and hindered the reſtauration of Jeruſalem; and this Angel remained in Perſia, for to repreſſe him the ſpace of three weekes, which was the time of Daniels faſting, v. 2. Whereby the execution of his

Commission against Daniel was staid. Others, take this to be some evill Angel, Prince of the world, particularly assisting to these evill counsels which were against the Church. *Michael*] Saint Jude calls him Archangel, Jude 9. that is to say, An Angel of eminent degree, which commanded the rest, Dan. 10. 21. He is termed head of the Church. And Dan. 12. 1. Defendor of the same; and Rev. 12. 7. head of the Angels. Whereupon many thinke that it was the Sonne of God himselfe, as indeed *Michael* signifieth, Who is like unto God? And so the meaning would be; that the Sonne of God had joyned his divine power to the worke of this Angel, for the defence of his Church. *One of the*] If Michael be the Son of God; by these chiefe Princes may be understood, the three persons of the most holy Trinity. If a created Angel, the Archangels: See 1. Thes. 4. 16. So Angels are called Principalities and Powers, Rom. 8. 38. Ephes. 3. 10. Colos. 1. 16. *The Kings*] namely, Cambises already declared King, and his Councellors, and Lords.

V. 14. *In the latter*] namely, In the declining, and almost at the end of their temporall state: a little before the comming of the Messias; under whom began another age, and a spirituall state of the Church: See Ezek 38 8. Hab. 2. 3.

V. 15. *I set*] Through reverence and feare.

V. 16. *My sorowes*] The Italian, *My joynts*] See Dan. 7. 15. Others expound it, great sorrowes assailed me.

V. 17. *The servant*] I thy servant, in the state which I am in. *Of this*] So glorious and Majesticall.

V. 20. *Knowest thou*] Hast thou not understood what I told thee, v. 14. that I was come unto thee, to tell what should hereafter happen to my Church? *Will I returne*] I will againe oppose all the Kings of Persias plots against my people: untill such time as going from thence, I goe and call Alexander to destroy the Persian Empire.

V. 21. *That which is*] namely, Gods determined counsell: which is, as it were; All written in His minde and providence, figurative termes: see Psal. 139. 16. and 149. 9 Mal. 3. 16. *There is none*] No humane strength upholds the Church but Christ alone, who is her Head; by the ministerie of his Angels, v. 13. Jos. 5. 14, 15.

CHAP. XI.

Vers. 1. *Also I*] These are also words of the Angel, who was mentioned in the former Chapter; his meaning is: I have been assisting to the destruction of Nebuchadnezzars progenie by Darius, and so have begun to beat downe the Chaldeans Empire; now I will declare unto thee the continuation of Gods victories over such enemies: Others take this Darius to be Chiasseres, King of Media, made for his honour, King of Babylon by Cyrus: see upon Dan. 5. 31. and then the meaning would be; I have upheld these beginnings of Cyrus raigne, whilest he hath been favourable to my Church: Ez. 1. 1, 2. Then I resisted Cambises, the sonne of Cyrus: Dan. 10. 13. Now I will tell thee what shall follow.

V. 2. *Three Kings*] which are according to some; Cyrus, Cambises, and Darius the son of Hystaspes: Others leave out Cyrus, as having resigned the Kingdome to his sonne Cambises: and Count Cambises, Smerdes and Darius. *The fourth*] namely, Xerxes, surnamed the Terror of Greece: not that hee was the last King of Persia; but because through his so famous enterprize against Greece: he gave the first occasion of warre betweene the Persians and the Greekes; which at last caused the totall ruine of the Persians by Alexander the great. *Stirre up all*] A hyperbolicall terme, meaning; an innumerable company of all manner of people.

V. 3. *A mightie King*] namely, Alexander, Dan. 7. 6. and 8. 5.

V. 4. *And when*] the Italian, *And as soone*] namely, Some twelve yeeres after that he shall be come to the crowne: see Dan. 8. 8. *Toward the foure*] Into foure principall Satrapies and Provinces, Dan. 7. 6. and 8. 8. *To his Posterity*] Which perished all after the death of Alexander. *Nor according*] namely, In greatnesse or strength, Dan. 8. 22. *Pluckt up*] By the totall extermination of Alexanders race. *Besides*] Besides those foure Satrapies; there shall be other petty Governours and Kings, of some small parcels of the ruine of Alexanders Empire: Others translate it to others, besides those; namely, them of Alexanders line.

V. 5. *The King of*] At the last these foure Satrapies shall be reduced to two principall Kingdomes; namely, of Egypt: seized upon by Ptolemie the sonne of Lagus, called the King of the South: and the Kingdome of Babylon and Asia, possessed by Seleucus Nicanor, called King of the North, who were both Alexanders captaines. *And he shall*] namely, The King, and Kingdome of Asia. *Above him*] namely, Above that of Egypt: Or, against him, because he tooke away all Syria and Judea; and divers other countries from him.

V. 6. *Shall joyne*] the King of Asia, Antiochus Soterus, the sonne of Seleucus, and the King of Ægypt, Ptolemeus Seleucus, shall joyne together in amity: and their sonnes, Ptolemeus Philadelphus, and Antiochus Teus by marriages: according

according to the propheeye, Dan. 2. 43. *Daughter*] namely, Bernice, the daughter of Ptolomeus Philadelphus, married to Antiochus Theus; who for the love of her, did put away Laodice his lawfull wife; and sister to the said Bernice. *To make*] to keep the peace, and end all differences; by reason of which, they were ready to goe to warres. *She shall not*] this marriage shall not hinder them from comming shortly to open warre. *Neither shall he*] Antiochus Theus shall soone after that be poisoned, and the forces of his kingdome shall be overthrown by diverse sinister accidents, which shall be set downe hereafter. *But she*] namely, Bernice and her sonne; and all those that tooke her part, and her followers; shall be constrained to yeeld to the mercy of Seleucus Callinicus, the sonne of Theus and Laodice: Who shall put them all to death, by the instigation of his mother. *He that begate her*] the Italian, *her sonne*] Others, her father; namely, the King of Ægypt, who died presently after.

V. 7. *Out of a branch*] namely, Ptolomeus Evergetes, brother to Bernice; shall succeed Ptolomeus Philadelphus his father, in the kingdome of Ægypt; and to revenge his sisters death, shall with very good successe set upon Seleucus. *Shall prevaile*] or shall strengthen himselfe.

V. 8. *Their Gods*] according to the custome of heathen conquerours. See 1 Sam. 5. 1. Isa 46. 2. *Then the King*] the Italian, *without feare of the King*] or the King of the North being not able to hinder him: or being secured from him: or being more powerfull then he.

V. 9. *Shall come*] shall cause himselfe to be crowned King of Syria, which he shall hold for many yeares.

V. 10. *His sonnes*] namely, Seleucus Ceraunus, and Antiochus the Great, sonnes of Callinicus, King of Asia. *Stirred up*] the Italian, *shall commence warr*] against Ptolomeus Evergetes, King of Ægypt, to get the kingdome of Syria againe. *And one*] namely, Antiochus the Great, with a sudden force, like unto an overflowing streame, shall regaine a great part of his kingdome. *Returne*] the yeare following he shall returne with great power; and having discomfited the army of Ptolomeus Philopater, the sonne of Evergetes, shall come unto a principall fort of his, called Raphia, upon the frontiers of Ægypt, and shall take it. Others, understand this of another fort, called Rabathamam.

V. 11. *And the King*] namely, Ptolomeus Philopater. *The multitude*] that great army shall be discomfited by Philopater.

V. 12. *His heart shall be lifted up*] being puffed up by this victory, shall contemne his enemy, and give himselfe up to dissolute pleasures; and shall not follow Antiochus to his totall ruine.

V. 13. *The King*] namely, Antiochus, after the death of Philopater, shall againe assault Ptolomeus Epiphanes, the sonne of Philopater, being yet young, against whom many of his subjects shall rebell, and many Princes combine.

V. 14. *The robbers*] he seemes to meane some seditious, and peradventure apostated Jewes, who joyned themselves to the King of Ægypt his faction, and to his false Religion. *To establish*] the Italian, *to fulfil*]: making this for a pretence of their faction; which Isaiah chap. 19. 19, 21. had spoken of, namely, Ægypts spirituall union with the Church. *They shall fall*] being persecuted by Antiochus, as rebels to him.

V. 15. *The armes*] that is to say, the strength.

V. 16. *But he*] namely, Antiochus the Great, *the glorious land*] namely, Judea. See Dan. 8. 9.

V. 17. *He shall also*] namely, Antiochus the Great, shall set upon Ægypt againe with prosperous successe; but for feare of the Romans, who shall interpose themselves in the behalfe of Ptolomeus Epiphanes: he shall make peace with him; giving him Cleopatra his daughter to wife, having before suborned her to kill her husband: which nevertheless, he would not performe, but went with her husband against her father. See Dan. 2. 43.

V. 18. *Shall he turne*] Antiochus shall warre against the Iſlands and Provinces beyond the Seas; which were subject, or confederate with the Romans. *A Prince*] the Italian, *a Captaine*] namely, Scipio, a Roman Consul, with his brother. *Cause the*] he shall not only force Antiochus to retreate out of all those places, which he had taken from the Romans, or their friends, to the disgrace of the Common-wealth of Rome; but shall also overcome him in a pitched battell, and shall spoile him of part of his dominions; and force him to accept of a disgracefull peace.

V. 19. *He shall turne*] he shall goe into Syria; keeping himselfe in strong holds; and shall not dare to wage warre any more. *Stumble*] being killed in a tumult, as he would have spoiled the Temple of Belus, in the Elimeans countrey.

V. 20. *A raiser of*] Seleucus Philopater, the sonne of Antiochus the Great; whose Raigne shall be tyrannicall, and full of exactions; which he shall endeavour to have even out of Gods Temple, 2 Mac. 3. 4. *Shall be*] he shall be poisoned; not killed in war, nor by any open violence.

V. 21. *A vile*] Antiochus, sirnamed Epiphanes; that is to say, illustrious; opposite to that which the Spirit cals him, by reason of his execrable deeds and qualities. See Dan. 7. 8. and 8. 9. *To whom*] who shall neither be created nor crowned King, nor shall not obtaine the kingdome by force of

of armes: but ſhall advance himſelfe as tutor to Demetrius; his nephew, the ſonne of Seleucus; and ſhall win mens hearts with preſents, curteſies, and ſecret practiſes; and ſo ſhall inſtall himſelfe in the kingdome. *Peaceably*] namely, by deceipts, Dan. 8. 23, 24.

V. 22. *The armes*] the power of Ægypt ſhall be ſuddenly aſſaulted, and overthrowne by him: which Ægypt, is a countrey that is yearely overflowne by the river Nilus: whence proceeds the great fruitfulneſſe and ſtrength of it. *The Prince*] namely, God Himſelfe, Dan. 8. 11, 25 who is the Prince of his people, and joyned to them by his holy covenant. And ſo in this verſe are ſummarily comprehended, Antiochus his two greateſt enterprizes; namely, upon Ægypt, and Judea: both which are afterwards more particularly ſpecified.

V. 23. *with him*] namely, with Ptolomeus Philometer, King of Ægypt. *Shall come up*] he ſhall come into Ægypt, bringing but ſmall power with him, for feare of affrighting the Ægyptians; and yet he ſhall gaine into his hands the chiefe forts.

V. 24. *Peaceably*] namely, into Ægypt; which at that time ſhall enjoy both peace and plenty *Shall doe that*] gaining the greateſt part of Ægypt, which his forefathers could never doe. *He ſhall ſcatter*] See concerning Antiochus his infinite bountifulneſſe to his ſouldiers, 1 Mac. 3. 30. *Strong holds*] of Ægypt. *For a time*] untill ſuch time as Philometer being come to age, drove out his garriſons.

V. 25. *For they ſhall*] his great ones, his Officers and Counſellors, being corrupted by Antiochus, ſhall betray him, whereby he ſhall loſe the battell.

V. 26. *Deſtroy him*] by their treachery they ſhall cauſe him to be overthrowne. *His Army*] namely, Antiochus his army:

V. 27. *Hearts ſhall be*] after Philometer ſhall be diſcomfited; he ſhall make peace with Antiochus, and ſhall receive him with great feaſts, and ſhewes of courteſie; but all that ſhall be but fained; both of them ſtill retaining their ancient hatreds. *The end*] of this falſe peace, at that time as God ſhall appoint. See v. 29, and 40.

V. 28. *Shall be*] namely, Antiochus. *His heart*] he ſhall undertake to overthrow the true worſhip of God, and to deſtroy his people, v. 21. Dan. 7. 25. and 8. 24, 1 Mac. 1. 46, 47.

V. 29. *At the time*] of which time ſee v. 27.

V. 30. *Shall come*] namely, the Romans, called by the King of Ægypt to ayd him; who ſhall come by ſea, out of the harbours of Grecia, called Chittim, Numb. 24. 24. or out of Italy and Cilicia; enjoyning Antiochus by an expreſſe embaſſage, to let Ægypt live in peace; which he ſhall doe inforcibly, and then ſhall vent his rage upon the Jewes. *Shall euen returne*] at the end of two yeares, 1 Mac. 1. 30. 2 Mac. 5. 24. *Shall have intelligence*] the Italian. *ſhall lend the eare*] to wicked perſwaſions, and the advices of certaine apoſtated Jewes, to oppreſſe and injure even their owne brethren, ſuch as Jaſon was, 2 Mac. 1. 7. and 4. 7. and Menelaus 2 Mac. 4. 23

V. 31. *Armes*] many of the mightieſt among the people ſhall follow him, 1 Mac. 1. 45. *Of ſtrength*] namely, of Jeruſalem, a place exceeding ſtrong by ſcituatian. Or of the Temple, which was the great Kings rocke. See Zech. 9. 12. and 11. 2. *Shall take away*] they ſhall bring all Gods ſervice to nothing, Dan. 8. 11. *The abomination*] according to ſome it is the idoll of the Olympicke Jupiter; 2 Mac. 6. 2. according to others, an idolatrous Altar erected above Gods Altar, 1 Mac. 1. 54, 59 for which things, the people refuſing to conſent to idolatry; were deſtroyed, and the Temple and Gods ſervice made deſolate.

V. 32. *By flatteries*] by gifts, promiſes, and allurements, he ſhall draw the Jewes to his ſide, to proſtitute themſelves to idolatry; for to draw others to it by their example. *The people*] namely, the true beleevers; amongſt whom, Gods true people ſhall be preſerved; ſhall ſhew themſelves conſtant, and perſeverant in his pure ſervice. *Doe exploits*] ſhall overcome all their temptations.

V. 33. *That underſtand*] thoſe whom God ſhall enlighten by his Word and Spirit; ſhall inſtruct, and ſtrengthen their brethren by their doctrine and example. Others underſtand this, of a certain religious ſociety, which was newly ſet up in thoſe dayes, called the Aſideans: that is to ſay; pious, and holy, very underſtanding and zealous in the Law of God. See 1 Mac. 2. 42. and 7. 13. 2 Mac. 14. 6.

V. 34. *They ſhall be*] namely, by Mattathias, and other Aſmoneans, or Maccabees, 1 Mac. 2. 1. and 2 Mac. 8. 1. *Many*] of Gods people; who being run into idolatry; when they ſhall ſee ſome enlargement, by the meanes of the Maccabees, ſhall unite themſelves to their brethren; yet without any inward faith or piety.

V. 35. *Shall fall*] many of them ſhall ſuffer martyrdome; that the triall of their faith, and the purification of their hearts and works, may be in this world, by the fire of afflictions, to their everlaſting ſalvation. See Dan. 12. 10. *To the time*] which is appointed by Gods counſell, to have an end of theſe perſecutions

V. 36. *Above every*] becauſe he ſhall forbid the uſe and exerciſe of any Religion; but only of that which he ſhall eſtabliſh, 1 Mac. 1. 43. and 3. 29. *Marvellous things*. See Dan. 7. 25. and 8. 10. 25. 1 Mac. 1. 46, &c. *Till the*] untill the time as God hath ſet downe for his judgments and viſitations of his people.

V. 37.

V. 37. *Shall he regard*] he shall disannull his owne ancient Religion, 1 Mac. 1. 43. *Nor the desire*] Antiochus shall be so rigorous in his superstition; that he shall not suffer any of his women, (wherof he shall have many, and amongst the rest a Jewesse) to use their own religion as other Kings have done, 1 Kings 11 4. & 16. 31. Others refer this to the cruely of this Kings heart, who would never be moved by any naturall affection. Unlesse the sin against nature be here meant.

V. 38. *The God of*] namely; the Olympian Jove, to whom Antiochus had consecrated the Temple of God, 2 Mac. 6. 2. and so he placed him, as it were, in Gods own rock, v. 31. *Whom his fathers*] for the said Olimpian Jove was an Athenian Idoll; and not a Syrian one: which was Antiochus his native countrey. *With gold*] namely, with gifts, and offerings of such things, according to the manner of Idolaters.

V. 39. *Thus shall*] the Italian, *he shall come*] that is to say; he shall seaze upon Jerusalem, and especially; upon the strong City and fort of David: which hee having well fortified and furnished with men; shall put downe Gods true service, and establish his owne abominable idolatry in the Temple, 1 Mac. 1. 35, 38. As if that Idoll were his protector against God. *And increase*] he shall raise these Jewes to honour, who shall take pleasure in his wicked counsels and enterprizes, as Jason, 2 Mac. 4. 7, 8. and Menelaus, 2 Mac. 4. 23, 24, 50. Whom for money he made High Priests and Governours of the people.

V. 40. *The end*] when God shall have set a period to Antiochus his reigne and persecutions, v. 35. *The King*] Philometer, King of Egypt, shall come against Antiochus: who with great strength and celerity shall set upon him, overcome him, and drive him out of his dominions, and shall victoriously over-run Egypt, and other neighbouring countries.

V. 41. *The glorious land*] namely, Judea. See Dan. 8. 9. & 11. 6. *Overthrowne*] by the incursions and spoiling of the countrey. *Shall escape*] because they shall hold of Antiochus his side.

V. 43. *The Lybians*] a people of Africa, subjects to Philometer, who after that he was overcome; submitted himselfe to Antiochus his service.

V. 44. *But tydings*] of the Persians and Parthians rebellion, which were nations towards the North-east of Syria; and of their invasion made upon Antiochus his dominions. *Shall trouble him*] in his enterprize against the Jewes, who shall have shaken off their yoake, and shall be set at liberty under Judas Maccabeus, 1 Mac. 3. 27. *Goe forth*] he shall send his Captaines with a mighty army, to destroy all the Jewish nation, 1 Mac. 7. 31, 35.

V. 45. *Shall plant*] Antiochus his army shall intrench it selfe, having the royall tent set up for a signe of full power given to his Captaines in Emmaus, betweene the Sodome and Mediterranean sea, neer to Jerusalem, 1 Mac. 3. 40. & 4. 3. and there it shall be overthrowne. *In the glorious*] See Psal 48. 1. Dan. 8. 9. *To his end*] whereof see 1 Mac. 6 8.

CHAP. XII.

Verse 1. *At that time*] after the destruction of all the foresaid Monarchies. See Dan. 2. 24. *Michael*] the Sonne of God shall appeare in the flesh; and shall by God his father be established everlasting King of the Church. See Dan. 10. 13. Josh. 5. 14. 15 *Which standeth*] who is their protector against all their enemies, Psal. 34. 4. *A time*] this seemes to have a relation to the extreame calamities, which the Jewes suffered under the Romans, after Christs ascent into heaven, Mat. 24. 21. *Thy people*] God shall deliver his elect out of the generall reprobation, and extermination of the Jewish nation. See Mat. 24. 22. Rom. 9. 27, 29. *In the booke*] of eternall life, Psal. 69. 28. Luke 10. 20. Phil. 4. 3. Rev. 3. 5. & 13. 8.

2. *Many of them*] the Angell goeth on to the accomplishment of Christs kingdome, and the eternall salvation of the Church, at the last Resurrection, joyned with the finall destruction of her enemies. *That sleep*] a Scripture terme: to shew the immortality of the soule after the death of the body; with the certainty of the resurrection. *To shame*] See Isay 66. 24. Rom. 9. 21.

V. 3. *They that be wise*] namely; the true beleevers; who in this life are inlightned by the holy Ghost in faith, shall injoy the light of glory in the kingdome of heaven. He alludes to the understanding men, of which he had spoken in the times of Antiochus, Dan. 11. 33, 35. *That turne many*] namely, the faithfull ministers of the Gospell. See 1 Tim. 4. 16. Iam. 5. 19, 20. *As the stars*] See 1 Cor. 15. 41.

V. 4. *Shut up*] the use and cleere understanding of these prophecies is not for this present time, v. 9, but for the times of the fulfilling of it, which is appointed by God. *Shall runne to and fro*] to seek out these prophecies, to be instructed, comforted, and strengthened. *Knowledge*] that is to say; God by his Spirit and by the events shall give full knowledge of these things: which are as yet, but obscurely foretold. See Isay 29. 18. Jer. 23. 20.

V. 5. *Two*] namely, Angels, besides that which had hitherto spoken to the Prophet. *Of the river*] whereof see Dan. 10. 4.

V. 6. *Vnto the man*] of which see Dan. 10. 5. *Vpon the*] See Dan. 8. 16. *Wonders*] of these admirable predictions, and strange accedents which shall befall the Church.

V. 7. *That it shall be*] that this desolation of the Church by Antiochus, should be accomplished in three yeares and a halfe, Dan. 7. 25. *When he shall*] when Antiochus had brought the people into extremity, God should miraculously releeve them.

V. 8. *I understood not*] namely, the secret of those times distinguished in that manner.

V. 9. *Goe thy way*] content thy selfe, and forbeare inquiring any further concerning these things, the knowledge whereof is reserved for its proper time; and belong neither to thee, nor to the age thou liveſt in.

V. 10. *Purified*] by the aforesaid persecutions. *The wicked*] See Dan. 11. 32. 1 Mac. 1. 12. 45. 55. *None of the*] the prophane and apostataes shall give no heed to these prophesies, nor shall reape any benefit, document, or comfort thereby. *But the wise*] of which see Dan. 11. 33. 35.

V. 11. *There shall be*] before Gods service be reestablished in his Temple, and it be purged from idolatry, 1 Mac. 4. 37. *A thousand*] which are the three yeares and a halfe mentioned V. 7. with thirteen dayes over: comprehended in the foresaid round number, or added to shew some particular time, of some accident not mentioned in Scripture.

V. 12. *To the thousand*] In this Number there are five and forty dayes more then in the former Number. And it is likely that they were from the re-establishment of Gods service, untill Antiochus his plague, 1 Mac. 6. 8. 9. of which he dyed, after he had languished many dayes, 1 Mac. 6. 16. whereby the people were freed from his tyranny.

V. 13. *Goe thou*] dispose thy selfe to end thy dayes quietly; during which thou shalt be exempt from these calamities, v. 9. and shalt keepe those great honours which thou enjoyeſt. Daniel 6. 28.

The Booke of the Prophet Hosea.

Argument.

After the ten Tribes of Iſaell were separated from the kingdome of Iudah, and from the communion of the Church, and from the pure service of God: the Lord did for all, that preserve some forme of Church amongſt them, by the preaching of his word, ministred by his Prophets: to keep his Elect in the profession of Gods covenant, and the enjoyment of his grace; and to preserve Them from those evils which then reigned, and to gather together and save the reliques of them. And also to reprove and condemne the wicked, call them to repentance, and affright them with the denunciation of Gods judgements, and finally to supply the defect of the ordinary ministery of Priests and Levites, which was quite annihilated amongst them: and to preserve Gods right amidst a Nation, which through his patience did yet beare his name and badge. Amongst these Prophets was Hosea raised up in the laſt declining of the kingdome. The summary of whose prophesies is contained in this booke, and is referred to two chiefe heads: namely, to the Law and the Gospell. In the first, he discovers, reproves, and sharply condemnes the generall corruption which reigned in the ten Tribes: Especially, in regard of the idolatry of the Calves, and Baali, the well-spring of all other vices which are either in a publick government, or in a private life: without sparing sometimes Iudah it selfe; though in a more moderate degree of reproofe, by reason of his persevering in Gods covenant and service. Then he denounces unto them, Their approaching reprobation, and finall destruction, notwithstanding all their confidence in worldly assistance and meanes, whereof he confuteth the vanity. In the second, he promiſes

Gods

Gods grace to the remainder of true and repentant Believers: and to the body of the people; their latter conversion and re-establishment under the Gospell, and to all the true spirituall Israel, taken indifferently out of all nations; their gathering together, peace, safety, regeneration, and eternall conjunction with God by Iesus Christ his Churches King and Bridegroome. Now these two heads are diversly handled. In the three first Chapters briefly and obscurely, under two figures or visions. In the rest of the booke, in clearer and plainer terms and larger discourses.

CHAP. I.

Verse 1. *Ieroboam*] as Amos 1.1. there were indeed other Kings of the ten Tribes untill the time of Ezekiah. But it may be, that Hosea prophesied under Jeroboam amongst the ten Tribes: and that after his reigne he came into Judah. Or that the other Kings are left out, because that under them the state was turned upside downe, by revolts and continuall troubles.

V. 2. *By Hosea*] or in Hosea: to signifie the inward prophetical revelation, Num. 12.6. 2 Sam. 23.2. *Go take unto thee*] it is likely, that all this was commanded, and seemed to the Prophet to be performed in vision: that it being related to the people, they might perceave in the lookingglasse of this Allegory, their duty towards God, and their rebellion and disloyalty; and the punishment which God would inflict upon them for it. See Hosea 3.1. *A wife of whoredomes*] not that she was a whore already; but that being first a married wife, she afterwards went a stray. The application of the figure to the subject, requireth that it should be so understood: whereby it appears that all this was done in vision. *Children of whoredomes*] which are really borne of an unlawfull copulation, though they beare thy name. *For the land*] I will have thee in this manner represent unto the people, their idolatries and spirituall strayings, and reprove them for it. See Psal. 73.27. Ezek. 23.35.

V. 3. *Gomer*] some hold it to be the name of some famous strumpet which lived in those dayes. Others; that it is a fained name: to signifie the qualities of Gods people, as well in grace (for it may signifie perfection) as in judgement; for it may be taken for the end or finall extermination. *Diblaim*] the reason of this name, which seemes also to be figurative; is very obscure. Some have held it to be the name of some wilderneſse, Ezek. 6.14. to shew the Churches wretched beginning in its own nature. As Cant. 3.6. Ezek. 16.7.

V. 4. *Izreel*] it seemes that by those three Children, was figured the ruine of the kingdome of the ten Tribes, which was effected at three severall times. The first was, when the progeny of Jehu was extinguished, 2 Kings 15.12. The other two was when the King of Assyria did invade them, 2 Kings 15.29. & 17.3,6. *The blood*] namely, the executions done by Jehu in Izreel. 2 Kings 9.24, 31. & 10.11,17. which were commanded by God for the re-establishment of his service; which Jehu not performing, they are imputed unto him for so many murthers. See 1 Kings 16.7. *will cause to cease*] for by the rooting out of the line of Jehu, the kingdome of Israel receaved such a wound, that it could never rise againe.

V. 5. *Breake*] I will beat down the power of Israel. I will take away from them all means of defending themselves, and of subsisting against their enemies, by the losse of some battell, or by some other accident not mentioned in Scripture. *In the valley*] of which, See Josh. 17.16. Judg. 6.33.

V. 6. *Lo-ruhamath*] that is to say; one of whom no mercy is had. Rom. 9.25. *But I will*] because I have pardoned them enough already.

V. 7. *Of Judah*] in which the covenant remained, and the service and Church of God. *By the Lord*] by my selfe miraculously, or by vertue of the everlasting Son of God perpetuall Head, and Saviour of his Church.

V. 9. *Lo ammi*] that is to say, one that is not my people, Rom. 9.25. *Your*] namely, your God according to the enterchangeable condition of the covenant.

V. 10 *The number*] this may be understood of the increase of this people in all their dispersions, untill the time of their conversion. *In the place*] the Italian, *Instead*] that is to say; by the Gospell which they shall at last receive, they will obtaine a more firme covenant and conjunction with God; being made, not onely his people and subjects; but his children by adoption of grace, and regeneration of Spirit, and holy spirituall liberty.

V. 11. *The children*] that is to say, at the last all Israel shall acknowledge, and accept of Christ for their head, and shall be altogether re-united to his Church, Rom. 11.12,15,25. 2 Cor. 3.16. See Isay 11.13. Jer. 3.18. Ezek. 37.16,22. *Come up*] they shall separate themselves from the world,

to joyne themſelves to the Church, and ſo goe on the way to the Kingdome of heaven. *The day*] That time ſhall be admirable, by reaſon of the gathering together of the Iſraelites; which before ſeemed rather to be an Izreel (that is to ſay, a people diſperſed by God) then an Iſrael.

CHAP. II.

Verſ. 1. *Say yee unto*] Thou Hoſea; and all other believers, which are amongſt theſe people, doe not hold them to be altogether rejected, to forſake them, to their owne luſts: but call them to repentance, ſetting before them, what is the duty of Gods people, ſignified by Ammi: that is to ſay; My people, towards whom, God hath not yet ſhut up the entrals of his mercy; which is ſignified by Ru-hamah.

V. 2. *Plead with*] Reprove the body of your Nation openly. *She is not*] She doth not keepe her faith which ſhe hath promiſed me: and I have already good cauſe to put her away, which I forbeare to do; through my great patience. *Let her therefore put away*] Let her diſpoſe her ſelfe to true chaſtity, and ſpirituall purity; uſing no more laſcivious baits and practices, to draw prophane Nations on, to trade with her in Idolatry: ſee Jer. 2. 33. and 4. 30.

V. 3. *Leſt I ſtrip her*] Leſt I take away from her all my bodily and ſpirituall graces, and bring her to extreme miſery: ſee Ezek. 16. 39. and 23. 26, 29. *She was borne*] See Ezek. 16. 4. *With thirſt*] that is to ſay; With the ſcorching heat of my wrath, not tempered with any grace or comfort: Jer. 2. 15. Ezek. 22. 24. Amos 8. 11, 13.

V. 4 *Upon her children*] Namely; Upon the particular members of this people. *Of whoredomes*] that is to ſay; Baſtards: having no part in the regeneration of the heavenly Father, to holineſſe of life; but being altogether corrupted like their mother: ſee John 8. 44.

V. 5. *My lovers*] Idols and Idolatrous people, by whoſe gift and benefit; and not the true Gods: I have plenty of all good things, v. 8. 11. See Jer. 44. 17.

V. 6. *I will hedge*] I will encloſe her up with difficulties, and extreme diſtreſſes; that ſhee ſhall not be able to run out at her owne pleaſure: ſee Job 3. 23. and 19. 8. Lam. 3. 7, 9.

V. 7. *She ſhall follow*] She ſhall ſeeke for favour and aid at their hands, but all in vaine; they ſhall all forſake her, and ſhall change their ancient love into mortall hatred: Jer. 2. 36. Ezek. 16. 27. *To my firſt*] namely, to God.

V. 8. *which they*] In making of Idols: or, in ſerving and honouring them: ſee Ezek. 7. 20. and 16. 16. Hoſ. 8. 4.

V. 9. *In the time*] namely, At the time which I have appointed: or, in Harveſt-time and Vintage-time. I will take away her increaſe of corne and wine, and give it for a prey unto her enemies.

V. 11. *Her feaſt dayes*] Which were dayes of publike rejoycing, Numb. 10. 10. and were obſerved even amongſt the ten tribes in imitation of thoſe of Judea, 1 King. 12. 32.

V. 13. *Decked her ſelfe*] A terme taken from laſcivious women, which decke themſelves to allure men: whereby are meant the Iſraelites prophane pomps in their Idolatries.

V. 14. *Therefore*] Becauſe ſhe hath quite forgotten me, and will never be converted of her ſelfe; I will prevent her by my mercy, recalling her mildly by my Goſpel. Which is referred to the laſt converſion of Iſrael. *And bring her*] I will bring her unto me, bringing her home from her baniſhment through many miſeries; as I brought my people out of Egypt into the land of Canaan through the wilderneſſe.

V. 15. *From thence*] namely; From the head of the wilderneſſe. The meaning is; that as my people comming out of the wilderneſſe, came into a moſt fruitfull countrey: ſo mine elect comming out of an extreme ſpirituall miſery, ſhall enjoy mine abundant bleſſings. Others tranſlate it, from that time forward. *The valley of*] Whereof mention is made, Joſ. 7. 26. Iſa. 65. 10. It was a moſt fruitfull place; at the entrance of the countrey, ſo ſoone as they were come over Jordan, and by it are meant the firſt favours, which God beſtowed on his, when they enter into his Church; which are to them certaine pledges of the increaſe, and accompliſhment of them. *Of her youth*] See Jer. 2. 2. Ezek. 16. 60.

V. 16. *Baal*] the Italian, *My Baal*] Baal indeed, ſignifieth husband alſo. But becauſe this name had beene prophaned by being applyed to Idols: the Lord his meaning is, That all contagion and mixture of Idolatry ſhould be cut off from his ſervice.

V. 18 *A covenant*] A figurative deſcription of the Churches ſpirituall peace under the Goſpel.

V. 19. *Betroth thee*] I will re-eſtabliſh my covenant of grace with thee, not onely to obſerve that faith which is required in all covenents; but alſo to forgive thee thy ſinnes, and not regard thine unworthineſſe.

V. 20. *In faithfulneſſe*] the Italian, *In truth*] With an invariable faith and conſtancy to maintaine and keepe my Covenant of grace with mine elect, notwithſtanding all their defects; Zech. 8. 8. Rem. 3. 3, 7.

V. 21. *I will heare*] the Italian, *I will anſwer*] I will cauſe my bleſſing to glide along, according to the order which I ſet in the creatures; which I will

will re-eſtabliſh for the ſalvation of my Church.

V. 22. *Jeſreel*] namely, My people, which Hoſ. 1. 4. had been called Jeſreel by way of threatning, and of curſe; but here it is changed into a ſenſe of grace and promiſe; for Jeſreel may alſo ſignifie Him whom God ſoweth, or ſhall ſowe.

V. 23. *Sow her*] I will people the world with the ſpirituall progeny of mine elect and believers, Jer. 31. 27. Zek. 10. 9. *Upon her that*] the Italian *Upon Lo-ruhamah*] that is to ſay; My people: meant by theſe names, Hoſ. 1. 8, 10.

CHAP. III.

Verſ. 1. *Go get*] For a ſigne that God had oftentimes renewed his Covenant with his people, forgiving them their ſinnes which were paſt: as eſpecially under Jehu his raigne, 2 Kings 9. 10. *Love*] This muſt alſo be underſtood the ſame way and in the ſame ſenſe: as Hoſ. 1. 2. *Flaggons of Wine*] He intimates their diſſolute manner of living; which is the ordinary companion of Idolatry: ſee Exod. 32. 6 1. Cor. 10. 7. even as corporall fornication drawes gluttony and drunkenneſſe along with it.

V. 2. *I bought*] the Italian, *I got me*] He hath a relation to the ancient cuſtome, by which huſbands did give dowries for their wives, Gen. 29. 18. 27. and 34. 12. 1 Sam. 18. 25. *For fifteene*] This ſo ſmall price ſeemes to ſignifie, that although God did in ſome manner hold on his Covenant with the ten tribes; yet he communicated but ſome ſmall parcels of his graces unto them; beſtowing the whole plenty upon Judah

V. 3. *And I ſaid*] namely, after ſhe had gone aſtray. *Thou ſhalt abide*] that is to ſay; I will ſeparate thee from mee for ſome time; keeping thee, as it were ſhut up, to hinder thine unſtaidneſſe: untill ſuch time as I take thee to me againe; as I intend to doe, not putting thee away from mee for ever.

V. 4. *For the*] By this figure, I will have thee to ſet forth the ſtate of thy people, which for their Idolatries, ſhall be ſeperated from the grace and communion of their God; without any Kingdome or forme of common wealth: and without any exercise of true Religion, or yet of Idolatry, untill the time of their converſion to Gods grace by the Goſpel. *Ephod*] The name of a Prieſtly garment, Exod. 28. 4. under which is comprehended all the ſervice of the Church.

V. 5. *David*] namely; The Meſſias, the Son of David according to the fleſh: ſee Jer. 30. 9. Ezek. 34. 23, 24. This is oppoſite and contrary to the ſeparation of the ten tribes from the Kingdome of Judah.

CHAP. IV.

Verſ. 1. *They breake out*] Others, they commit theſts. *And blood*] every thing is full of murthers.

V. 3. *Shall the land*] A deſcription of an extreme and univerſall deſolation: as Jer. 4. 25. and 12. 4.

V. 4. *Yet let no man*] Notwithſtanding theſe great and publique ſinnes in which the falſe Prophets doe flatter and ſooth up the people. Let not the true Prophets prophane my Word, by ſpeaking it to theſe obſtinate and hardened rebels, I will contend with them by effects, and puniſhments, and no more by words and reproofes: So this agreeth well with what was ſpoken, v. 2. *Th t ſt ive*] That undertake to withſtand Gods right, whileſt the high Prieſt declares unto them, Deut. 17. 12 and is the laſt degree of boldneſſe: ſee Rom 2. 8. and 10. 21.

V. 5. *Shalt thou fall*] He directs his ſpeech to each particular perſon among the people. *In the day*] Theſe words in the day, and in the night, doe ſeeme to intimate a continuance of ruine. Others tranſlate it, to day: that is to ſay; within a ſhort time. *The Prophet*] namely; all the falſe Prophets. *Thy mother*] All the whole body of the Kingdome and Nation.

V. 6. *For lacke*] For of themſelves have no lively light of my Word; and they will fully put out that which I preſent unto them, and doe refuſe all manner of inſtruction; Iſa. 5. 13. *Thou haſt*] This ſeemes to be ſpecially directed to the Prieſts and other Eccleſiaſticall perſons, whoſe chiefe duty is to teach and inſtruct. See Deut. 33. 10. Mal. 2. 7.

V. 7. *Increaſed*] namely; In dignity and authority: for this is alſo referred to the Porters.

V. 8. *They eate*] They fatten themſelves with the ſacrifices which my people offer for their ſins, and are greedy after them; and take no care of their converſion.

V. 9. *There ſhall be*] They ſhall be alſo taken in the generall deſolation, without any difference or reſpect borne to their office.

V. 12. *Aske counſell*] In ſteed of ſeeking after Gods Oracle to have counſell given them in difficult caſes. *Their ſtocks*] namely; Their Idols made of wood. *Their ſtaffe*] Some thinkes he hath a relation to an antient manner of divining by ſtaves and rods: Others doe hold; that here are meant the South-ſayers and Magicians rods: as, Exod 7. 12. *The ſpirit*] namely, The inclination and affection to Idolatry, kindled in the heart of man by the evill ſpirit: ſee Iſa. 44. 20.

V. 13. *Your daughters*] I will puniſh your Idolatry

latry by abandoning your daughters, and your ſpouſes, to an infamous and unbridled luſt, which ſhall not be repreſſed by the Lawes or Magiſtrates puniſhments, nor amended by mine: ſee Amos 7.17.

V.14. *Are ſeparated*] From me; cutting themſelves off from my covenant and communion by joyning themſelves to Harlots, which were excommunicate from amongſt Gods people, Prov.2.16. and 6.24. See of this ſeparation, Prov. 18.1. Ezek. 14.7. Hoſ. 9.10. Jude 19.

V.15. *Unto Gilgal*] In this place, whereof ſee Joſ. 5.9. and 12.12. Amos 4.4. *Beth-aven*] It is the ſame as Bethel; but becauſe Bethel ſignifieth Houſe of God, Gen. 28.17. And that this place had been prophaned by the Idolatrie of the Calves: 1 King.12.29. The Prophets do often call it Beth-aven: that is to ſay; The houſe of an Idoll, or the houſe of vanity: Hoſ. 5.8. and 10.5. being that neer unto Bethel, there was another high place, called Beth-aven, Joſ. 7.2. *The Lord*] According to the manner of Idolaters, who pretended they did ſweare by the true God, when they ſwore by thoſe Calves: Amos 8.14. For the ten tribes did profeſſe that they worſhipped God in them; imitating Aaron, Exod.32.5. 2 Kings 10.16. which notwithſtanding was reproved by God.

V.16. *Will feed them*] Seeing they have beene ſo rebellious, and have loved liberty ſo well; I will grant it them: but to their ruine, like to the liberty of a Lambe in the wilderneſſe, where it would be expoſed to a thouſand dangers and miſeries. Unleſſe he threaten them with the deſolation of the countrey, and with the ſmall number which ſhould remaine in it.

V.17. *Ephraim*] The ten tribes called by the name of the chiefe tribe. *Let him alone*] Separate thy ſelfe from him, O Judah! Or every beleever.

V.18. *Their drinke*] A proverbiall ſpeech to ſhew the peoples coruption in the whole ſervice of God: Pſal.14.1. Iſa.1.22. *Their Rulers*] The Rulers of this people doe baſely covet preſents, which diſgraceth all the government.

V.19. *The wind*] The people ſhall be ſcattered, as it were by a ſtrong puffe of wind or ſtorme. *Be aſhamed*] Seeing themſelves fallen from the hope which they had conceived, and deceived in the truſt which they had repoſed in them: or they ſhall be diſgraced: that is to ſay; they ſhall fall into extreme miſery and ignominy through their Idolatries.

CHAP. V.

Verſ.1. *Houſe of the King*] namely, Yee that are the Kings Officers, Miniſters, and Counſellors. *Judgement*] namely, The charge of doing right and juſtice belongeth to you, and yee have beene the chiefe authors of extortion and injury; as it is ſaid afterwards. *A ſnare*] You have laid ſnares to entrap the innocent in their lives and goods, as Fowlers doe upon the hils of Mizpah and Tabor.

V.2. *The revolters*] termes taken from ſuch as are high way robbers. *Profound*] Heb. in ſecret places: which ſome expound, in great number. *I have been*] that is to ſay; I that am the ſupreame Lord, will looke over, and correct their judgements: and make their falſe Judges give an account. Or I will be he, that ſhall reprove and puniſh all theſe iniquities.

V.4. *They will not*] for their works will not ſuffer them to be converted.

V.5. *Doth teſtifie*] their impudent boldneſſe in ſinning, and contemning of God, makes them notoriouſly guiltry, and altogether inexcuſable.

V.6. *With their flocks*] to offer ſacrifices.

V.7. *They have*] like an adulterous woman, which conceives and brings forth by others, beſides her husband. The meaning is; the peoples corruptneſſe ſheweth it ſelfe in this; that publicke orders ſerve for nothing, but to make them fitting for idolatry, and not to turne and amend them. *A moneth*] a ſhort time will ſerve for to root them quite out. See Zech.11.8.

V.8. *Blow ye*] A repreſentation of the enemies ſudden arrivall; as it were, by a ſignall given from thoſe high places of Benjamin; which bordered upon the kingdome of the ten Tribes. *Beth-aven*] A City ſituated between Ephraim, and Benjamin, Joſ.7.2. and 18.12. *After thee*] the City of Beth-aven, being a little beyond Benjamins countrey.

V.9. *That which*] namely, the denunciation of this irrevocable threatening.

V.10. *Were like*] they doe violate all the lawes, which are, as it were, The publike bounds of every ones right: and in their judgements, doe overthrow partieular mens titles, concerning the lawfull poſſeſſion of their goods. *Like water*] like a cloud, or a deluge of waters.

V.11. *In judgement*] by the abuſe of publicke orders, and by the tyranny of its Kings and Princes: which God ſuffereth for a puniſhment for their willingly conſenting and obeying the orders made by their Kings; for the eſtabliſhment of idolatry, 1 King.12.28.

V.12. *Will I be*] I will cauſe them by little and little, to conſume themſelves with diſorders, and inward evils, untill they be quite overthrowne.

V.13. *His ſickneſſe*] namely, the evils that conſume them. *Then went*] hath required his aſſiſtance, 2 King.15.19. *To King Jareb*] the Italian, *to a King*] namely, to Tiglat Vilezor, King of Aſſyria, 2 King.16.7.

V.14.

V.14. *And goe away*] A terme taken from wilde beaſts; which, when they have taken any prey, doe run away preſently: ſo that the prey cannot be reſcued from them.

V.15. *Returne to*] I will take away the preſence of my grace from them, as if I did ſhut my ſelfe up in heaven.

CHAP. VI.

Ver.1. *Come*] It ſeemes to be a diſcourſe of the people repenting, being the ſequell of the precedent Chapter.

V.2. *After two dayes*] in a very ſhort time he will reſtore us, as it were, from death to life. Others hold it to be a ſecret prophecye of Chriſts Reſurrection, the third day after his death. *In his*] under his protection and favour, participating of his grace, and in his feare and obedience.

V.3. *His going forth*] the manifeſtation of his grace in his ſonne, ſhall be in its appointed time, and ſhall keep its ordinary courſe, as the Sun doth at his riſing. See Prov.4.18. *As the later and*] See Job 29.23.

V.4. *Your goodneſſe*] all the ſhewes you make of converting your ſelves to Me, and ſerving and fearing of Me; have no firmeneſſe nor continuance. He hath a relation to the frequent reformations of Gods worſhip: which were never of any long durance amongſt the children of Iſrael. *As a morning cloud*] which is ſuddenly diſperſed, at the riſing of the Sun.

V.5. *Hewed them*] I have ſeverely reproved, chidden, and threatened them; to ſet them upright: like unto a peece of knotty and crooked timber. *I have ſlaine them*] I have judged, and condemned them to death. See 1 King.19.17. Jer.1.10. 2 Cor.10.5,6. *Thy judgements*] my threatenings, and the ſentence which I have pronounced againſt thee; have every morning been declared unto thee, by my Prophets. Jer.7.13. and 11.7. and 35.14. that ſeeming to be the houre which was appointed for the Prophets preaching.

V.6. *For I*] I have condemned you for all your ſacrifices, and externall ſervice; wherewith I am not ſatisfied: but deſire the inward and true ſervice, in piety towards God, and charity towards our neighbours.

V.7. *The covenant*] the Italian addeth, *As Adam*] the firſt ſinner of all; who broke Gods firſt Covenant with mankinde; whence followed the generall curſe upon all men. See Job 31.33. Iſa.43.27.

V.8. *Gilead*] it is thought to be Ramoth Gilead, Joſ.20.8. which was one of the Cities of refuge: for thoſe that had committed ſome murther unawares; and he ſeemes to inferre, that it was a refuge for ſuch alſo as had committed wilfull murthers. See Hoſ.12.11.

V.9. *The company*] or the league, and conſpiracy; as Jer.11.9. Ezek.22.25. *By conſent*] the Italian, *towards Sichem*] which was alſo a City of refuge, Joſ.20.7. and belonged to the Levites, Joſ.21.21. whereby it may ſeeme, that Jeroboam had placed ſome falſe Prieſts there, which he had made himſelfe. See Hoſ.5.2. which Prieſts committed many outrages and murthers upon them which frequented the Temple of Jeruſalem, contrary to his command; or generally, upon all travellers. *For they*] I doe liken theſe Prieſts violences to theft; for they are cruell and inſufferable.

V.11. *Judah*] that is to ſay; O yee tenne Tribes! though now you have no plants of true beleevers left amongſt you; yet you ſhall be filled with them againe: When by meanes of the Goſpell, which ſhall come forth of Jeruſalem, Pſal.110.2. Iſa.2.3. God ſhall deliver his elect of all Nations out of their ſpirituall captivity; and at the laſt, the whole body of his people Iſrael alſo, Jer.31.5.

CHAP. VII.

Ver.1. *When I*] when I have ſought to correct the ſinnes of my people by my word: their ſecret wickedneſſe, and inward hardneſſe hath manifeſted it ſelfe; as it often happeneth in bodily infirmities. *Commeth in*] into the houſes to ſteale.

V.2. *Have beſet them*] like unto ropes and ſnares; that they may no longer eſcape my judgements, Prov.5.22. or the puniſhments of their miſdeeds have bound them. *They are*] they commit their miſdeeds boldly and openly. Or, I keep them in minde, and they are alwayes before me.

V.3. *They make*] all their wickednesſes are made occaſions of mirth and paſtime; even by the Judges and Magiſtrates themſelves. A ſigne of an extreame corruption.

V.4. *As an Oven*] A ſimilitude taken from common Ovens; to repreſent unto us an unbridled kind of concupiſcence: to fulfill the Which, all meanes are uſed.

V.5. *In the day*] namely, the day of his Birth, or of his Coronation; his Courtiers have perſwaded him to drunkenneſſe: Whereupon, having laid aſide all manner of Majeſty, he hath done acts, befitting a jeſter, or jugler.

V.6. *For they have*] the Italian, *when they have*] when they have plotted ſome treachery; they hatch it within themſelves ſecretly, untill ſuch time as the paſſion of deſire, or of revenge, being come to the height, breaks out in effects. See Mic.2.1.

V.7.

V.7. *They are all*] this Rage, discovers it selfe chiefly in their seditions, frequent conspiracies, and murthers of their Kings, 1 King.15.27. and 16.9,10,21. and 2 King.9.14. and 15.10,14,25,30. *There is none*] they are so possessed with an affection to evill; that they cannot thinke upon me, to call upon me in these publicke disorders: nor to be rightly converted to me.

V.8. *Hath mixed himselfe*] by treaties, leagues, and commerces; which have brought them into the participation of idolatry and vices. *As a cake*] as who should say; he is neither raw, nor baked: which may be referred, either to the mixture and indifferency of Religions: or to that; being as it were, all fired by Gods judgements; he was not one whit humbled or amended by it: but was still raw in impenitency and obstinacy.

V.9. *Gray haires*] he is decayed, by meanes of old age.

V.10. *For all this*] for all these foresaid punishments.

V.11. *They call to*] to ayde, and releeve them; and would not come to me. See 2 King.15.19. and 17.4. Hos.5.13.

V.12. *I will spread*] I will curse their endeavours, and make the issue thereof be to their ruine and confusion. *As their*] as it hath been foretold and declared by my Prophets, 2 King.17.13.

V.13. *They have spoken*] when I have delivered them, they have made false protestations to me of future faithfulnesse and service. Or they have spoken lies against me; attributing their deliverance to men, or to idols; and all their afflictions to me.

V.14. *They have not cryed*] by true and sincere prayers of faith; but have only howled when they have felt their evils. Or through grumbling and impatience. See Job 35.9. *They assemble*] to make publicke supplications.

V.15. *Strengthened*] I have compared my punishments; and have given them strength to beare them, and not to be overthrowne by them. Or after I have scourged them; I have re-established them. *Mischiefe*] by their rebellion and Apostasie.

V.16. *They returne*] they have no stedfastnesse nor uprightnesse towards Me; but are like an ill stringed or ill fashioned bow: or a bow which turneth in the Archers hand, Psal.78.57. *For the rage*] through their blasphemies against me; and their proud boasts and insolencie: which were hatefull, even to the Egyptians, who were their friends.

CHAP. VIII.

Ver.1. *SEt the*] as it were, to give warning of the enemies comming, Hos.5.8. *He shall come*] namely, the King of Assyria. *The house*] namely, against the children of Israel, amongst whom God had his habitation; as in his Temple or Palace.

V.2. *Shall cry*] out of season, for being heard: And out of the meere feeling of evil, without faith, piety, or conversion; as Job 27.9. Prov.1.27. Isa.1.15. Mic.3.4. *we*] Thou hast revealed thy selfe unto us by thy law and word. And we make profession of being thy people. See Mat.7.21,22. Luke 13.26,27.

V.3. *Hath cast off*] they have strayed from all piety and righteousnesse. Or they are the cause, that all my grace and blessing is gone away from them.

V.4. *They have*] the people of their owne proper motion, without enquiring after my will, or staying for my command, or permission; have chosen and made Kings of their owne heads; separating themselves from the lawfull rule of Davids posterity, 1 King.11.31. though this happened according to Gods secret providence, Hos.13.11.

V.5. *O Samaria*] namely; O you ten Tribes! whose chiefe City is Samaria: your idolatry with your calves hath been the chiefe cause of your being scattered out of your owne Countrey. Or, your Calfe hath been carried away into a far countrey; namely, into Assyria: As the idols of Nations, which were overcome; were carried away captive in triumph by the conquerors. See Hos.10.6.

V.6. *Was it*] the Italian, *that Calfe came*] the worship of Calves; in which the children of Israel professe they worship the true God; is false and reproved by God; being but a humane invention, as all other idolatries are. *Broken in peeces*] the Italian, *shall be reduced into sparkles*] the stuffe being laid againe upon the anvill by the Workeman,

V.7. *They have*] A proverbiall kind of speech: that is to say; they have studied vaine things, and shall reape nothing thereby; but dammage and ruine. *If so be it*] if their counsell should bring forth any seeming commodity or profit, the enemies shall take it away from them.

V.8. *Is swallowed up*] spoyled by the Assyrians, and laid waste. May be, hath a relation to what is written, 2 King.15.19,20. *They be*] the Nations, whose favour they seeke after, doe disdaine them, and neglect them, as an old broken vessell, fit for none but uncleane uses, Jer.22.28. and 48.38.

V.9. *A wilde asse*] A savage people, inhumane, and intractable, that care for no body. See Job 39.8,9. Jer.2.24.

V.10. *Gather them*] bring them up in armes against the people of Israel, for to destroy them. See Ezek.16.37. *A little*] the last evils which they shall endure, shall be so extreame, that the burthen

burthen of the Tribute, which they paid to the King of Aſſyria; wherewith they have found themſelves ſo much oppreſſed, 2 King. 17. 3, 4. ſhall be eſteemed but a very light thing. *Of the King*] of the greateſt Monarch of the World, 2 King. 18. 19. Dan. 2. 37.

V. 11. *Becauſe Ephraim*] becauſe my people would commit idolatry without any end or meaſure: I have given them over to doe ſo; becauſe they might heap up their meaſure.

V. 12. *The great things*] namely, the admirable and precious Revelation and Doctrine. *But they were*] they have contemned them: as if they had been things which no way concerned them.

V. 13. *They ſacrifice*] in their ſacrifices of Thankſgiving (whereof a certaine portion was aſſigned to them that offered them, to make their ſacred Feaſts therewith) they never had any regard to any devotion towards me; but regarded onely their owne bellies: ſo that, it is no longer a ſacrifice; but prophane fleſh. See Jer. 7. 21. *They ſhall returne*] hoping to be relieved there; they ſhall be made ſlaves againe, as they had been formerly, Jer. 44. 12. Hoſ. 9. 3. according to the threatening, Deut. 28. 68.

V. 14. *His Maker*] that created them, as concerning nature; and hath afterwards made them his people, through his Covenant of grace, Pſal. 100. 3. Iſa. 29. 23. Eph. 2. 10. *Temples*] to Idols: or to the true God; but againſt Gods commandement: who approved but of one, where he had placed the ſignes of his preſence. *Upon his cities*] putting their truſt in them; for their deliverance and ſafety, Iſa. 22. 8, 9.

CHAP. IX.

Ver. 1. *Rejoyce not*] preſuming, that thine Idolatry ſhall ſcape unpuniſht: or that God will cauſe it to proſper; as it happeneth to other prophane people. See Ezek. 20. 32. Amos 3. 2. *For thou*] that, which in other Nations is but meere ignorance, in thee is meere Apoſtaſie and rebellion. *Thou haſt loved*] thou haſt proſtituted thy ſelfe to a looſe idolatry; like to a common whore, that goeth a whoring up and downe the threſhing floores. Or he doth meane ſome particular kinde of idolatry; which was uſed in the time of harveſt and threſhing: as if they would have acknowledged their increaſe to come by their Idols goodneſſe, Hoſ. 2. 5.

V. 3. *Uncleane things*] being not able, by reaſon of their miſery and ſlavery, to obſerve the diſtinction of meats, which was appointed by the Law: Or, being alſo oftentimes conſtrained to eat things conſecrated to Idols.

V. 4. *Offer wine*] all their ſacrifices and offerings being prophaned by their impietie; are rejected by God: and they themſelves, in ſtead of being ſanctified by them, are polluted thereby; as they ſhould be by funerall and mourning feaſts: whereof, ſee upon Deut. 26. 14. *For their*] they offer ſacrifices to me, only to make their feaſts thereof, Hoſ. 8. 13. Zech. 7. 6. Let them therfore keep them, as a common kinde of fleſh, and not offer them to me through hypocriſie, as if they were holy.

V. 5. *What will ye doe*] when I ſhall have deſtroyed you, and driven you out (as he ſhall ſay hereafter) ſhall take away from you the meanes of feaſting, as you doe at this preſent, abuſing my feaſts; the rejoycing at which, ſhould be altogether holy.

V. 6. *They are gone*] he repreſents their flight and exile, as a thing that had happened already. *Deſtruction*] by their enemies. *Shall poſſeſſe*] the Inhabitants being driven out, or dead; all manner of wilde beaſts ſhall grow up there.

V. 7. *The Prophet*] namely, the falſe Prophets, who faine themſelves to be inſpired by God; and flatter the people, feeding them with vaine hopes. *The great hatred*] namely, of God againſt you.

V. 8. *The Watchman*] namely; the faithfull Prophets, who are the Churches Watchmen, Iſa. 21. 11. and 62. 6. Ezek. 3. 17. are dead, and gathered up into their heavenly reſt. The falſe Prophets, which are now living, are ſo farre from keeping it from ruine; that they drive it, and caſt it downe headlong into it. *And hatred*] the Italian, *and cauſe of hatred*] the chiefe occaſion of Gods wrath; and of the reprobation of Gods people; who are, as it were, his family. *In the houſe*] as Hoſ. 8. 1.

V. 9. *Deeply*] totally, to the bottome: as Iſa. 31. 6.

V. 10. *I found*] I tooke great delight in my people, in their firſt beginnings: even as if a traveller ſhould finde grapes in a deſert place; or ſome rare fruit that were ripe before the ſeaſon. See Iſa. 28. 4. Mic. 7. 1. but they were quickly ſtained with idolatry; in which you doe yet perſevere at this time. *At her firſt time*] when the Fig-tree firſt begins to bud. *They went to*] to commit fornication by idolatry, Numb. 25. 3. *Separated*] from God to goe after idols, Hoſ. 4. 14. *That ſhame*] idols are ſo called by way of abomination, Jer. 3. 24. and 11. 13. and eſpecially Baal-peor, whoſe ſhape and worſhip was moſt obſcene. *According as*] like unto the idoll.

V. 11. *Their glory*] which conſiſted chiefly in their great number; wherewith God hath bleſſed them, and raiſed them to be the chiefe of the ten Tribes. See Gen. 48. 19 *From the birth*] by the ſudden death of their children, ſo ſoone as they ſhall be borne: or ſo ſoone as they ſhall be formed in the wombe; or ſo ſoone as they ſhall be conceived; or before, by the barrenneſſe of the mothers.

V. 12. *Bereave them*] By a violent death: Job 27. 14.

V. 13. *As I ſaw*] the Italian, *Whileſt I looked upon him*] that is to ſay; Whileſt I favoured and bleſſed him: *Tyrus*] A very faire and magnificent City: Ezek. 26. and 27. 28. *Bring forth*] Yeelding to the enemy, who ſhall put them to death: or, bringing them forth to battell.

V. 14 *Give them*] I deſire this for a favour at thy hands, namely, That thou cauſe them not to be brought forth into the world; or, that thou ſuffer them not to be brought up; rather then to cauſe them to periſh thus wretchedly after they are growne to ripe yeeres.

V. 15. *All their*] namely, A great part of their Idolatries and other offences. *I will drive*] I will no longer take them for my children.

V. 16. *Is ſmitten*] As by fire or thunder from God; whereby all power of recovering themſelves ſhall be taken from them: and if they doe multiply in children; I will curſe them, and root them out.

CHAP. X.

Verſ. 1. *A Nempty Vine*] After they have been deſolated and preyed upon by their enemies, or deprived of my favour, and laid waſte like a wilderneſſe: I have in part reſtored them, and have made them to proſper; but the more I have bleſſed them; the more they are become Idolatrous.

V. 2. *Is divided*] Having taken away the ſpirit of peace and concord from them, he hath given them over to ſeditions, factions, and frequent murthers of Princes, which will cauſe the utter ruine of the Kingdome: ſee 2 Kings 15. 10, 14, 25, 30.

V. 3. *For now*] Within a very ſhort time. *what then ſhould*] Though we had one; yet he could not free us or defend us.

V. 4. *Swearing*] To God, and promiſing him converſion and ſervice: Or, to their King, binding themſelves to be faithfull to him: Or, to the King of Aſſyria; being ſubject to him: 2 King. 17. 3, 4. *Thus judgement*] Gods puniſhments ſhall multiply like Cicuta; or other poyſonous herbes, which grow in abundance in the fields.

V. 5 *Becauſe of*] Seeing their Idols taken and carried away by the enemies. *The Calves*] the Italian, *The Sheep-calves*] He calleth thoſe Calves ſo in contempt. *Of Beth-aven*] See Hoſ. 4 15. *Thereof*] the Italian, *Of the Calfe*] A people that deſerves no more to be called Gods people; but the Calfe their Idols people. See Numb 21. 29. *For the glory*] Becauſe it ſhall be no more worſhipped nor reverenced as a God.

V. 6. *It ſhall be*] namely, That Calfe; according to the cuſtome of carrying away the Idols of thoſe Nations which were conquered by warre: ſee Iſa. 46. 2. *To King Iareb*] the Italian, *To the King Protector*] namely, The King of Aſſyria, whom the Iſraelites have choſen for their Protector and Defendor, Hoſ. 5. 13. *Ephraim*] Or ſhame ſhal overtake Ephraim. *Of his*] namely, Of that which he hath undertaken of his owne mind, beyond, and againſt the will of God, Pſal. 106. 43. Hoſ. 11. 6.

V. 7. *The ſome*] the Italian, *A bubble*] Which is ſuddenly framed upon the water when it raines, or when the water boyles; and paſſeth away alſo in an inſtant.

V. 8. *Of Aven*] Which is the ſame as Beth-aven. *The ſinne*] The object and inſtruments of Idolatry, Deut. 9. 21. *Cover us*] Words of ſuch perſons as deſire death, for feare of evils that are greater than death; and of ſuch as are in deſpaire.

V. 9. *From the dayes*] that is to ſay; The horrible ſinnes of Gibeah: Judg. 19. 22. which were then ſo ſeverly puniſhed, doe ſtill continue, and increaſe in thee. *They ſtood*] Though their fathers were no better then they of Gibeah, againſt whom they warred, becauſe of their infamous wickednesſes; yet the Lord delivered them out of thoſe bloody battels.

V. 10. *Chaſtice them*] Now, that they have heaped up their meaſure: I will ſatisfie my wrath with their juſt puniſhment. *Two ſorrowes*] This hath a relation to the two invaſions of the King of Aſſyria: 2 Kings 15. 29. and 17. 3. And becauſe the Aſſyrians had beene as the lovers of the children of Iſrael, Hoſ. 8. 9, 10. the Prophet uſeth a word which ſignifieth an appointment of ſome unchaſte meeting.

V. 11. *And Ephraim*] As a luſty Heyfer which is uſed to threſh corne upon the floore, loues that trade, partly; becauſe ſhe is free from the yoake, and doth not take much paines: partly, becauſe ſhe hath good food: even ſo my people would enjoy my bleſſings, but would not be ſubject to the yoake of mine obedience and diſcipline. *But I paſſed*] I will tame her, and bring her into ſubjection.

V. 12. *Sowe to your ſelves*] Endevour your ſelves to doe good workes, and the Lord ſhall be propitious to you; prepare your hearts, which are like a waſte ground, by true repentance: to receive Gods grace, which is like a ſhowre of raine. *In righteouſneſſe*] namely; In his grace and bleſſing, according to the truth of his promiſes. Others doe underſtand this to be ſpoken by Chriſt, who brought the true righteouſneſſe into the world: Dan 9. 24. To receive which, the preparation of the heart is neceſſarily required.

V. 13. *Have plowed*] By Art and Endevour, you have ſtirred up and practiſed your native malice,

lice, to cauſe it to produce many evill acts. *Wickedneſſe*] namely, The juſt puniſhment thereof. *Have eaten*] You have in effect, tried what vanity there was in your hopes, grounded upon your wickednesſes, and upon humane ſtrength.

V. 14. *Shalman*] This hiſtory is mentioned no where elſe: ſome hold this to be the ſame as Shalmaneſer: 2 Kin. 17. 3. and Betharbel to be the name of ſome city, taken and deſtroyed by him, 1 Mac. 9. 2. There is mention made of Arbela, which may be the ſame as this. *The mother*] A proverbiall kind of ſpeech, to deſcribe a totall deſtruction: See Gen. 32. 11.

V. 15. *Soſhall*] Your Idolatry which you run headlong into; the chiefe place whereof is Bethel; ſhall be the cauſe of your deſtruction in the ſame kind. *In a morning*] As ſoone as the day prefixed for Gods judgements to light upon him, ſhall appeare.

CHAP. XI.

Verſ. 1. *WHen Iſrael*] In its firſt beginnings, namely, When it firſt began to be a Nation in Egypt: Jerem. 2. 2. Ezek. 16. 22.

V. 2. *Called them*] namely, My Prophets exhorted them to repentance; and to my true ſervice, which was the chiefe end, for which they were called out of Egypt, Exod. 4. 23.

V. 3. *I taught*] I have been as a nurſe to him: Deut. 32. 10, 11. *Healed them*] that is to ſay; Delivered them from all evill: Exod. 15. 26. and 23. 25.

V. 4. *I drew them*] A phraſe taken from cattell bred up to carry or draw; which by a good Maſter, are uſed gently, and brought to their labour without any violence. *The yoake*] By which muſt be underſtood, the muſroll; for otherwiſe a yoake doth not uſe to be laid upon the jawes.

V. 5. *Returne*] The body of this nation ſhall not goe for fafety into Egypt, which a friends countrey; but they ſhall goe into captivity to Aſſyria, an enemies countrey; and herein will I enforce them to obey my command: Deut. 17. 16.

V. 6. *His branches*] All his forces and defences; as wel thoſe which conſiſt in ſtrong towns, as thoſe which conſiſt in the valor of men. *Counſels*] Their actions and enterprizes which they have undertaken by their own advice: Pſal. 106. 43. Hoſ. 10. 6.

V. 7. *Are bent*] They deſire and expect that I ſhould turne in favour to them, and relieve them: whereas they ſhould turne to me by repentance; which they will not doe.

V. 8. *Give thee up*] Though thou deſerveſt to be irrevocably deſtroyed; as thoſe wicked cities were: Gen. 19. 24. Deut. 29. 23. yet my mercy will not ſuffer it; and therefore I promiſe thee reeſtabliſhment, by meanes of the Meſſias. *Are kindled together*] the Italian, *Are moved*] or, Are heated: ſee Gen. 43. 30. Lam. 1. 20.

V. 9. *I will not*] With extremity of rigor, and without remiſſion. *I will not returne*] to ſave the remnant of mine elect amongſt the people; I will not conſume them wholly by a redoubling of evils. *I am God*] And therefore moſt true, and invariable in all my promiſes: Numb. 23. 19. *The holy one*] I will be in the midſt of thee, in grace and ſpirit; as thy true God-head, object of all thy Devotion, Religion and worſhip; and the wel-ſpring and author of all thy holineſſe; and I will not be there any more as thine enemy.

V. 10. *After the Lord*] Who ſhall manifeſt himſelfe to them in grace and ſalvation in Chriſt. *Roare*] He ſhall cauſe the powerfull voyce of his Goſpel to ſound all the world over; by which the conſciences being moved, ſhall come to him: Hag. 2. 6, 7. Heb. 12. 26. *The children*] The true elect; children of grace ſhall joyne themſelves in ſpirit to the communion of the Church, from all the ends of the world, where they have beene ſcattered.

V. 12. *Compaſſeth me*] In all their actions they are diſloyall unto me. *Judah*] In the tribe of Judah, which hath not forſaken Gods pure ſervice; there doth yet remaine the lawfull government of Davids poſterity. *Is faithfull*] He perſevereth in my covenant, holding himſelfe to the faith and Religion of his holy ancient forefathers: or, to that which is taught them; by Gods holy ſervants, the Prophets and Prieſts.

CHAP. XII.

Verſ. 1. *FEedeth*] He builds upon vaine means, and feeds himſelfe with frivolous and ruinous hopes (the Eaſterne wind being very tempeſtuous in thoſe countreys) continuing in his ſinnes; and thinking to eſcape Gods judgements by ſtrange and unlawfull covenants. *Oyle*] the Italian, *ſweet ſmelling oyles*] Whereof there was great plenty in Judea: 2 Kings 20. 13.

V. 2. *The Lord*] That which I have ſpoken in praiſe of Judah, is not to free him from all defects; for he hath alſo his grievous faults; but becauſe Gods true ſervice is yet remaining there: God wil yet reprove and redargue him with words; but as for the ten tribes, he will judge them with deeds; ſeeing they are almoſt become incapable of all correction.

V. 3. *In the wombe*] Theſe hiſtories ſeeme to be alledged here, to reprove Iſrael for their ingratitude, after ſo many great benefits of God towards their foreſathers: which he reduces to two

heads, figured here in these two histories: One is Jacobs election before Esau his brother: the Other his deliverance from all those evills wherewith God had tried and exercised him. *By his strength*] Which was given him by Gods grace. A figure of the spirituall strength of the faith and spirit. *With God*] With the Son of God, who appeared to Jacob in humane shape; who also by reason of his office of Mediator; is afterwards called Angel.

V. 4. *He wept*] This weeping may be referred to that which is said; Gen. 35. 8. And it seemes, it was a weeping upon some solemne time of supplication. *With us*] namely; With Jacob our father, confirming Gods promises to him and all his Posterity: Gen. 35. 11.

V. 5. *The Lord is*] He hath take this name of Eternall with his people: Exod. 3. 14, 15. for a pledge of the truth of his promises; and therefore he will without faile performe them, if we doe turne to him.

V. 7. *He is*] namely; Ephraim is degenerate, and hath taken upon him the customes and manners of a Canaanite, being wholly addicted to dishoneſt gaine; to deceits and avarice: see Ezek. 16. 3. *Is a Merchant*] the Italian, *A Canaanite*] A Nation whose ordinary exercise was merchandizing, with all the vices which were annexed unto it: and therefore that Name is taken for a Merchant, and very often also for a deceiver.

V. 8. *My labours*] I have not stained my trading with any great misdeed; onely I have used certaine subtilties and crafts therein, as were not subject to the Law: words of a prophane and cauterized conscience.

V. 9. *I that am*] Although thou beest so corrupt; yet will I observe mine ancient covenant which I made, even in the land of Egypt, towards my true Israel in spirit. An Evangelicall promise. *Will yet make thee*] I will deliver my Church from the spirituall Egypt; and will make her passe through the wildernesse of the world, in particular Churches, aspiring towards the heavenly Canaan: even as my people dwelt in Tents in the Wilderneſſe; the remembrance whereof is celebrated in the feast of the Tabernacles: Lev. 23. 43. See Zech. 14. 16.

V. 10. *Spoken*] the Italian, *I will speake*] I will largely manifest my selfe by my Word: see Joel 2. 28. *Similitudes*] grave sentences and doctrines, illustrated with similitudes, according to the Holy Ghosts stile.

V. 11. *Vanity*] They are altogether drowned in Idolatry. *They sacrifice*] To Idols: or, peradventure, also to the true God; but, beyond his command; wherefore it is all Idolatry. *As heaps*] that is to say; They are innumerable, and at the end of every field: see Hos. 8. 11. and 10. 1.

V. 12. *Hid*] The meaning seemes to be: Remember the first voyage, which was Jacobs, in extreme misery and servitude; and the second, which was your comming out of Egypt in a glorious deliverance by the hands of Moses: that you may be afraid; lest I cause you to make a third, into wretched captivity.

V. 13. *Preserved*] Even like unto a flocke of sheep: Psal. 77. 20. Isa. 63. 11.

V. 14. *His blood*] He will not pardon him his sinne, nor cleanse him from it; but will keepe it still in remembrance, to punish him for it at his appointed time: See Ezek. 24. 7, 8.

CHAP. XIII.

Verse 1. WHen] time was that the tribe of Ephraim having the rule of the ten Tribes, was terrible through its power: but now, that it hath strayed, and is runne into Idolatry; its strength and glory is come to nothing, like unto a dead carkase.

V. 2. *They say*] the Kings of the Tribe of Ephraim, do command the people to follow the idolatry which they have established, 1 Kings 12. 28. *Kisse the*] whosoever will do *Gods* service, let him come and worship the Calves which Jeroboam hath set up; Kissing being an act and token of worship and religious honour. See 1 Kings 19. 18. Psal. 2. 12.

V. 3. *They shall be*] they shall not be stedfast, but shall quickly be dispersed and brought to nothing.

V. 5. *Know thee*] that is to say, I took care of thee and provided all things necessary for thee.

V. 6. *According to their*] through too much fatnesse and plenty, they are become fierce and untamed, Deut. 8. 12. & 32. 15.

V. 7. *A Leopard*] which useth to lie in wait to set upon a man: See Jer. 5. 6.

V. 8. *As a Beare*] See 2. Sam. 17. 8. Prov. 17. 12. that is to say; I am become their implacable enemy. *The cause*] that is to say; I wound them mortally. *And there*] namely; upon the high way, whereby are meant, the instants, and times appointed for Gods judgements: See the like use of this word: Psal. 53. 5. Eccles. 3. 17.

V. 9. *Thou hast*] Many have wrought together to overthrow thee; but I alone can save thee, and not thy Kings in whom thou hast trusted.

V. 10. *Of whom thou*] Some referre this to the first asking of a King: 1 Sam. 8. 5. Others, to the tumultuary election of Jeroboam: 1 Kings 12. 16. 20.

V. 11. *I gave thee*] I have suffered thee to thy hurt and dammage, to have a King according to thine owne will, though I did not approve of it:

Hos.8.4. and I have aggravated my judgments the more upon thee; by reason of the frequent violent deaths of thy Kings, which doe bring the Kingdome into extreame ruine.

V.12. *Is bound up*] nothing shall escape me, I will make them beare the punishment for all. See Deut.32.34. Iob 14.17.

V.13. *An unwise Son*] If this people were not foolish, they would imitate little Infants: which comming into the World, doe help themselves, and strive to free themselves out of the straights and dangers of the birth: so should they likewise have endeavoured to free themselves out of their mortall dangers and travailes, by true repentance.

V.14. *I will*] if they would but repent indeed. *Repentance*] my goodnesse towards them should never alter.

V.15. *Be fruitfull*] namely; Ephraim. He hath a relation to the signification of the name of Ephraim; and to the blessing which Iacob gave him, Gen.41.52. and 48.19. *His brethren*] namely, the other Tribes. *East winde*] an impetuous and inavoydable desolation by the Assyrians; who assaulted the Land of Israel towards the Wildernesse. See Ezek.19.12. *His Spring*] figurative termes; whereof the meaning is; that every one of Gods blessings, which are the well-springs of all good things, shall be taken away from them; and consequently, all manner of happinesse shall faile them. *He shall*] namely, the Enemy signified by the East-winde.

CHAP. XIV.

Ver.2. *Take with you*] I desire neither sacrifices, nor offerings from you; but doe you present before me a sincere Confession of your sinnes; fervent Prayers to obtaine forgivenesse; and sincere Actions of grace. *Take away*] pardon through thy Grace, and alter by thy Spirit. *Receive*] accept out of thy fatherly favour the true witnesses and effects of our conversion. Others grant, &c. *Of our lips*] in stead of sacrifices of beasts, we will yeeld unto thee the true and spirituall ones of praise and thanksgiving. See Ps.50. 14,23. and 69 30,31. and 116.13,14.

V.3. *Assur*] we will not put our confidence any longer in any humane meanes or power; but in thee only. See Hos.5.13. and 12.1. *Upon horses*] to seeke reliefe from Egypt, Isa.30.16. *To the worke*] namely, to the Idols. *The fatherlesse*] namely, every person that wanteth a guide, reliefe, and sustenance as we doe.

V.5. *I will be*] I will water them with my graces and heavenly blessings.

V.6. *Lebanon*] A hill full of sweet smelling plants, Cant.4.11.

V.7. *Returne*] namely, from their exiles; where they were scattered, and shall come together into the Church in Asessius his time; and there they shall be safe under Gods protection. *Revive*] they shall increase and have children. *The sent thereof*] the Italian, *the remembrance of him*] namely, God, Hos.12.6. He meanes, that the knowledge of Him, and His Doctrine, shall be alwayes most pleasing to his people; like unto excellent wine, Cant.1.2,3. Or God shall love the memory of his people very dearly.

V.8. *Ephraim shall*, &c.] the Italian, *O Ephraim! what have I any more to doe with*] thou shalt joyne me no more with Idols, as thou hast done heretofore; I will alone be served in Spirit and truth, 2 Cor.6.16. *I am like*] the Italian, *I will be to thee like*, &c.] they shall finde all the good they desire in me. As when a Tree bringeth forth good fruit, and a pleasant shade, Cant.2.3. *Thy fruit*] this may be understood of the Elects good works, brought forth in Them, by the only power of Gods grace and Spirit. John 15.2,4.

V.9. *The wayes*] the whole guide of his providence, his works, and judgments; and also his Word, and Doctrine, are most holy things, and good for men: But they become an occasion of ruine, and perdition to the wicked; which doe abuse them through their incredulity and wickednesse, Prov. 10.29. Luke 2.34. 2 Cor.2,16. 1 Pet.2,7.

The Booke of the Prophet Ioel.

ARGUMENT.

THe holy History doth not specifie; neither the time, nor the occasion of Ioels *Prophecie: The subject of which, is to denounce the people, a generall dearth and famine; caused by an extreme drought; and by a generall spoile, made by an extraordinary mixture of severall: Whereupon, he calleth all persons of all age and conditions; to mourne and humble themselves.*

ſelves before God, by Faſtings, Prayers, and repentance: Whereby, he doth in Gods Name prophecye unto them; that they ſhall obtaine eaſe and deliverance from that terrible ſcourge; Promiſing them, that their afflictions and loſſes, which they had endured for many yeares before; ſhould be reſtored them by a mighty plenty: But eſpecially; according to the manner of Prophets, he promiſes the Church abundance of the gifts of the Holy-Ghoſt, under the Meſſias; whereof the temporall goods, were but only a token and pledge. And withall, the deliverance from all thoſe evils which ſhould happen in the World: as well before Chriſts comming to judgement; as alſo at the very comming; by the finall condemnation of all Gods enemies: which he moſt lively deſcribes by a Propheticke Spirit. And laſtly; perfect redemption, ſanctification, and eternall happineſſe in the Kingdome of Heaven.

CHAP. I.

Ver.2. *YE old men*] who by reaſon of your old age, have ſeen and heard many things.

V.4. *The Locuſt*] A deſcription of a moſt great ſpoile made by theſe ſmall vermine; which joyned with an extreme drought, had cauſed a moſt cruell dearth.

V.6. *A Nation*] A terme unproperly attributed to thoſe inſects, Prov.30.25,26.

V.7. *Caſt it away*] having thus made them unprofitable, men care not now for dreſſing them; or to looke for any fruit from them.

V.8. *Lament*] O thou Jeruſalem, or Judea! *A virgin*] eſpouſed, and not yet had home: or preſently after her eſpouſals.

V.9. *The meat offering*] the extreme dearth hinders them from furniſhing the ſacred offerings with Bread, Wine, and Oyle, &c. See Exod.29. 40. Lev.2.1. *Mourne*] partly, becauſe Gods ſervice is interrupted; partly alſo, becauſe they want their ordinary food, which they got from the offerings and ſacrifices.

V.11. *Husbandmen*] Or the Husbandmen are confounded, and the Vine-dreſſers howle.

V.12. *Joy is*] he hath a relation to the feaſts, and merriments which were in harveſt time, and in time of vintage, Iſa.16.10 Jer.48.33.

V.14. *Sanctifie*] appoint a time for this holy exerciſe; and prepare your ſelves unto it by all acts of piety and devotion. *The Elders*] namely, the Magiſtrates, and chiefe of the people.

V.17. *Is rotten*] becauſe it could not bud up; by reaſon of the extreme drought, v.19,20.

V.18. *Of Sheep*] which otherwiſe feed in the moſt dry and barren places.

V.19. *The fire*] the drought hath burnt up the Countrey, as if fire had gone through it. *The Paſtures*] or the heards.

V.20. *Cry*] by reaſon of extreme drought: A terme taken from Deere, and other beaſts.

CHAP. II.

Ver.1. *BLow*] As it were, to give notice of the comming of theſe inſects; that every one may prepare themſelves to prevent the ſcourge by repentance; and prayer to God, to beare it conſtantly and patiently; and to overcome it by faith in his grace.

V.2. *Of darkneſſe*] that is to ſay; of moſt grievous calamity. And may be, he hath a relation to the comming of theſe little beaſts in great ſwarmes; whereby the aire might be darkened, v.10. *Spread upon the*] which ſhall in an inſtant cover the whole Countrey: even as the Morning ſpreadeth abroad upon a ſudden, over the tops of hils, though they be a great way off.

V.3. *A fire*] theſe inſects going along, doe devoure the Countrey, which is rich, and full of goods, Joel 1.19. and after they are gone by, every thing is found gnawne and conſumed.

V.6. *Blackneſſe*] through horror and hunger. See Nah.2.10.

V.7. *Shall not breake*] they ſhall not ſtop nor ſtay their pace.

V.8. *When they fall*] A terme taken from the meeting of Armies: to ſignifie, that there will be neither defence, nor reſiſtance, that can ſtay this tempeſt.

V.9. *They ſhall run*] A kinde of ſpeech taken from a City won by aſſault.

V.10. *The Earth*] hyperbolicall termes; frequent in the Prophets, to repreſent a horrible deſolation. *The Sun*] this may be alſo underſtood in the ſame manner; as Iſa.13.10. Ezek.32.7. Joel 3. 15. unleſſe it be interpreted; as upon v.2.

V.11. *Shall utter*] like a Captaine encouraging his ſouldiers: or, giving the ſignall of the battell.

V.13. *Repenteth him*] out of his infinite mercy he changeth; not his counſell, or his will; being as ſorry for having done evill, as men doe when they

they repent; but the effects of his rigor into the effects of mercy.

V. 14. *A blessing*] namely, The fruits of the earth, growing and preserved by Gods singular blessing: See Isa. 65. 8. *Behind him*] namely, After all these little beasts are gone by.

V. 15. *The trumpet*] namely; the holy trumpet to call the generall assembly of the people.

V. 16. *Sanctifie*] Give order by proclamation, that all men, being duely purified, according to the Law, may come to the Temple, to call upon the Lord, with mourning and fasting: See Exod. 19. 10. 22.

V. 17. *Between the Porch*] Whereof see 1 King. 6. 3. This was the voyd space: Ezek. 8. 16. where the sacred Ministers prayed after the sacrifices were offered. *Rule over them*] Thy people being constrained through want, to put themselves into the bondage of strangers: or, having no meanes to defend themselves, if the enemies should set upon them. Others translate it, that the Nations may not mocke them.

V. 18. *Then will*] He sets forth the effects of the precedent prayers. *Be jealous*] He will feele and be moved at the afflictions of his deare people, and for his owne glory; which by that meanes was troden downe by prophane Nations.

V. 20. *The Northerne army*] namely; That great swarme of vermine which came out of the North. *Into a land*] That multitude shall be carryed away out of your land; and like a great army, the body of it shall be driven into the Wildernesse; the van-guard into the lake of Sodome towards the East: and the reare-ward into the Mediterranean sea, towards the West.

V. 22. *Their strength*] Their fruits and increase, according to the vertue which God hath given them: Gen. 4. 12.

V. 23. *Moderately*] the Italian, *Justly*] namely; At the time of your greatest need, and in that just measure as is required, for to help the barrennesse which was before. Others in righteousnesse; that is to say: bountifully, and lovingly. *In the first*] Which was the March moone: for then began that time of the yeere which was called the latter season, by reason of the fruits which grow ripe, and are gathered therein; at which time raine was most necessary: next to September moone, which was the other part of the yeere, called the first season by reason of tilling and sowing of the ground.

V. 26. *Shall never*] Because they shall never pray to me in vaine at any such time of need.

V. 28. *Afterward*] In the Messias hi dayes, I will powre downe the gifts of my holy spirit in abundance; as I have heretofore powred out temporall blessings upon you. *Upon all flesh*] All mannner of people, without any distinction of Nations. *Your sonnes*] By the inward vertue of my Spirit I will enlighten the understanding of mine Elect, who, of their owne nature are but children in knowledge: or, youngmen without experience; or aged men, weake of understanding, and will give them a lively and supernaturall light of the mysteries of the Gospel; accompanied at certaine times, and in certaine persons with Prophetick revelations: Act. 2. 17.

V. 29. *Upon the servants*] namely; Persons of all conditions, be they never so meane, shall be sanctified by me: may be by these termes is meant the calling of the Gentiles, amongst whom slaves were bought: Lev. 25. 44. Unlesse he meanes the other principall effect of the spirit of grace; which is, to free men from the bondage of sinne and the Divell.

V. 30. *And I will shew*] He seemes to point at the great troubles of the world under the Gospel; or the signes which immediately before Christs comming to judgement.

V. 32. *In mount Sion*] namely, In the true Church of Christ. *Deliverance*] From those evils which shall trouble the world: Or, some remnant which shall escape. *Hath said*] In many places by his Prophets. *In the remnant*] Which are not run into the generall apostasie and corruption of the world: Luke 18. 8. *Shall call*] Whom he shall move, and effectually put forward to the participation of his grace in Christ.

CAAP. III.

Vers. 1. *IN those dayes*] This in part, and figuratively may be understood of Gods vengeance upon the enemies of his people after the deliverance from Babylon: but spiritually it must be referred to Christs judgements upon the enemies of his Church, by him delivered, and especially, at the last and universall deliverance; namely, At his last comming.

V. 2. *All Nations*] namely; The wicked Nations, which are enemies to me. *The valley*] This valley is not mentioned any where else: some believe, that it is That which is called the valley of Blessing: 2 Cron. 20. 26. where Jehosaphat blessed the Lord, when he had discomfited his enemies. Others doe firmly hold; that betweene the mount of Olives, and the city of Jerusalem towards the East; there was a low valley of that name: and so the Prophet shewed, that the enemies shall be judged, as it were, in the sight of the Church; Isa. 66. 24.

V. 4. *What have yee*] It lieth not in your powers to give me satisfaction, for the spoyles and wrongs which you have done my people; therefore you must beare the punishment thereof in your persons,

tions, according to the Lawes for theft; Exod. 22. 3.

V. 8. *For the Lord*] The ſentence is paſt; and it is not now to be avoyded.

V. 9. *Proclaime*] An ironicall challenge to all Chriſts enemies: for to doe the uttermoſt of their power againſt him and his Church; that they may all be overcome, and overthrowne: See Iſa. 8. 9, 10. Rev. 16. 14.

V. 11. *Thy mighty men*] namely; The holy Angels, who are thine armies, to diſcomfit thine enemies: See Rev. 12. 7.

V. 13. *Put yee in*] O yee Angels! It is time to execute my judgements; for the malice of the world is growne to its height.

V. 15. *The Sunne*] Signes which ſhall goe before the laſt judgement: Mat. 24. 29. Luke 21. 25.

V. 16. *Shall roare*] Summoning, as it were, with a terrible cry; all the world to appeare before him: ſee Jer. 25. 30. Amos 1. 2. *Out of Sion*] namely, out of the ſeat of his glory; the repreſentation of which; was formerly in the Sanctuary: See Heb. 12. 22. *But the Lord*] See Luke 21. 28.

V. 17. *Be holy*] My Church ſhall be cleanſed from all pollution and mixture of hypocrites and prophane people: Iſa. 35. 8. Rev. 21. 27.

V. 18. *The mountaines*] A figurative deſcription of the good and happineſſe of eternall life; Pſal. 36. 8. *The valley*] A place in the land of Moab: Numb. 25. 1. Joſ. 2. 1. Mic. 6. 5. which was very deſart and dry, by reaſon that it ſtood ſo neere the lake of Sodom: See the expreſſion of this, upon Ezek. 4. 7. 1. 8.

V. 19. *Egypt*] namely; All the Churches enemies.

V. 20. *Judah*] namely; The true Believers, and Elect gathered up into heaven.

V. 21. *Cleanſe*] I will perfectly ſanctifie my Church from all her imperfections and ſpots of ſinne, which yet remained in her in this world.

The Booke of the Prophet Amos.

Argument.

Amos his Prophecies have a great deale of conformity with Hoſea *his Prophecies: as well for the time, as for the perſons to whom they were directed: which were the ten Tribes of Iſrael, and for the ſubject. The ſumme whereof is; That the Prophet, after he had denounced Gods judgements againſt the prophane Nations, which were neighbours to Iſrael; eſpecially, for perſecuting of his people: turneth at laſt to the people, threatening them with a finall deſolation, and approching diſperſion: of which hee declareth the cauſes to be Idolatry, violence, injuſtice, diſſolutenеſſe, and univerſall corruption; as well of Iudah, as cheefly of Iſrael: And confirmeth his Prophecies by many very expreſſe viſions; yet comforting the Church, by the two ordinary wayes uſed by the Prophets: namely; by the promiſe of reſerving a remainder in Grace and Election: and by that of ſalvation and everlaſting reſtauration by Chriſt.*

CHAP. I.

Verſ. 1. *Herdmen*] namely; One of thoſe that make a trade of bringiug up of Cattell, and living by the profits or fruits of them; or by trafiquing therein. *Tekoa*] a City of Judah: 2 Sam. 14. 2. 2 Cro. 11. 6. Jer. 6. 1. *Concerning Iſrael*] namely; Concerning the ten Tribes. *The earth-quake*] Whereof is no mention made any where, but Zech. 14. 5.

V. 2. *Will roare*] According to the predictions and threatnings pronounced in the mindeſt of his Church by his Prophets; he ſhall vent his wrath upon his enemies. *The habitations*] the Italian, *The Paſtures*] All ſtrength, wealth and worldly greatneſſe (ſet forth by theſe fat and fruitfull places,) ſhall through Gods wrath be brought to nothing.

V. 3. *For three*] I will not puniſh Syria, whoſe chiefe

chiefe City is Damascus; so much for many other sinnes; which they have committed; as I will for their cruelty used towards my people. *Threshing instruments*] See of this kind of torment and punishment, 2 Sam. 12.31. All this may be referred to Hazaels cruelty, 2 King. 8.12. and 10.32, and 13.3.

V.4. *Hazael, Benhadad*] names of Kings of Syria.

V.5. *The barre*] all strength, opposition, and defence. *The plaine of Aven*] *The house of Eden*] places of Syria. *Him that*] the King, and all the Royall race. *Kir*] A place of Media; called by other Authors, Cirtha.

V.6. *Gaza*] by this communalty, or principality of the Philistines, are meant all the rest. *The whole*] without any distinction of quality, sexe, or age, &c. Or in perpetuall and irrevocable slavery. See 2 Chron. 21.16, 17. Joel 3.6.

V.9. *The brethren*] which was between David and Salomon, and Hiram King of Tyrus, who called one another brothers, by a brotherly love, and covenant. See 2 Sam. 5.11. 1 King. 5.1. and 9.13.

V.11. *His brother*] namely; the Israelites, which were descended from Jacob, brother to Esau, the father of the Idumites, Gen. 27.40. Deut. 23.7. *Cast off all pitty*] the Italian, *violated his compassion*] that is to say; all the duties, affections, and respects of bloud and nature, by which he was bound. *His anger*] he hath vented upon the people of Israel, without end or ceasing, upon all occasions, all the implacable hatred, which he had once conceived against Jacob, Gen. 27.41. See Psal. 137.7.

V.12. *Teman*] A principall City of Edom; as also Bozrah: a frontier between the Edomites, and the Moabites.

V.13. *Inlarge*] by warre, and by unjust invasion.

V.14. *Rabbah*] metropolis of the Ammonites, Deut. 3.11. 2 Sam. 12.26. *A tempest*] with a sudden, and impetuous ruine. Gods wrath falling from above upon Ammon; together with the enemies endeavours.

V.15. *Their King*] the Italian, *Malcom* the Ammonites Idoll, Jer. 49.1,3. He hath a relation to the custome of conquerours; which was to carry away the Gods of conquered Nations, 1 Sam. 5.2. Isa. 46.2. Jer. 43.12. and 48.7. Hos. 10.6. Others translate it, their King.

CHAP. II.

Ver. 1. *He burnt*] Some referre this to that which hath been spoken, 2 King. 3.27. As if in that place, the sonne of the King of Edom had been burnt for a holocaust, by the King of Moab. Others take it for some terrible cruelty used, upon the King of Edom, either alive or dead, for which in particular, the Lord was angry with Moab.

V.2. *Kerioth*] a City of Moab. *Shall dye*] shall be destroyed by the fury of war.

V.3. *The Judge*] the Italian, *the Governour*] namely; he that bore the title of King, though he was no lawfull King, being he rebelled against Israel, 2 King. 1.1. *Thereof*] namely; of the Moabitish Nation.

V.4. *Their lies*] namely; their Idols, false worships, and superstitions.

V.6. *Of Israel*, namely; of the ten Tribes. *The righteous*; that is to say; his right in judgement. *For a paire of shooes*] for a matter of nothing; for a very small price, as Amos 8.6.

V.7. *That pant*] who inflamed with covetousnesse, spye out all occasions to enurap the lowly and weake, and to doe them hurt. A terme taken from serpents; as Gen. 49.17. *Turne aside* by their windings, like to the Serpents, doe overthrow good mens Rights, who are stiled in the Scripture, men humble, and meeke. Or they hinder them in their holinesse. *My holy Name*] which they are honoured by, being called my people.

V.8. *They lay themselves downe*] they doe use those things, which they have violently taken away from the poore and innocent in their feasts; which they celebrate in honour of their Idols, and in their festivals; and by that meanes doe accumulate the sin of Idolatry, upon the sin of violence. *Of the condemned*] the Italian, *of desperate men*] bought with such money as they have unjustly amerced and condemned the innocent in.

V.9. *His Fruit*] A proverbiall kinde of speech; to signifie an utter desolation; as Job 18.16. Isa. 5.24. Mal. 4.1.

V.11. *For Nazarites*] being persons sanctified after an especiall manner to purity of life, and consecrated to works of piety.

V.12. *Gave the*] you have transgressed the Law in this part of my service, Numb. 6.3.

V.16. *Naked*] being stripped by his enemies; or, having basely drowne away his Armes.

CHAP. III.

Ver. 2. *I have known*] chosen, and accepted to be my people; wherefore, your ingratitude and disloyalty, is so much the more to be condemned, Deut. 7.6. and 10.15. And those sinnes of ignorance which I passe over in others; are in You inexcusable, and proceeding from pure malice. See Ezek. 20.32.

V.3. *Can two*] even as two Travellers, whose

end of their journey is not the same, cannot long travell the same way: so it is impossible, that God should continue his grace towards you, seeing his service is not the onely ayme of all your actions.

V.4. *A Lyon*] thinke ye that God will not at last bring all his threatenings to passe, though he hath had patience for a long time? See Amos 3.2.

V.5. *Cast a Bird*] the evils which have already befallen you, are not by chance, nor casually; but they are sent and directed by Gods expresse providence and judgement, which never is without its effect.

V.6. *A Trumpet*] when the watches give a signall, or sound an alarme, the people presently are terrified. And what ought you to doe at Gods threatenings, pronounced by his Prophets for your conversion towards him, from whom all these calamities proceed?

V.7. *The Lord God will*] I doe liken the Prophets to the Watchmen which discover afar off the comming of the enemies; for so God ordinarily reveales unto his Prophets the greatest judgements which he will cause to fall upon his people, to bring them to repentance.

V.8. *The Lyon*] the feare of Gods Majesty doth inforce us to relate his threatenings faithfully unto you, though you hate and disdaine us for it.

V.9. *Publish*] since my people hath neither heart, nor eares to hearken to my Prophets; let the Gentiles be called to be witnesses, and to judge of the justice of my judgements. *Tumults*] or oppressions.

V.12. *So shall*] in the sacking of a City; a small number, and that of the poorest sort of people shall escape. *In the corner*] he hath a relation to the hiding corners that are sought for, when a City is taken.

V.13. *Heare*] he directs his words to the Prophets, and to all true Beleevers.

V.14. *I will also*] I will destroy all places and instruments of Idolatry, to shew the fallhood of it: and to make knowne, that it is the chiefe cause of the peoples ruine. *The horns*] which we made upon the Idols Altars, to the likenesse of them which were upon the Altar of the true God, Exod. 27.2.

V.15. *The Winter-house*] he hath a relation to the customes of great men; who are wont to have severall roomes, for Winter, and for Summer, Judg. 3.20. Jer. 36.22. the meaning is, all manner of finelinesse, greatnesse, and commoditiousnesse, shall be taken away. *Of Ivory*] covered over with Ivory, 1 King. 22.39.

CHAP. IV.

Ver.1. *YE Kine*] O you Inhabitants of Samaria! rich and mighty (as ordinarily the Inhabitants of the chiefe Cities of Kingdomes are) See Psal. 22.12. Isa. 28.1. Ezek. 39.18. *Say to*] which doe perswade your Kings and Princes to all manner of excesse and dissoluteneesse, and are teachers and advisers of the disorders of the Court; as Hos. 7.5.

V.2. *With hookes*] like fishers, as Jer. 16.16. Hab. 1.14,15. and you shall be no more like fat Kine, that abide in their pastures.

V.3. *Goe out*] being led into captivity, after the taking and dismanteling of your Cities. See Ezek. 12.5,12. *Before her*] any way, there being neither gates, nor wals whole.

V.4. *Come*] Ironicall termes: that is to say; I doe abandon you to continue in your Idolatries, that you may heap up the measure of your sinnes. See Mat. 23.32. *Bethel; Gilgal*] the chiefe Seates of the ten Tribes publicke Idolatry, 1 King. 12.29. Hos. 4.15. and 12.12. Amos 5.5. *Three yeares*] the Italian, *three dayes*] in imitation of the three solemne feasts, appointed to be every yeare by the Law, Exod. 23.14. at which certaine kind of tythes were spent in the sacred feasts, Deut. 14.22.

V.5. *Proclaime*] making it knowne by publicke authority; that whosoever will offer any offerings, besides those which God hath commanded, shall come and offer them in such places, and at such times.

V.6. *Cleannesse*] that is to say; famine and dearth.

V.10. *After the manner*] the Italian, *to the way*] when you went into Egypt, to seeke aid from thence, Hos. 7.11,12.

V.12. *Thus will I*] namely; as thy sinnes deserve; or as I have foretold thee, v. 2,3; *Prepare*] since I denounce war against thee, as against my Rebels and enemies, prepare thy selfe to doe the best thou canst to beare me off, and keep Me backe if thou canst: or to prevent, and pacifie Me by true repentance. See Ezek. 13.5. and 22.30.

V.13. *Declareth*] that knowes and judges the most secret thoughts of man; overtakes the wise in their cunning; accuses the consciences, and summoneth them to appeare before him. Or according to others; that revealeth his secret judgements to men, to call them to repentance. *walketh*] that is; exalted above all humane power. See Mic. 1.3.

CHAP. V.

Ver.2. *THe Virgin*] So are called in Scripture those States which subsist & flourish in their first liberty & splendor, Isa. 23.12.

V.4.

V. 4. *Seeke ye me*] where must be understood: which they have refused to doe.

V. 5. *Bethel*] namely; the Idols, which were in these Cities, Amos 4. 4. *To Beersheba*] by Amos 8. 14. it appeares that this City also was the seat of some solemne Idolatry, though it were belonging to the tribe of Judah, Josh. 15. 28. *Gilgal*] namely; the inhabitants thereof. In the Hebrew there is an allusion betweene the word Gilgal, and Captivity. *To nought*] Bethel signifies the house of God: but by reason of the idolatry which was used therein, it is called Beth-aven: that is to say; the house of an Idol, Hos. 4. 15. and 10. 8. And because Aven signifieth an Idol, or nought and vanity: Therefore her last ruine is also set forth by this name.

V. 6. *Of Ioseph*] namely; of the tenne tribes, whereof the chiefe was that of Ephraim, which issued from Ioseph. *Bethel*] that none of your Idols which you serve in Bethel be able to helpe you.

V. 7. *who turne*] they corrupt justice, and whereas of it selfe it is a most profitable and pleasing thing: you make it most bitter to those that are oppressed, and abominable to God.

V. 8. *Turneth the*] this may properly be understood of the great and prodigious changes in the aire: or, figuratively of the alterations of States, and changes of the world. *Powreth them*] this is more likely to meane the deluges and inundations of the sea; then the vapors of it resolved into raine.

V. 10. *They hated him*] namely, the Judges, and Magistrates (who kept their Courts neere to the gates of Cities) cannot endure the censures of Gods servants. See Isay 29. 21.

V. 11. *Burthens*] that little which he hath to relieve himselfe.

V. 13. *The prudent*] that is to say; the true Beleevers, which judge truly of the calamities, and of their causes; shall in silence, and with patience worship Gods justice, without any murmuring or scandall.

V. 14. *As ye*] as you make your boasts that he is, you being his people. Or as you desire, and continually pray that he may be.

V. 16. *Therefore*] because you reject all mine exhortations and admonitions. *Shall call*] as to a publick and generall mourning. *Such as are*] those teachers of funerall mournings, whereof see Jer. 9. 17.

17. *And in all*] in stead of the joyfull songs in time of vintage, there shall nothing be heard but weeping and howling, because of the spoile of the countrey. *I will passe*,] as it were to do a generall execution of justice. Exod. 11. 4. & 12. 12.

V. 18. *That desire*] by a prophane boldnesse, as provoking him to bring that once to passe; which he hath so long threatned. Or by an impudent boasting of your own innocency, as if God coming to judgement should finde you guiltlesse; or at the least lesse guilty then the Prophets report you to be. See Isay 5. 19. Jer. 17. 15.

V. 19. *As if a man*] these judgements of God shall be altogether unavoidable, and he that shall escape one evill; shall fall into a worser, Job 20. 14 Isay 24. 18. Jer. 48. 44.

V. 20. *Not light*] of any comfort, ease, direction, or good counsell.

V. 20. *Will not smell*] I will not accept of your sacrifices which you shall offer me at those times. See Lev. 26 31.

V. 23. *Of thy songs*] he meanes the sacred songs which were part of Gods service, which he reproves as defiled with impiety and hypocrisie.

V. 24. *Run downe*] doe righteousnesse and justice, in a firme and invariable way.

V. 25. *Have ye offered*] your forefathers, even in the wilderneese were Idolaters, neglecting a great part of the worship which I had appointed them. See Deut. 32. 17. and you imitate them, and heape up their measure.

V. 26. *Yea have borne*] your forefathers making shew of serving me, carrying my tabernacle and all things belonging to it in the wilderneese, had notwithstanding, their hearts bent upon their Idols, and secretly carried some Chappell or Image of Molech, the Idoll of the Moabites. Others take the names of Tabernacle and Image Siccuth and Chim; for the names of Idols or Planets, Venus and Saturne. *The Star*] it is thought for certaine that Molech represents Saturne, and the other Baalims the other Planets. *Ye made*] you had made the images of them, and had attributed divinity unto them, and had consecrated and set them up for the object of your worship.

V. 27. *Therefore*] because that after so many sinnes of your forefathers, punished by me from time to time, you have persevered in them, yea have gone beyond them: I will execute the finall judgement upon you, in a totall desolation, and dispersion into strange countries; to the grievousnesse of which; the captivity of the people in Syria, caused by Hazael who reigned in Damascus, shall no way be equall nor comparable, 2 Kings 13. 3.

CHAP. VI.

Verse 1. *Of the Nations*] namely; of Sion or Jerusalem, of Judah, and Samaria and of the ten tribes. *Came*] commeth thither upon all businesses and occasions, as to the Princes Court, or Court of justice.

V. 2. *Passe ye*] doe but consider these Cities,

which formerly were mightier and in greater prosperity then any of yours, and yet are decayed and ruined, to take example thereby, not to grow proud in carnall security. *Camneh*] a most ancient Citie in the Babylonian countrey, Gen. 10. 10. Taken (as Hamath also a famous City of Syria) and peradventure destroyed also by the Assyrians. Isay 10. 9. See Isay 23. 13. *Gath*] the Scripture makes mention of no other desolation of Gath, but only by Vzziah, 2 Chron. 26. 6.

V. 3. *Put far away*] you Christians put away farre from you all thought, and feare of Gods judgements. Ezek. 12. 22. Amos 9. 10. and in the meane time draw neere to publick tyranny; as if sinnes and their punishments, could go the one without the other.

V. 5. *What drinke*] namely, at your feasts. *Like David*] who was a great inventer and maister of musick, and musicall instruments. 1 Chron. 23. 5. which he imployed in praying of God: whereas these did use them for a provocation of carnall pleasure.

V. 6. *In bowls*] that is to say, beyond measure. *The affliction*] by reason of their publick calamities.

V. 7. *Shall they go*] they shall be the first, and most noted in the punishment; as they have been in degrees of honour and in sinnes.

V. 9. *If there*] suppose that some number doe escape the enemies hand, they shall fall by the pestilence; & if there be not men enough for to burie them, their bodies shall be burnt: which was not used amongst the people but onely in cases of extreame necessity. See 1 Sam. 31. 12.

V. 10. *Kinsman*] the nearest of kinne, who for the duty of consanguinity or to cleanse the house which is fallen to him by inheritance, shall take care of these dead bodies. *To bring out*] to cause the house to be more easily and privately freed from this legall uncleanesse, Num. 19. 14. *To him*] he seemes to mean him that hath beene employed in burning of these dead bodies. *Hold thy tongue*] tell no body what hath happened unto us, for feare lest we be sequestred as uncleane by the law. *We may not*] this extreame devotion doth dispence with us touching the lawes of God concerning these pollutions and the purifying of them. Which were not observed even by the most scrupulous consciences in the greatest extremities. See Lam. 4. 14, 15.

V. 11. *For behold*] all these things shall happen by reason of the utter extermination of great and small, which God hath appointed.

V. 12. *The horses*] shall we Prophets continually cast away our labours upon you who are so desperately corrupted, and turn all the good which is presented unto you and bestowed upon you, into evil: as if a man plowed or digd a hard rock?

V. 13. *Ye*] you triumph and glory in your strength, as if you could therewith overcome your enemies.

V. 14. *But behold*] he gives a reason why hee hath called all their hopes and meanes, things of naught. *From the entring*] these were the two uttermost bounds of the land of Canaan in length. *The River*] called elsewhere the river of Egypt. Num. 34. 5. Josh. 15. 47.

CHAP. VII.

Verse 1. *He formed*] whether according to the letter, he were shewen in this vision some great spoile done by their insects, Amos 4. 9. Or that the Assyrians comming, were figuratively represented, as Na. 3. 15. *In the beginning*] after harvest, as Amos 4. 9. There is no mention made allewhere of fields spoiled by these vermines. *The King*] it is thought that the Kings did take the first crop of hay to keepe their warre bodies, and for other services, leaving the latter hay for other cattell.

V. 2. *By whom shall*] the Italian, *What is Iacob*) how shall thy people ever recover themselves, if thou doest overthrow them with this plague, after so many former ones, that have already made them so weake.

V. 3. *Repented*] See upon Gen. 6. 6.

V. 4. *By fire*] this may be understood either of that extreame drought which hath been spoken of, Amos 4. 7. 8. Or figuratively of the extermination by the fire of warre, which had already consumed the country, 2 Kings 15. 19. *It devoured*] is feigned to doe so, by reason that the springs and streams which rise from under ground where the deepe is, Gen. 7. 11. Deut. 33. 13. were dried up. *A part*] the Italian adderh, *Of the land*] for one part of the land was watered with raine, Amos 4. 7.

V. 7. *Stood*] a figure of Gods justice, who is the supreame Master and Architect, who examines all the actions of men: which are like a wall that is to be built up by Masons: and if the worke be right, God approves of it and preserves it, if not, he reproves it, and overthrowes it.

V. 8. *I will set*] I will now actually execute my justice which I have hitherto suspended, passing over the misdeeds of my people.

V. 9. *The high places*] All places by them dedicated to Idolatries, under pretence of imitating Isaac and their other forefathers, who formerly sacrificed and served God in those places.

V. 10. *The King*] that is to say, he will raise some great tumult and sedition; or the people will rise against him of their owne private authority, if thou dost not provide therefore by thy royall power.

V. 11. *Jerobo-*

V. 12. *Jeroboam*] This is falsly alledged by Amaziah, to incense the King against Amos, who had onely spoken of Jereboams posterity, and not of Jereboam himselfe, *v.* 9.

V. 12. *The seer*] that is to say, Prophet: See 1 Sam. 9. 9. *Eate*] Whereas having here thou wilt starve, if worse doth not befall thee; being hated of all men: For Prophets lived for the most part, of almes and bounty.

V. 13. *Cheppel*] the Italian, *Sanctuarie*] A place consecrated by the King to the worship of the Calves: 1 Kings 12. 29. to which he beares a singular devotion; and where he often makes his residence; whereof it is not safe nor fitting for thee to prophesie against him here.

V. 14. *Sicomore fruit*] the Italian, *Sicomore*] A kind of wild figs.

V. 17. *Shall be an Harlot*] Being by me abandoned to luxury, Hos. 4. 13. or being forced thereunto by the enemies. *A polluted*] namely, In Assyria, a land of Infidels, farre from the land of Canaan; which was the pledge of the Saints communion in life and in death.

CHAP. VIII.

Verse 2. *A basket of Summer fruit*] In the Hebrew there is a kind of affinity between the word Summer, and the word End: which is the onely ground of this designe; and for to keep some harme thereof, the word End is joyned to the next verse: See Jer. 1. 11.

V. 3. *The songs*] namely; The sweet musick of greasbones: See Amos 6. 5. *In every place*] The dead bodies shall not be buried honourably, and without funerall pompe; but shall be throwne into pits, and common graves, without any mourning: Psal. 78. 64.

V. 5. *The new moones*] Which were festivall dayes; upon which it was not lawfull to buy nor sell: Neh. 13. 15, 16. *Make the*] Giving small measure in selling; and using great weights to weigh the money which we receive for payment.

V. 6. *Buy*] Ensnaring the poore into fraudulent debts to make them your bondmen; abusing the permission of: Lev. 25. 39. which aimed only at a remedy for casuall povertie.

V. 7. *By the excellencie*] the Italian *By the glorie*] namely; By himselfe, who is the glorious God of his people: Psal. 106. 20.

V. 8. *The land*] Are not the wickednesses sufficient to cause the land to be destroyed, and laid waste; as Egypt is overflowne by the river Nilus?

V. 9. *Cause the Sunne*] I will encumber the land with horrible and mournfull calamities, when it shall be least thought of; and when man shall thinke himselfe happy and peaceable: See Job 5. 15. Isa. 13. 10. and 59. 9, 10. Jer. 15. 9.

V. 11. *The word*] For to receive some comfort, counsell, or advice thereby.

V. 13. *For hunger*] namely, By the effects of my burning wrath, without any refreshment of comfort: Hos. 4. 3.

V. 14. *By the sinne*] namely, By the calves and other Idols, which are the objects and instruments of their sinne. *Thy God*] For they made profession of worshipping the true God in those figures: See Exod. 32. 4, 5. 1 Kings 12. 28. Hos. 4. 15. *O Dan*] Where one of the calves was set up: 1 Kings 12. 28. *The manner*] Heb. the way; namely, the religion or worship: as Act. 9. 2. and 18. 25. *Beer-Sheba*] See upon Amos 5. 5.

CHAP. IX.

Vers. 1. *I Saw*] In a prophetick vision. *Upon the altar*] Of the Temple of Jerusalem; to shew that there was no more pardon; seeing that the place of propitiation was by God converted, as it were, into a seat of rigorous and implacable justice. *He said*] To some Angel that was executioner of his judgements: See Ezek. 9. 4, 5. *The Lintel*] the Italian, *The frontise-piece*] namely; of the door of the Temple, Heb. The knobs; for they were wont to set great knobs or bals in frontise-pieces or lintels of the doores: And in this manner is presented the decree of the peoples desolation, amongst whom God had chosen his abode. And of the destruction of the materiall Temple, and of the annihilation of the outward service. *Cut them*] Let this act be a signe to them all, of what I intend to doe to their persons.

V. 6. *His troope*] The Italian, *Of his fabrick*] that is to say; The universe, which is like the fabrick of a building: of which the earth being the lower part, and onely immoveable, hath some resemblance of a foundation.

V. 7. *Are you not*] Being degenerate, and having gone astray, as you have done, I do hold you as Ethiopians; a base and accursed nation, as being issued from Cham: and your deliverance out of Egypt shall be no more a pledge to you of my favour, then the deliverances which I have granted to those other prophane nations. *Captive*] There is no other mention made of this; but onely what is written: Deut. 2. 23. *Kir*] If he meanes the Assyrians captivity, mentioned 2. Kings 16. 9. Amos 1. 5. which happed about Amos his time; the deliverance which was to come; is here set downe: as if it were come already.

V. 8. *The eyes*] God judgeth and punisheth all Kingdomes and Nations equally, which are addicted to grievous sinnes; and here is one only this

difference: that he will never utterly destroy his people without leaving some remnant of them: Jer 30. 11. and 31. 36, 37. Obad. 17.

V. 9. *Like as*] Governing their dispersion by my providence in such sort, that none of mine Elect shall perish in eternall perdition: not the remainder of my Believers be extinguished nor overthrowne.

V. 11. *Will I raise up*] After I have thus punished my Church, I will restore the Kingdome of David by the Messias, changing it into a spirituall and everlasting Kingdome.

V. 12. *That they*] That the true Israel, according to the spirit, joyned with Christ their Head; may participate of the universall Kingdome, which he hath gotten over his enemies; such as the Idumeans were to the Israelites. Others doe bring it in thus: That they may professe the remnant of Edom, and all Nations that are called by my Name: that is to say, Mine Elect, and those who shall be converted to me by the Gospel; Isa. 19. 25. and 44. 5.

V. 13. *The Plow-men*] Figurative promises of Gods spirituall graces and blessings to his Church. See Lev. 26. 5. *Shall drop*] Into precious liquors, of honey, milke, oyle, and must.

The Prophesie of Obadiah.

Argument.

Obadiah denounceth to the Idumeans, (capitall and implacable enemies of Gods people,) their finall and irreviable destruction; by reason of the evils which they had done to the Church of God: to which, he contrariwise promiseth eternall Salvation, and perfect restauration in Christ, and likewise the totall destruction of all her enemies.

CHAP. I.

Verse 1. *A rumour*] namely; God having stirred up the Chaldeans, and other Nations, to the destruction of the Idumeans; which as it appeareth by the other Prophets, happened after the ruine and captivity of the Jewes. And Obadiah prophesied before either of them.

V. 3. *In the clefts*] he hath a relation to the strong and mountainous scituation of Idumea.

V. 7. *Have brought thee*] the Italian, *Have accompanied thee*] have joyned their forces to thine, so goe and withstand the enemies invasions: but just at the instant that thou hadst need of them, they have forsaken thee. *And prevailed*] he seemes to meane the Egyptians, who by powerfull perswasions, and by reason of intereſt of state; had brought the Idumeans to declare themselves enemies to the Chaldeans. *They that eat thy bread, &c*] the Italian, *They have laid thy bread for a snare for thee*] a terme taken from hunters, who with baits draw the beasts into their traps. The meaning is; the victuall which thou hast had out of Egypt, hath been as it were a bait to thee, to insnare thee in the league against the Chaldeans, which hath beene the cause of thy ruine: which with all thy famous wisdome thou couldest not perceave.

V. 9. *Teman*] the name of a City and Country in Idumea.

V. 10. *Thy brother*] namely, the Israelites and Jewes, which were descended from Jacob, brother of Esau, the father of the Idumeans.

V. 11. *That thou stoodest*] not only like an idle spectator, yeelding no assistance, nor pitying the Jewes calamities: but feeding also thine eyes therewith, as with a pleasing object. *His forces*] the men of war taken with Zedekiah in his flight, Jer. 39. 4, 5. Or plainely; the whole multitude carried away captive into Babylon. *Upon Jerusalem*] to part both the spoile and persons.

V. 12. *That he became*] or in the day of his strange chance, See Job 31. 3. *Spoken proudly*] by scoffing them.

V. 16. *For as ye*] as You, my people have drunke of the cup of my judgements; so your enemies shall drinke up the very dregs, and shall be utterly destroyed thereby. See Jer. 25. 29. & 49. 12.

V. 17. *Their possessions*] which they were dispossessed of by their enemies. A figure of the right to the eternall inheritance which the Devill and Sinne had gotten away from the Church, to which it was restored by Christ. Others, their possessions; namely; the possessions of those Nations which were their enemies.

V. 18. *Shall be a fire*] the Church by the power of

of Christ, and of his Spirit, shall consume all her enemies: (represented under the person of the Idumeans) as easily as fire consumeth flaxe. *Shall kindle*] as fire doth kindle, when it takes hold of some combustible matter.

V. 19. *Possesse*] the Jewes shall be put into full possession of their Countrey; with great addition and enlargement of their ancient bounds; as of Idumea, on the South side, and the Philistines Land on the side of the plaine. See of these countries of Judea, Jer. 17.26. and 32.44. and 33.13. the meaning is the same, as v. 17.

V. 20. *Of this Host*] See upon v. 11. *Zarep hath*] it is thought to be a City or Countrey of Caldea.

V. 21. *And Saviours*] this may according to the Letter, and in part, be understood of the Maccabees, who subdued the Idumeans, 1 Mac. 5.3. but spiritually and fully, it is referred to the Apostles, and other of Christs Ministers; who were to preach the Gospell, for the salvation of the Elect, and condemnation of the wicked. See 1 Tim. 4.16. *The Kingdome*] Christ, true God, shall by his Father be established everlasting King of his Church, and of all the World.

The Booke of the Prophet IONAH.

ARGUMENT.

THough the Subject of this Booke be Historicall; yet it hath been put in the number of the other Prophets: As well by reason of Jonahs *person, who was a Prophet in Israel; as by reason of the principall action of this History, which is a prediction of things that shall happen; and a preaching of repentance: By which, God setting forth a beame of His Grace upon the City of Nineveh, Head of that great Empire of the Assyrians, sent His Prophet thither: Who at the first withstood this Calling; and was therefore persecuted and punished by the Lord. And being afterwards miraculously delivered, he went to Nineveh, and there fulfilled what was commanded him; denouncing to them their approaching ruine. But this threatening having produced the effect of a publicke humiliation and repentance: God did suspend the execution thereof for that time. And* Jonah *discovering as much infirmity of humane frailty, in being troubled at the effect of Gods mercy; as he had shewed, in being unwilling to be the instrument and proclaimer of his justice; is by Him reprehended and instructed.*

CHAP. I.

Verse 3. *I O*] See the cause upon Jon. 4.1. *Unto Tarshish*] the most common opinion is, that he meanes the City of Tharsus in Cilicia. Others translate it, to Sea. *From the presence*] namely, from the Land of Israel: where God made his abode in grace and vertue, and where he appeared to his Prophets. Or it is a phrase taken from slaves, who by stealth run away from their Masters service: to shew that he did run away, because he would not fulfill Gods Commandement. *Joppa*] A Sea Port of Palestine, so called, Acts 9.36.

V. 7. *Let us cast*] knowing that this tempest was neither naturall, nor ordinary; They conjecture by Gods secret inspiration, that there is some body in the Ship, that is guilty of some grievous sinne: Wherefore, they desire to discover the truth by lots, according to the Heathens customs, but God overseeth them, Prov. 16.33.

V. 9. *I feare*] my Religion is, to serve and worship him only.

V. 10. *why hast thou*] alas what a great fault hast thou committed.

V. 12.

V. 11. *Said unto them*] By Gods inward revelation, more then by discourse of reason.

V. 12. *Innocent blood*] For our parte: for he never offended us: and if he hath offended thee, wee are not to take notice, nor judge of it: in that, as wee now doe, follow that which thou declarest unto us by thy Workes, and by thy Word which hee himselfe hath pronounced. *Hast done*] Wee doe acknowledge in all this expresse signes of thy power, justice, and supreame providence: to which, because we will not displease thee, wee submit our senses to performe this execution.

CHAP. II.

Vers. 2. *Out of the fish*] This prayer; which conteines the Prophets speeches and motions whilest he was in the Fish, was set downe in writing by him after his deliverance; with the addition of thanks-giving.

V. 4. *Yet I will*] Words of faith, grounded upon an expresse revelation.

V. 5. *Unto the soule*] Bringing me into danger of present death: See Psal. 69. 1.

V. 6. *Barres*] A terme taken from prisons. The meaning is; I am in the sea, as it were, in a strong prison, shut up and barred from the earth on all sides. *But ever*] Unlesse thou dost miraculously relieve me.

V. 7. *Temple*] namely, In heaven, Gods dwelling in glory: the representation whereof was in the Temple of Jerusalem.

V. 8. *They that*] namely, Idolaters and Infidels are sometimes moved, when they are in wrath, with some kinde of devotion towards God: But because the lively roote of Faith, & of the Spirit is wanting in them, that motion is not constant in them. But I will fulfill my duties of piety with perseverance and loyalty.

CHAP. III.

Vers. 3. *Exceeding great*] Heb. A great City of God; for the Hebrewes doe extoll the greatnesse of things, by adding the name of God to their ordinary names. *Three dayes*] In circuit.

V. 4. *A dayes journey*] Not going on continually, but by pawses, and at times; going on from place to place, as his charge requirted.

V. 5. *God*] his word preached by Jonah.

V. 6. *For a while*] The Fast which the people had volumarily undertaken to keep, was authorized, and enjoyned by the Kings commaund; who would also be partakes thereof.

V. 7. *Taste any thing*] For a certaine limited time, which likely was a whole day.

V. 8. *And beast*] According to the custome of those dayes, the beasts they used to ride upon, and to employ for carriage, were wont to be covered and trapped; but in time of mourning, they tooke those ornaments off, and covered them with haire-cloth and ragged clothing. *That is in*] Whereof he is guilty, as if his hands were soyled therewith.

V. 9. *Will turne*] Towards us in grace & mercy.

V. 10. *Repented*] that is to say; He revoked his sentence, which was but conditionall in his mind and decree, seeing the Jonah spoke it not. See Gen. 6. 6.

CHAP. IV.

Vers. 1. *It displeased*] Not so much for feare of being thought a false Prophet; as for the zeale of Gods glory, which he thought was wronged by his change: and for affection he bore to Gods people; who had then no greater enemy to feare, then the Empire of Assyria, as by effect it appeared not long after.

V. 4. *Doest thou well*] O, thou hast great cause to be angry; an ironicall reproofe.

V. 6. *Prepared*] Did miraculously cause this plant to spring and grow up to a great height. Peradventure this happened when the Sonne began to rise up, and Jonah felt no more. *Gourd*] A plant which is very common in those hot countries, and groweth up to a great height, and spreadeth out in great breadth, called commonly *Palma Christi*. *His griefe*] namely, From the heate which increased the griefe of his mind: or to give him by the meanes of this plant some such some documents and remedy for his passion.

V. 7. *It smote*] namely, Did gnaw the roote of it.

V. 8. *A vehement*] Heb. A deafe wind, that is to say; A still hot wind, which re-doubled the heat of the sunne: others, a wind that made one deafe, it was so tempestuous.

V. 9. *I doe well*] Words of a passionate spirit, blinded with anger; rather then by any expresse rebellion.

V. 10. *Thou hast pity*] that is to say; Thou wouldst have spared, and dearely preserved.

V. 11. *That cannot*] Little children, that are not yet come to age of understanding.

The

The Booke of the Prophet MICAH.

ARGUMENT.

MIcah *having propheſied at the ſame time as* Iſaiah *did; is alſo very like him in the ſubject, and in the termes and ſtile of Prophecies. Wherein he diſcovers, and ſharply reprooves the Idolatry, and other ſinnes of Iudah and Iſrael; and denounceth unto them therefore Gods extreme judgements, and their approaching diſperſion by the Aſſyrians and Caldeans. Then turning himſelfe to the reſidue of true Believers, he promiſeth them on the one ſide temporall deliverance from the captivity of Babylon: and on the other ſide the everlaſting ſalvation of the whole Church, gathered out of all Nations, through Chriſt; whoſe birth in the fleſh, and place thereof he deſcribes very particularly: joyning therennto excellent Prophecies concerning his Kingdome, the calling of the Gentiles, and eternall glory and happineſſe of the Church, and the deſtruction of all her enemies.*

CHAP. I.

Verſe 1. *THe Moraſthite*] namely; Of ſome City called Moreſheth, whereof the Scripture maketh no mention; nor cannot be the ſame: as v. 14. *Samaria and*] And the chiefe Cities of the two Kingdomes: namely; of the ten Tribes, and of Judah, and their Princes and Heads.

V. 2. *The people*] A figurative manner of calling all creatures, as it were, to a ſolemne appearance at the judgement wherein God will judge his people: See Deut. 32. 1. Pſalm. 50. 1, 4. Iſa. 1. 2. Amos 3. 9. *Be witneſſe*] that is to ſay; He will convince you of your ſinnes, O yee of Judah and Iſrael! *From hu holy*] Comming forth, as one ſhould ſay, out of Heaven; or out of the Temple of Jeruſalem where he is preſent in his ſignes of grace and power.

V. 3. *And tread*] Hee ſhall ſhew himſelfe exalted above all worldly greatneſſe: or hee ſhall tread under foot all powers as ſhall offer to reſiſt him: Amos 4. 13.

V. 5. *What is*] Where is the ſpring of all theſe Idolatries, and other ſins of theſe two Kingdomes? Is it not in theſe two chiefe cities? and in the Kings and Princes; and in their courts, which are kept within thoſe cities.

V. 7. *The hires thereof*] that is to ſay; All her riches and goods which ſhee thought to have gotten by her unlawfull treaties and leagues with prophane Nations; and, as it were, for a reward given her for conſenting to Idolatry: See Hoſ. 2. 5, 12. and 9. 1. *Shall returne*] A proverbiall kind of ſpeech: as much as to ſay; Thoſe goods ſhall goe away as they came: that which hath beene gotten in the brothell ſhall be loſt in the brothell: Or the Aſſyrians, who ſhall make a prey of them, ſhall alſo take them as a reward, and a gift of their Idols.

V. 8. *I will waile*] The Prophets words having a feeling of the publike calamities. *Stript and*] namely; In my ſhirt, or without my outward garment, which was a faſhion uſed in times of extreme ſorrow.

V. 9. *Her wound*] namely; Samaia's, v. 6. Whereby is meant the whole Kingdome of the ten Tribes. *It is come*] The Aſſyrians, after they have conquered and laid waſte the ten Tribes, ſhall alſo lay Judah waſte, even to Jeruſalem: 2 King. 18. 13. Iſa. 8. 8. *The gate*] namely; To Jeruſalem, the Kings reſidence; and where Judah's ſoveraigne court of Juſtice was held, which the Scripture calleth often times, Gate.

V. 10. *Declare yee it not*] The meaning is; the peoples calamities ſhall be ſo horrible, that it were to be wiſhed that their deadly enemies (ſuch as thoſe of Gath and other Philiſtims were) might never heare no newes of it; for feare, leſt they

should make triumphs for it, and should aggravate the measure of them by their insultings: 2 Sam. 1. 19. *Neither weepe yee.*] Forbeare making any shew of your miseries, for feare of giving your enemies occasion of laughter. *Roule thy selfe*] namely; Thou Nation of Israel, in signe of extreme sorrow: Jer. 6 26. These names of Aphrah and Saphir, &c. are not found any where else, and yet seeme to signifie some noted places: therefore it is likely that they were framed by the Prophet, to make some allusion to the sence of his prophecy: As in stead of Ephraim, that is to say, fruitfulnesse; he saith house of Aphrah: that is to say, of ashes: To shew that this Tribe, which was so mighty, should be ruined, and brought to ashes. In stead of Samaria: that is to say, a place of coales: he saith Saphir; that is to say, faire, to signifie the glory to which that City was raised; and from which it should fall. In stead of Sion, he saith Zaanan: that is to say; a place of comming forth; of great concourse of persons going and comming. Out of which place, when the Assyrians should overrun the countrey, one should not be able to come out. In stead of Bethel; that is to say, the House of God: he saith, Beth-ezel; that is to say, a house of Separation; because God should forsake it, as an uncleane place. In stead of Ramoth, which signifieth altitudes or heights: he saith Maroth; that is to say; bitternesses: by reason of the great and bitter mourning and lamentation, which should be made in it.

V.11. *Passe ye away*] into captivity, loden with reproaches. *O thou Inhabitant*] or people of that City. *Standing*] the Italian, *his defence*] the Heb. his presenting: For the Hebrewes, when they would say, defend one; did say, present himselfe for one. See Exod. 32. 25. Numb. 14. 9. Isa. 22. 8.

V.13. *Bind the charet*] to run away if thou canst, from before the Assyrians; who come to besiege thee, 2 King. 18. 14. *To the swift beast*] that is to say; horses, or mules, which could run very swiftly. *She is*] hence it appeares, that Lachish was first infected with the ten Tribes Idolatry, and that from thence it passed even to Jerusalem.

V.14. *Give Presents*] buy the friendship and assistance of this City of the Philistines; and of other Cities of that Nation against the Assyrians; yet all shall be in vaine. *Achzib*] it appeares by Jos. 19 29. Judg 1. 31. that this City, was one of those, out of which the Canaanites could not be driven: And it seemes that upon this invasion of the Assyrians, the Israelites had made a league with those Nations; by whom they were deluded, either through weaknesse, or treachery, And Micah amongst those Cities hath made choice of Achzib, by reason of the signification of the name, which is a Lye.

V.15. *will I bring*] I will cause the Assyrians to come; who shall make themselves Lords of thee, and thy goods. *Mareshah*] A City of Judah, Jos. 15. 44. And this also seemes to have been chosen out; by reason of the neerenesse of, which is between the word heire, and Mareshah. *Adullam*] A City of Judah, Jos. 15. 35. *The glory*] namely; to Jerusalem, the City of Gods glorious residence in his Temple; and of the Kings residence in his Royall Palace.

V.16. *Make thee bald*] that is to say; O thou Jewish Nation! make most bitter lamentation. See Job 1. 20. Isa. 3. 24. and 15. 2. & 22. 12. Jer. 7. 29. *The Eagle*] when she changes her feathers.

CHAP. II.

Vet. 4. *Shall one*] that is to say; whilest you shall sweep your enemies and ill-willers shall deride your miseries. *How hath*] this calamity is past restauration; the people will never be able to recover their countrey, nor settle themselves againe in their former estate.

V.5. *Therefore*] by reason of the sinnes set downe, v.1,2. you shall be put out of all right and share in the Church and people of God: whereof, the driving out of the Holy Land shall be a signe.

V.6. *Prophesie ye not*] the Italian, *drop not*] that is to say; prophesie not. See concerning this manner of speaking, which is very frequent amongst the Prophets, Ezek. 21. 2. Amos 7. 16. Now these are words of prophane men, who would hinder the free exercise of the Prophets Office: as Isa. 30. 10. Jer. 11, 21. Amos 7, 13, 16. *Say they to them that prophesie*] the Italian hath it, *yet they shall*] Gods reply; that is to say; they shall preach in despight of you; and if it be not for you ye Rebels, which wrong them; yet it shall be for the salvation of mine Elect; as Isa. 8. 16.

V.7. *O thou*] Is not this an execrable boldnesse in you, to oppose your selves against my Prophets? *The Spirit*] namely; the power and authority of my Spirit; which from time to time hath set my Prophets on to preach my Word: Is it now lessened or weakened, that it should yeeld to your desires? See Jer. 6. 11. and 20. 7, 9. Mic. 3. 8. *Are these*] the cause of all these evils and threatenings, which are denounced against you by my Prophets is in you, and not in me, and therefore you wrongfully complaine of my Prophets, as if they were the Authors of all the evill that befalleth you, Isa. 28, 21. Lam. 3. 33. *Doe not*] if you will be good men, and beleeve, you shall heare nothing from my Prophets, but onely promises and assurances of Graces and Blessings. If you be sinners; but corrigible, and capable of repentance, you shall have by

by them healthfull meanes of conversion.

V.8. *Even of late*] whereas your forefathers shewed their valours in just warres; You use nothing now, but thefts and murthers.

V.9. *The Women*] namely; the poore widdowes, out of those houses where they had lived all their time in ease, with their Husbands and children. *Taken away*] you bring them into such a state of misery and slavery, that the splendor and honour of being my children, and members of my people, appeares in them no more.

V.10. *Arise*] you have thought to settle your selves in your countrey in faire and magnificent houses in rest; but I will shortly drive you out into captivity. *It shall*] the pollution of the Countrey by publicke and raigning sinnes, shall be a cause that you shall not live in rest nor security; but that you shall be driven out and dispersed: as Lev.18.25,28. and 20.22. Jer.9.19. and 10.18. Ezek.36.17.

V.11. *If a man*] namely; false Prophets, who say they have divine inspirations, and dally with the people; promising them good, and plenty, are those whom they accept of, and hearken unto. See Isa.30.10.

V.12. *I will surely*] an Evangelicall promise of gathering together the universall Church, under the Kingdome of Christ, Jeremiah 31.10. contrary to the precedent dispersion. *Bozrah*] a place in the Land of Moab, abounding in cattell and pastures.

V.13. *The breaker up*] I will take away all hinderances, which may hinder the spirituall deliverance of the Church: beating downe, and laying plaine all manner of oppositions, Isa.57.14. and 62.10. *Their King*] namely; Jesus Christ, Hos.1.11.

CHAP. III.

Ver.1. *I said*] This is the beginning of a new discourse of the Prophet. *Know*] shall you not be instructed and understanding in the Law of God, and know how to doe justice according to it? See Jer.5.4,5.

V.4. *Then*] namely; in the time of Gods judgements, set downe in the former Chapters. Or plainly, the time will come that they will cry unto the Lord.

V.5. *Cry peace*] who under a false shew of goodnesse and mildenesse, are ravening wolves, both in soule and body, Mat.7.15.

V.6. *Therefore night*] by my horrible judgements, and your extreme miseries; I shall so trouble and confound your senses; that having no true Prophecye from me: you shall not dare to faine any false ones, according to your owne mindes; and shall be reproved also for your former ones. See Isa.8.20,22.

V.7. *The Seers*] namely; the Prophets, though they be false ones, 1 Sam.9.9. *Shall all cover*] in token of mourning and confusion, Lev.13.45. Ezek.24.7,22.

V.8. *But truely I*] I Micah being guided by the Spirit of God, doe not falsifie His word, through disloyalty or feare; but doe proceed in mine Office, in righteousnesse, and freedome.

V.10. *Build up*] they that doe fill Jerusalem with stately Palaces, built by rapines and extorsions. See Jer.22.13.

V.11. *Will they leane*] though they commit such cruell sinnes; yet they presume that God is for them, and that he will defend them from all evill; as if he were tyed to them, and could not goe away from them. See Isa.48.2. Jer.7.4. Rom.2.17.

CHAP. IV.

Ver.1. *In the last*] See the exposition of these three first verses, upon Isa.2.1.

V.3. *A far off*] even as far as to the end of the World, Psal.2.8.

V.4. *They shall sit*] A figurative description of the Churches spirituall peace and security under Christs Kingdome, Jer.30.10. Zech.3.10. *For the mouth*] this shall certainly come to passe, seeing God hath solemnly promised it.

V.5. *For all people*] it is an usuall, and almost naturall thing for man to hold the same Religion as their forefathers did: but under the Messias, it shall be an especiall gift of Gods grace, in all true Beleevers; that being enlightened in the true faith, and knowledge of the true God; they shall never depart from it. See Jer.3.11. *we will*] we will live and persevere in the faith, invocation, and service of God; which shall be revealed unto us, as it were, in his owne name. See Zech.10.12.

V.6. *In that day*] namely; in the Messias his time, I will gather into the sheepfold of my Church, my poore dispersed, afflicted, and weake Beleevers.

V.7. *And I will make*] my promises, word, and grace shall be preserved in the reliques of those poore dispersed Israelites; who shall be, as it were, the seed of my Church, and the hope of reestablishment: which I will accomplish in its due time, with great increase.

V.8. *O Tower*] It is the same place as is spoken of, Gen.35.21. which was neare to Jerusalem; and was afterwards called the Sheep-gate, Neh.3.1. & By it, is understood the whole City; figure of the Church, into which Gods Sheep are gathered up in safety. *Strong hold*] the Italian, *Rocke*] it seemes to be the place called Ophel; that is to say, strong hold, which was under the Temple, neare to the aforesaid Sheep-gate, 2 Chron.27.3. Neh.3.26.

to signifie the inviolable security of the faithfull, gathered together into the Church. *Even the*] namely; the kingdome of David, which seemed to be quite overthrowne; shall be raised up again in thee, by the spirituall and everlasting kingdome of Christ.

V. 9. *Why doest thou*] O Church! be comforted; thy King and kingdome is not quite perished, though it seeme to be so, by the Babylonian captivity: for Christ thy true everlasting King, shall appeare in his time, and shall re-establish his kingdome in thee.

V. 10. *Be in paine and*] indeed for the present thou hast reason to be perplexed, but take comfort in my promises. *In the fields*] wandering and dispersed out of thy countrey.

V. 11. *Defiled*] polluted with blood and slaughter. Sacked without any respect to her Holinesse: and all her ornaments taken away from her.

V. 12. *His councell*] namely; to cleanse and chastise his Church by their meanes; and afterwards, to bruise and thresh them out, like corne in a floore. See Isay 10.7. & 21.10. Jer. 51.33.

V. 13. *Arise*] consume and destroy thine enemies. He attributes that to the Church which Christ her head doth for her, and sometimes also by her meanes. See Isay 41.15,16. *Thine horne*] hereby it should seeme are meant the hooves of beasts, wherewith they used in former times to thresh corne. Deut. 25. 4. *Consecrate*,] he alludeth to the interdicts, whereby certaine Nations were accursed, and all the people absolutely condemned to be rooted out, and their goods absolutely to be consecrated to God, Jos. 6. 17. 19.

CHAP. V.

Verse 1. *Gather thy selfe*] O Jerusalem! which hast hitherto been filled with rapines, like unto those which are committed by robbers upon the high-way; gather all thy forces together to resist the Chaldeans if thou canst. *The judge*] the City being taken, the King and all the great Ones shall be shamefully used by the enemies.

V. 2. *Little*] though at this time thou beest the least, and weakest City amongst the Tribes of Judah; yet shalt thou be exalted by Christs comming in the flesh. And Saint Matthew hath the same words to the same sense, with a Negation. Thou art not the least, &c. after the said Prophecy was fulfilled. *Thousands*] the Tribes of Israel being divided into thousands, whereof every one had a Head, or Prince, Judges 6. 15. 1. 6. Chro. 12, 20. Zech. 9. 7. Whereupon Saint Matthew, in stead of thousands, saith Head, or Conductor. *Out of thee*] he comforteth the Church, which was deprived of her earthly King, by the promise of Christs comming, the heavenly and everlasting King. *come forth*] he was from everlasting come forth of the Father, by generation, and by an eternall decree was by him appointed to be a mediator.

V. 3. *Therefore*] namely, to fulfill these prophesies. *Will he*] God shall suffer his people to be subject to forreine Princes and Lords, their enemies, untill Christ be borne of a Virgin, according to the promises, Gen. 3. 15. Isay 7.14. *The remnant*] namely; the Gentiles, converted by faith to Christ, and thereby made brothers to the true Israel in Spirit, shall be united with them in one body of a Church, under Christ their head.

V. 4. *And he*] namely; Christ shall doe the office of a good shepheard, standing still on foot, and watching for the safegard of his; employing for their safety the divine power of his Father; whereby the Church shall rest secure, having the King of the Universe for her Protector. *Now*] namely; at the prefixed and appointed time, or within a short space.

V. 5. *And this man*] namely Christ, shall be the foundation, the author and maintainer of the true spirituall rest of the Church: and if it bee assaulted by the enemies, it shall from him have sufficient meanes for to withstand them. As if they had raised seven Armies under the command of seven Captaines, against the Assyrians, who were the Jewes ancient enemies. *Seven shepheards*] having likened the Church to a flock of sheepe, he calleth the defendors of it; and all the ministers of her preservation, shepheards, as servants to the great shepheard; who in respect of Christ are also sheep, and members of the Church.

V. 6. *Shall waste*] they shall utterly ruine, Sathan and the worlds kingdome, with the sword of Gods word, and by temporall slaughters: like unto those slaughters which the enemies had made of them. Rev. 18. 6. or using against them their owne weapons which they had taken away from them, Psal. 37. 15. *Of Nimrod*] See Genesis 10. 10, 11.

V. 7. *As a dew*] by reason of its multitude growne up as it were in an instant, and miraculously fallen from heaven; they shall be like dew or raine, Psal. 110. 3. *That tarrieth not*] which doth not grow in Gardens nor tilled lands, watered by mens hands; but in Deserts, Mountaines, and wilde places, that have no other water but what fals upon them from heaven, Iob 38. 26, 27. Psal. 104. 13.

V. 8. *As a Lion*] the faithfull shall be endowed, with an invincible force of the Spirit of God, to overcome and overthrow the devill, the world and all their enemies, 2 Cor. 10. 4. 5, 6. 1 Ioh. 5. 4. 5.

V. 10. *Out*

V. 10. *Cut off*] I will take away all worldly ſtrength from my Church. And cauſe her to renounce all damnable and unlawfull meanes to maintaine her ſelfe, as ſorceries and recourſe to Idols, and idolatrous people, which meanes, the people had formerly made uſe of; to the end ſhe may put all her truſt and confidence in Me; and that ſhe may obtaine the victory over all her enemies, only by the power of my Spirit. See Hoſea 1.7. Zech.4.6.

V. 11. *The Cities*] namely, the walled and ſtrong Cities, to bring them to live in Villages and open places. See Ezek.38.11.

V. 14. *Groves*] dedicated to Idolatry, Deut. 16.21.

V. 15. *Have not heard*] have not beleeved and obeyed the Goſpell. 2 Cor.10.6.

CHAP. VI.

Verſe 1. *Ariſe*] O Micah! debate thou Gods cauſe againſt this rebellious and ingratefull people, as it were in judgement; calling all the creatures to be judges: ſeeing their conſciences are more inſenſible then theſe creatures. See Deut.32.1. Iſay 1.2. Micha 1.2.

V. 4. *For I*] thou canſt not alledge that there is any fault in me, who have accumulated bleſſings upon thee. *Miriam*] who had alſo the gift of propheſie.

V. 5. *Conſulted*] namely; to make Balaam curſe thee; who inſtead of that fruitleſſe endeavour perſwaded Balack to induce thee to idolatry and fornication, Rev.12.14. *From Shittim*] after thou wentest aſtray after Baal-Peor, Num.25.1. Yet I did endure thee, and brought thee into the land of Canaan; where I renewed my Covenant with thee in Gilgal, by the Circumciſion. See Joſh.3.1. & 5.2. *The righteouſneſſe*] his ſovereigne loyalty in keeping his covenant and promiſes. Or his infinite mercies.

V. 6. *wherewith*] the Prophet brings in the people, deſiring to know the true meanes to appeaſe God, and be reconciled unto him.

V. 9. *The Lords voice*] the Lord ſeeing what his people had deſerved by their ſinnes; doth admoniſh them by his Prophets, that they ſhould take heed of his judgements, which did hang over them: and by his predictions doth warne them and inſtruct them, not to hold them to be caſuall chances, but things proceeding from his Providence and Juſtice, that they might prevent them by Repentance. *Thy name*] thou thy Self, as thou haſt manifeſted thy ſelfe to thy Church by thy proper Name, doeſt judge rightly of the ſinnes of thy people, and of the puniſhments which they deſerved therefore.

V. 10. *Treaſurers of*] gotten poſſeſſed; and uſed unjuſtly and wickedly. *Scant meaſure*] the Italian, *Scant Eph*] to ſell by, Amos 8.5.

V. 12. *Therefore*] namely; of Jeruſalem.

V. 13. *will I*] Gods words.

V. 14. *Thy caſting downe*] that is to ſay, thoſe ſhall periſh like a building that ſinketh, and ruineth by its owne weight, having an evill foundation, or being built with evill ſtuffe. *Shalt take hold*] of ſome part of thy goods, to ſave them out of the ruine.

V. 16. *For the*] namely; thoſe ſinnes which have been ſpoken of before. *Statutes*] namely; the Idolatry brought in by thoſe wicked Kings, 1 Kings 16.25.32. *A hiſſing*] a matter of ſcorne and deriſion. *The reproach*] the ignominious puniſhment for having prophaned the name and title of being my people, and my Church by your ſins, Ezek.36.20,23. Rom.2.24.

CHAP. VII.

Verſe 1. *Woe is me*] the Prophets lamentation, becauſe godly men were deceaved in the countrey: as if a thirſty and wearied traveller could not finde any fruit or Grapes in the Fields or Vineyards. See Pſal.12.1. *The firſt ripe*] rare fruits, and therefore moſt to be deſired, Iſay 28.4. Hoſ. 9.10. The meaning is; that he ſought for a good man amongſt the people, as for a very rare thing.

V. 3. *Adieth*] for preſents. *Wrap it up*] they make a league together, they joyne and ſtrengthen their evill councels and frauds; even as by the twiſting together of diverſe threeds and ſtrings they do make a ſtrong rope.

V. 4. *As a brier*] hurtfull and catching, as Pſal. 58.9. Ezek.2.6. *The day*] the time of thy puniſhment, foretold by the Prophets, who are called the watchmen, Ezek.3.17. & 33.7. Hoſ.9.8. *Perplexity*] and extreme anguiſh, inſtead of the windings and practices of your deceipts. See Nah. 1.10.

V. 5. *Truſt ye not*] there is no more faith nor loyalty, no not even amongſt the neereſt friends. *A guide*] ſo are they called in Scripture, who by reaſon of their degree, duty, or authority, are as it were the heads and directors of others: as the husband is of the wife; the Schoolemaſter of his ſcholers, and the Councellor of the Prince, Pſal. 55.14. *Keepe the*] diſcover not thy ſecret to thine owne wife, for feare leſt ſhe betray thee.

V. 7. *Therefore I*] the Italian, *but I*] namely; I Micah, with all true beleevers; ſeeing all manner of hope of being releeved by men, to be paſt; will turn to God by faith, expectation & prayer.

V. 8. *Rejoyce*

V. 8. *Rejoyce not*] words of the Church, encouraged by Gods grace: against all the taunts of the whole multitude of her adversaries.

V. 9. *I will beare*] with humility and patience. *He plead*] against mine enemies: who taking no care for to execute Gods judgements for my sins, have wreaked all their cruelty upon me. *will bring me*] as it were out of the low pit of misery, in which I am. *His righteousnesse*] his deliverance, the effect of his loyalty and love towards me: and of his severe justice, against his and mine enemies.

V. 11. *In the day*] An Euangelicall promise: the meaning is; when in the Messias his time I shall re-establish my Church, which hath beene as an excluded and abandoned Possession: Amos 9. 11. I will set her in perfect liberty, freeing her from the commands of all others; but mine owne.

V. 12. *They shall come*] All Nations shall joyne themselves to the Christian Church: See Isa. 19. 23. *The fortified cities*] A Countrey which is most strong by nature, being bounded by the sea, and by wildernesses; and entrenched with great channells of water. The Prophet names it so by an allusion to the Hebrew name, of Egypt: See Dan. 11. 15, 24. *The river*] namely, Euphrates.

V. 13. *The land*] namely, Judea, before the comming of Christ in the flesh. *Because of*] Or, together with, &c. *For the fruits*] For the just recompence and punishment of their sinnes.

V. 14. *Feed thy*] The Prophets words to our Saviour Jesus Christ; that hee would be pleased to feed, and guide his Church: which is destitute of all humane help, and is exposed to many dangers, like sheep upon the mountains and in woods. *Carmel Basham*] Places yeelding fat pastures.

V. 15. *Will I shew*] Christ his answer.

V. 16. *They shall lay*] They shall hold their peaces for fear. *Shal be deaf*] With the sudden bursting forth of Gods wonderfull and terrible works.

V. 17. *Thy shall lick*] They shall be cast down with all their pride, at Gods feet, who shall raigne in his Church: Psal. 72. 9. Isa. 49. 23. *Because of thee*] O God! or, of thee, O Church! when thou shalt be restored to thy glory and splendor by Christ, who shall dwell and operate in thee.

The Booke of the Prophet NAHUM.

ARGUMENT.

AFter the Lord had suspended his judgements touching Nineveh, which seemed to be moved to repentance by Jonahs *preaching: and that City, together with the whole Assyrian Empire (whereof it was the head) were returned to their former sinnes: encreasing them through the oppression and persecution of the Church:* Nahum *was raised up to denounce to both of them, the last and irrevocable decree of their ruine by the Chaldeans and Medes. The summe of which is; That the everlasting, glorious and Almighty God; being jealous of the wrong done to his Majesty, and the oppression of his people by the Assyrians, and to execute his judgements upon them for many other sinnes and violences, would within a short time cause that so ancient, mighty, and flourishing Monarchie to perish. The execution of which decree and sentence is set downe; and lively represented by* Nahum *by all its circumstances, to assure Gods people so much the more thereof; and to comfort them for the evills which they had suffered by them.*

CHAP. I.

Vers. 1. *THe burthen*] that is to say; A Prophecie of threatnings and evils: Isai 13. 1. Jer. 23. 33. *Nineveh*] The head of the Assyrian Empire, which was conquered by Nebuchadnezzar the Great, King of Chaldea, who also destroyed Nineveh: Isa. 10. 5, 12. Ezek. 31. 3. Zeph. 2. 13. *Elkoshite*] Of a city or castle called Elkosh: which ancient histories have affirme to have been within the Tribe of Simeon, but the Scripture makes no mention thereof.

V. 2. *Is jealous*] Who cannot endure such injuries

juries done in his glory, and to his children; as the Aſſyrians have done to them.

V. 3. *The ſhields*] He meaneth the cloudes of the ayre, even as a great cloud of duſt would be raiſed by a great multitude of horſemen riding apace.

V. 4. *Baſhan*] The ſtrength and beauty of creatures is deſtroyed, when they feele His wrath. *The flowre*] namely; The faire and excellent Cedars, and other trees of Lebanon. Or, Lebanon which was ſo proſperous and flouriſhing.

V. 7. *He knoweth them*] that is to ſay; He approveth of, favoureth, and taketh an eſpeciall care of them.

V. 8. *With an overrunning flood*] Which ſhall breake downe all defences and banks; and ſhall not be kept backe, nor turned any other way: as Iſa. 28. 19. *Thereof*] namely, of Nineveh.

V. 9. *What doe yee imagine*] What counſell or advice can you take to withſtand the judgement which hangeth over you?

V. 10. *Falden together*] Troubled, and perplexed in their counſells, and meanes of their defence; and alſo made drunke with wine and pleaſures, and with pride of their greatneſſe and power.

V. 11. *One come*] He ſeemes to point at Senacharib, who had plotted the totall ruine of Jeruſalem under Hezekiah.

V. 12. *Though they be*] The height which this Empire ſhall have attained to; ſhall be like unto the ripeneſſe of corne, or of the graſſe of the fields; which ſeemeth to call upon the Sickle and Sithe to cut and mowe it downe. *Though I have*] God turneth his ſpeech to the Church.

V. 14. *Concerning thee*] Thou King, or Empire of Aſſyria! *Betweene*] namely; That after thou art thus caſt downe: as v. 12. thou ſhalt no more come to thy former ſtate: contrary to thoſe fields, which after the corne is cut downe, are ſowne againe: or, he intimates the totall extinguiſhment of the royall race of Aſſyria. *Will I cut off*] This is added according to the cuſtome of Prophets; who in the deſcription of the ruines of States, doe adde thereunto the overthrow of the Idolls. *Make thy*] namely; That houſe of thy Gods; hee ſeemeth to have a relation to Senacharibs being murthered in his own Idols temple: 2 King 19. 37. after he had been ſhamefully forced to goe out of Judea.

V. 15. *Behold*] A deſcription of the Churches joy at the newes of the Aſſyrians ruine; by the meanes of which; ſhee might in peace, ſecurity and mirth attend upon God ſervice, and give him thankes. *Performe*] Or pay and yeeld them up.

CHAP. II.

Vers. 1. HE *that daſheth*] namely; The King of the Chaldeans. *Keepe the*] Uſe what care thou canſt for to defend thy ſelfe; for all ſhall be in vaine: See Jerem. 51. 11, 12.

V. 2. *Turned away*] the Italian, *Reſtores*] that is to ſay; Nineveh ſhall be deſtroyed; for God will reſtore his Church, which the Aſſyrians have brought into a ſhamefull miſery and ſlavery, to ſuch glorious libertie and happineſſe, as belongeth to the name and quality of Gods people.

V. 3. *The ſhield*] A deſcription of the Chaldeans preparation to aſſault Nineveh. *Of his*] namely, The deſtroyers: v. 1. *Made red*] A colour which was much uſed by the Babylonians; eſpecially in wars: See Ezek. 23. 14. *Flaming torches*] namely; with gliſtering armour: Some take this in its proper meaning, for Wild-fires, which ſhall be throwne. *Preparation*] To give the onſet. *The Fir trees*] He doth by hyperbole call ſo the great launces, ſpeares, and other piked armes.

V. 5. *He ſhall*] The King of Babylon ſhall encourage his captaines to the battell; calling them every one by his owne proper name, according to the cuſtome of Generalls. *Stumble*] There ſhall be ſuch a throng, and they ſhall goe on ſo fiercely; that they ſhall hardly be able to keepe their ranks. *The defence*] the Italian, *The covering*] It was ſome machine, or moveable defence, made after the ancient faſhion; under which the aſſailants drew neere to the wall, either to dig through it with mattocks and pickaxes: or, for to fight with them that ſtood in defence above, upon certaine wooden towers.

V. 6. *The gates of the rivers*] Hee ſeemes to meane ſome violent meanes uſed by the Chaldeans, to turne the river Tigris into the beſieged city, whereby many great buldings were overthrowne.

V. 7. *Huzzab*] the Italian, *The Ladies*] Heb. The Serraglio: that is to ſay; The Kings wife, and concubines, which ſhall be ſhut up in the ſaid Serraglio. Some have taken the Hebrew word for the Queen of Nineveh's proper name. *The voyce*] namely; Weeping and lamentation.

V. 8. *Like a poole*] It hath alwayes been a place of eaſe and reſt for her inhabitants; who, after the taking of it, ſhall run away; ſome here, ſome there, and ſhall no more come, nor be gathered together: like fiſh out of a pond that is emptied and drawne out.

V. 9. *Of the ſtore*] A magazine and ſtore-houſe of all manner of goods. *Glory*] namely; The meſtimable riches.

V. 10. *The*

V. 10. *The knees smite*] With terror: as Isa. 13. 7, 8. *The faces*] See Joel 2. 6.

V. 11. *Where is*] What is become of Nineveh, the seat of such a powerfull, terrible, and violent Empire?

V. 13. *Her chariots*] Her forces, and warlike power. *Thy prey*] The treasures and wealth that thou hast gathered up together, by thine oppressions and violences. *The voyce*] Hee seemes to have an especiall relation to Rabzakeh his blasphemimg ambassage: 2 King. 18. 19.

CHAP. III.

Vers. 1. *City*] namely; Nineveh.

V. 2. *The noyse*] A representation of the conquering Chaldeans coming into Nineveh.

V. 4. *Whoredome*] that is to say; Cunning devices and plots to draw in people; and become Lords over them, as it were, by entereſt of state. This word being often used in this sense amongst the Prophets: Isa. 23. 15, 17. Rev. 17. 2. and 18. 3. *Of witchcrafts*] This terme may also be referred to the same sense: it being the custome of Harlots to use sorceries and witchcrafts. It may also be understood in its proper sense. *Selleth*] Under the colour of protection, favour, commerce, and the like, he seizeth upon Kingdomes and States, and doth subject nations unto him.

V. 5. *Discover thy skirts*] I will expose thee to shame and slavery; a terme taken from the injuries done by souldiers to poore women which were taken prisoners in the wars: Isa. 47. 2, 3. Jer. 13. 22. Ezek. 16. 37.

V. 6. *Filth*] All manner of filth; as they used to throw upon people that were publikely disgraced.

V. 7. *Shall flee*] They shall so detest and abhorre thee.

V. 8. *Noe*] A famous city of Egypt, called in following ages. Alexandria, which it is likely had been greatly ruined before the Prophets time: of which ruine there is no mention made in Scripture. *The rivers*] In Egypt, where there were divers branches of Nilus, cut out in channells; for otherwise Alexandria was not situated by the river it selfe.

V. 9. *Ethiopia*] the Italian. *Cush*] and *Put*] People of Affrica.

V. 10. *Were dashed*] A cruelty used in cities which were taken by force of armes: see Psal. 137. 9. Isa. 13. 16. Hos. 13. 16. *They cast*] As it were, to divide the spoile.

V. 11. *Thou*] namely; Nineveh. *Drunken*] With the cup of Gods wrath: Jer. 25. 15. 27. *Shalt be hid*] for feare and shame.

V. 12. *Shall be like*] shall be easily taken by the enemies.

V. 13. *Thy barres*] thine enclosures and defences.

V. 14. *Draw thee*] make all needfull preparations and provisions for to hold out the siege, repairing the breaches of thy wall with bricks, An ironicall kinde of speech, as Nah. 2. 1.

V. 15. *There shall*] namely; in those thy strong holds, so well repaired and fortified. *Like the Kanker-worme*] that is to say; even as these insects, doe gnaw and spoile the plants, or as they themselves are destroyed in any place by fire.

V. 16. *Thou hast*] an infinite number of people were gathered together in thee; to live by thy trasick and commodities: but like to these little insects; so soone as there is nothing left to gnaw; they presently vanish away; so thou wert presently forsaken, when there was no more to be gained by thee.

V. 17. *They crowned*] namely; thy Barons and great Lords, wearing Diadems and Wreaths in token of dignity. Or vassall and confederate Kings.

V. 18. *Thy shepherds*] thy heads, governours, and officers are dead and astonished, and out of heart, Exod. 15. 16. Psal. 76. 5. *Shall dwell*] as Jer. 51 30.

V. 19. *Shall clap*] for joy to see thy tyranny overthrowne.

The Booke of the Prophet HABAKKUCK.

ARGUMENT.

IT is very uncertaine at what time Habakkuk prophecied. It seemes it was towards the latter end of Gods patience with his people, a little before the last desolation by the Chaldeans. Now this prophecy is conceaved, partly, in a manner of a prediction; and also in forme

forme of a meditation. For the Prophet having shewne his extreame griefe, in beholding Gods long patience with his people that were runne into all manner of wickednesse; to whom he therefore denounceth their last ruine by the Chaldeans. He afterwards falls a wandering why God should so exalt and cause to flourish the Babilonians, who were a violent, proud, dissolute and wicked Nation, even in the highest degree, to whom he had committed the execution of his judgements. But the Lord by a vision, bringeth him and every beleever to the exercise of faith and patience, the onely helpe in all their calamities: staying for the effect of his justice upon those wicked nations in a curse and utter destruction. And the Prophet resting upon Gods good will and pleasure; doth in a song celebrate the ancient deliverances: and by faith conceives the like from these present evils: whereupon rejoycing in Spirit he gives praises and thanks.

CHAP. I.

Verse 1. *The burthen*] namely; the prophecy, denouncing threatnings and curses, by Gods expresse command, Isay 13,1. *Did see*] that is to say; receaved from God in a prophetick vision.

V. 2. *How long*] the Prophets lamentation, for the great sinnes of the people, which God seemed to passe over or tolerate. *Violence*] either generall against good men, or particular, against the Prophet.

V. 3. *Strife*] chiefly against those Prophets which reproved them. See Jer. 15, 10. Hos. 4. 4.

V. 4. *Therefore*] thy great patience O Lord, causeth thy law to be as it were disarmed of her terror, and be of no strength nor authority with these wicked men: and be no more publickly used. *Judgement*] all the course of publick justice is broken off. *Compasse about*] for the wicked doe besiege good men, by reason of their multitude, credit, and power: justice suffereth violence, and is not exercised with liberty and righteousnesse.

V. 7. *Their judgement*] they receave no law, nor assistance from any: their reason is their will, and the execution in their power.

V. 8. *More fierce*] the Italian, *Ravenous*] Heb. sharpened or fleshed.

V. 9. *Their faces*] they shall overthrow and dissipate all whatsoever shall come against them, as this tempestuous winde doth.

V. 10. *Heap dust*] the Italian, *Make terraces*] peradventure he meanes to shew the easinesse of the conquest. As if the Chaldeans should doe it as it were in a pastime, as little children do make trenches, and forts in the dust.

V. 11. *Then shall*] namely; when their greatnesse is come to the height.

V. 12. *Art thou not*] the Prophets words to God in the name of all the people. *Mine holy one*] the onely sacred Deity which I adore; him whom I onely acknowledge to be holy, amongst all other Gods, which are but impure Idols, that pollute the soule. *We shall not*] thy Church cannot perish, seeing it is joyned to thee who art everlasting, by a covenant which importeth communication of grace, and of life, and of glory. See Psal 102.28. & 118. 17. Lam. 5. 19, 20. Mat. 22. 32 *Ordained them*] it is true that thou hast established that great Empire to punish thy Church, 2 Kings 19. 25. Isay 10. 5, 6, 7. but not destroy it, as it endeavoureth to do by an extreame tyranny, contrary to thy nature and will.

V. 13. *Canst not look*] patiently without punishing it. *The wicked*] namely; the Chaldeans who are unjust in oppressing thy people who never offended them; and immoderate in the execution of thy judgements, which they do not regard and are more wicked then those whom thou punishest by them.

V. 14. *Makest men*] hast thou forsaken Nations and States, like fishes and such like beasts, which are his that can first take them?

V. 16. *They sacrifice*] instead of acknowledging all their greatnesse to proceed from God, and giving him thanks, and serving him; they attribute it to themselves, and to their industry, understanding, and valour. See Isay 10.13.

V. 17. *Emptie*] wilt thou O Lord suffer them after so many faults and impieties, to enjoy their oppressions, and endlesly continue in them?

CHAP. II.

Ver. 1. *I will stand*] the Italian, *I did stand*] phrases taken from watches, which were in strong and guarded places; as Isa. 21. 8. The meaning is; by prayers, meditations, and lifting up of my minde; I did desire of God some Propheticke Revelation: whereby I might be taught how to answer to that which prophane and weake persons might oppose against Gods providence, which doth so far favour these wicked Cal-

deans *with me*] he will speake unto me: namely, by internall Revelation. See Hos. 1. 2.

V. 2. *Make it plaine*] See Isa. 8. 1. and 30. 8.

V. 3. *Is yet*] I have not yet taken away the gift of prophecye from my people; by which, I will cause them to know, not only such accidents as doe trouble them; but also what shall happen untill Christs comming; which is called the time of the end of the Law. See Dan. 10. 14.

V. 4. *His strength which*] the remedy against these calamities of the Church, is not to seeke out places to secure themselves from Gods hands: As the Jewes did, when they went into Egypt, and other places, and there perished: Now much lesse, to separate themselves from the communion of the Church, by Apostasie: these are only damnable errours of the carnall sense; which God reproveth: But good soules, having no other help, shall by a lively faith in God, be maintained in the true spirituall life; which is the conjunction with God, and the feeling of his grace: and shall be defended from anything as may hurt their salvation. *Is lifted up*] the Italian, *withdraweth*] the Hebrew word is so expounded by Saint Paul, Heb. 10. 38. and indeed signifieth; save himselfe, and hide himselfe in a strong place.

V. 5. *By wine*] If I blame my people, that thinke to save themselves by their cunning; how much more shall I condemne the Babylonians, who drowned in pleasures, and made drunke with prosperity, doe boldly contemne my threatenings? He seemes to have a relation to Belshazzars drinking feasts, Dan. 5. or to the taking of Babylon in a night of great dissolutenesse, Isa 21. 5. Jer. 51. 39. *Who enlargeth*] hath been inflamed with an insatiable desire, and ambition. *But gathereth*] bringeth them into his subjection, and maketh a prey of their goods, Isa. 10. 13.

V. 6. *With thicke*] namely; with earthly riches; the desire of which, is the exchange of the soules losse: or a burthen which overcommeth him, and smothereth him alive.

V. 7. *That shall*] namely; the Persians and Medes, Isa. 21. 2. Jer. 50 and 51. *Bite thee*] A phrase taken from hunting dogs.

V. 8. *Of the City*] that is to say, Jerusalem especially.

V. 9. *To his house*] to increase, and establish his estate, so that he might be out of all danger.

V. 11. *Shall cry*] as it were to witnesse, that thou hast built thy house with violence, and rapine. *The beame*] the Italian, *the brick*] wherewith they ordinarily built their houses in Babylon, with timber amongst it, Gen. 11. 3. Others; the matter, which comes almost to the same sense.

V. 13. *Is it not*] who can make any question, but that the ruine of Babylon, to the foundation, and increase of which, so many Nations, for so many ages, had contributed their labour; is a singular worke of Gods vengeance?

V. 14. *The glory*] by the just and powerfull punishment of his enemies.

V. 15. *That putteth*] this may be understood in the proper sense, of the dissolutenesse of the Babylonian Court; amidst the which, they did filthy and dishonest acts. Or figuratively, of the dishonest practises, by which the Babylonians drew in other Princes, and Nations, for to spoile them, and bring them into ignominious slavery.

V. 16. *Drinke thou*] of the cup of Gods wrath, Jer. 25. 26, 27. *Be uncovered*] be a shamefull spectacle. *Spewing*] A terme taken from drunkards feasts; which doe spoile the most adorned, and beautifull places. The meaning is, Gods judgements shall carry thee into unworthy and infamous acts.

V. 17. *The violence*] as he that felleth Trees in a Wood, is oftentimes crushed by them: so thine oppressions and violences will cause thy ruine. See Isa. 14. 8. Ezek. 31. 16. *The spoile*] as oftentimes Wolves, and other ravening beasts, are surprised in the greatest heate of their slaughter; which blindeth them: so the like shall happen to thee.

V. 18. *What profiteth*] A scoffe, at the Caldeans vaine confidence in their Idols. *A teacher*] Idols are so called, Jer. 10. 8, 14. Zech. 10, 2. because, that according to the opinion of Idolaters, they are remembrances, and visible documents of an invisible Deity. And in the meane time, they cause mans minde to goe astray, from the true and saving knowledge of God, revealed in his Word; imprinting false opinions of God in him; bringing him downe to sensible things, in stead of raising him up to spirituall ones.

V. 19. *Awake*] to help me. *Teach*] that is to say, counsell and direct thee.

V. 20. *Is in his*] liveth and raigneth in Heaven in glory, and is present in grace in Spirit & in his Temple: and it is fitting that all the world should submit to him, in all humility.

CHAP. III.

Ver. 1. *Sigionoth*] A terme of musicke. The meaning whereof is unknowne. See Psal. 7. upon the title.

V. 2. *Thy speech*] namely, the precedent prophecye, concerning the ruine of Babylon: Wherefore, in all humble reverence, I submit my selfe to Thy will: Only I pray thee, that thou wouldst continue thy worke or grace in thy Church, during The seventy yeares of captivity, of which thou hast declared unto us the prefixed time.

V. 3.

V.3. *God*] he describes the glorious bringing in of Gods people into the Land of Canaan under Joshua: inferring thereby, that as God had miraculously brought his people into that Countrey, so he might bring them in againe notwithstanding all lets and hinderances. *From Teman*]of Idumea; within whose territories lay a great part of that Wildernesse, through which the people passed, Judg.3.4. *Paran*] a place in the Wildernesse, Numb.10.12. *Selah*] See Psal.3.4. *Of his praise*] of his noble acts; worthy to be praised in all ages, and at all times. Others;of his Brightnesse.

V.4. *The brightnesse*] the brightnesse thereof was so great, that it dazeled the sight, so that one could not see into it.

V.5. *Before him*] these scourges went before him, and behind him; as his Officers, and executioners of his vengeances.

V.6. *He stood*] as it were, in the frontier, to mete out the Countrey for his people. *The Nations*] namely; the Canaanites. See Exod.15.15. Jos.2.9. and 5.1. *Everlasting*] which have never changed, neither place nor forme, since their Creation. See upon Gen.49.26. Deut.33.15. *Bowed himself*] all worldly heights, which seemed immutable, melted before him. *His ways*] to him only belongeth to move everlastingly, in the actuall exercise of his power to doe whatsoever he pleaseth.

V.7. *I saw*] that is to say;all the neighbouring Nations(as the Arabians that lived in Tents)were terrified at the peoples passage through the Wildernesse. See Exod.15.15. Numb.22.3,4. Others, thinke he hath a relation to the discomfiture of Cushan-Pisaraim by Othniel, Judg.3.10. & of the Midianites by Gideon, Judg.6.1.

V.8. *Was the Lord*] God did not cry out upon the Red Sea,nor upon Jordan; because he was angry with those creatures, to destroy them, or to alter their naturall course; but only for the safeguard of his people, Psal.114.5. *Thou didst ride*] every time that thou hast shewed thy selfe, as it were, in battell array; it hath alwayes been for the deliverance of thy people.

V.9. *Thy bow*] A figurative terme, taken from that in those Countries, the Archers did use to carry their bowes in certaine cases. *Cleave*] A poeticall hyperbole. Thou didst cleave the earth, and causedst waters and streames to come forth every where.

V.10. *The overflowing*] thou powrest downe from Heaven a strong and fierce raine, Psal.77.17. *Uttered his voice*] A poeticall representation, as if the Sea had required mercy and pardon of God,feeling it selfe strucken by his hand.

V.11. *The Sun*] this may be referred to that which was done by Joshuah, Jos.10.12,13. or it is a continuation of the precedent representation. *The Arrowes*,]namely;of thy lightenings.

V.13. *Thine Anointed*] namely; Moses and Aaron,or Joshua, persons consecrated by God, to be instruments of his peoples deliverances and victories. See Psal.77.20. Mi.63.11. *Wounded*] thou destroyedst Pharaoh, King of that wicked Countrey Egypt, with all his Army; even as a house which were overthrowne to the very ground.

V.14. *With his staves*] crushing his enterprize, and the preparation which he made to follow thy people to be the occasion of his owne ruine. *Of his villages*,]namely; of all the Land of Egypt, inhabited;as the most part of Africke is, in Castles, and Villages. See Ia.18.2. *Secretly*] being far from any relieve or assistance. A terme taken from highway robbers, Psal.10 8.

V.15. *with thine horses*] whereby are meant the windes or the cloudes, Psal.104.3. or the Host of Angels, who are Gods Horse-men, Psal.68. 17.

V.16. *I heard*] the denunciation of thine horrible judgments upon thy people,(so different from these thine ancient deliverances,) hath quite dismayed me. *Rottennesse*] my spirit is gnawne, and consumed therewith.

V.17. *The Fig-tree*] that is to say; the Countrey shall be brought into extreme desolation.

V.18. *Yet I will*]notwithstanding the naturall feeling of all these great evils; I and all other true Beleevers will be comforted by the most certaine promises of deliverance, Hab.2.4.

V.19. *He will make*] he will at last doe his people that favour, as to let them escape, and save themselves in the Church under Gods protection: as the Hinde hunted & followed by the huntsmen, retireth to her covert. *To the*] See Psal.4. in the title.

The Booke of the Prophet ZEPHANIAH.

ARGUMENT.

THis Prophet lived and propheſied but few yeares before the captivity of Babylon, together with many others; who by their preachings have kept off the imminent ruine: exhorting, That wicked people to repentance and converſion to prevent Gods judgements. And ſuch is alſo the only ſubject of this Prophecye: in which Zephaniah *denounceth the approaching deſolation by the Caldeans; for a puniſhment of their idolatries, tyrannies, oppreſſions, and incorrigible wickedneſſes; which raigned in all the people, high and low; from which he earneſtly exhorteth them to turne. Then he turneth towards the true Beleevers, and the Elect, whom he comforteth with the promiſes of deliverance from theſe evils; and of everlaſting ſalvation by Chriſt; who ſhould gather together His Church, from amongſt all the Nations in the World; and ſhould ſanctifie it, bleſſe it, and gloriſie it for ever; and ſhould ruine all her enemies.*

CHAP. I.

Ver. 2. *I will*] A threatening of the Countries deſolation by the Caldeans.

V. 3. *The fowles*] A kinde of amplification very frequent amongſt the Prophets. See Jer. 4. 25. and 12. 4. Hoſ. 4. 3. *Stumbling blocks*] the Idols, and all the objects and inſtruments of Idolatry; by which men were induced to ſinne, even to their owne ruine. See Deut. 7. 25. Ezek. 14. 3. 7.

V. 4. *The remnant*] that which remained ſince Joſias Reformation, 2 King. 23. 3, 4, 5. *Chemarins*] they were a certaine kinde of miniſtring Officers, belonging to Idols. See 2 King. 23. 5. Hoſ. 10. 5. *The Prieſts*] namely of Idols. Or Leviticall Prieſts; but corrupted by Idolatry, 2 King. 23. 8, 9. or by a wicked life, Zeph. 3. 4.

V. 5. *That worſhip and*] by an outward profeſſion, gain-ſayed by their life and converſation, Iſa. 48. 1. Others, tranſlate it; which worſhipping the Lord, and ſwearing by him, ſweare alſo by Malcham; that is to ſay; which mixe the ſervice of the true God with the ſervice of Idols. See Hoſ. 4. 15. *ſweare by*] the Italian, *ſweare to*] peradventure he hath a relation to the renewing of the Covenant by Joſia, 2 King. 23. 3. Others, ſweare by the Lord, which comprehendeth the whole profeſſion of true Religion, Pſal. 63. 11. Iſa. 19. 18. and 45. 23. *Malcham*] an Idoll of the Ammonites, ſerved in Topher, neare to Jeruſalem, 2 King. 23. 10. Jer. 49. 3. Amos 1. 15.

V. 7. *Hold thy peace*] let every one in humility and reverence adore Gods judgements, without any murmuring or contradiction. *A ſacrifice*] A great ſlaughter, as it were, to prepare a banquet; which he intends to make for the Caldeans, who are, as it were, his gueſts: or for the fowles of the aire, and for ravening beaſts, as Iſa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Rev. 19. 17.

V. 8. *As one cloathed*] he ſeemes to meane the great Courtiers; who clothed themſelves in a Caldean or Egyptian habit, according to the party they followed: or by a prophane affectation.

V. 9. *That leap*] this was indeed a very frequent Superſtition amongſt the heathen upon many occaſions; as 1 Sam. 5. 5. but becauſe that agreeth not with this place, it ſeemes to be a proverbiall kinde of ſpeech, to ſignifie, great mens Officers; who by an abſolute power went into other mens houſes; and to whom no doores were ſhut.

V. 10. *The noiſe*] A great tumult at the taking of Jeruſalem by the Caldeans; who came in at theſe two gates, Jer. 30. 3. See concerning this Fiſh-gate, 2 Chron. 33. 14. Neh. 3. 3. which is alſo called the firſt gate, Zech. 14. 10. to make a difference between it, and this ſecond gate. *The hils*] as the hils of Gareb, and Goath, Jer. 31. 39. on the Weſt ſide of Jeruſalem; where it ſhould ſeeme, the Cal-

Chaldeans did also endevour to force the City.

V. 11. *Of Mahtesh*] It is thought that hee meanes a low village within the City betweene two hills; which was so called: Which by the Greekes for the same cause was called Tiropeon; as who should say: shape of a cheese; and that there were the shop-keepers for all manner of mercery wares. *That beare silver*] the Italian, *The money-bearers*] Hereby is signified the rich trading, which was in that place to which money was carryed in great burthens.

V. 12. *I will search*] I will cause the Chaldeans to seeke out the most hidden things that are in Jerusalem. *That are setled*] A phrase taken from such liquors as grew thicke when they are powred out of one vessell into another: Jer. 48. 11. to signifie either the gathering together of riches in Jerusalem; which for many yeeres before had not been taken nor pillaged: Or, the stupidity and carnall security of the Inhabitants: to which seeme to be referred the following words of those prophane men, who denied Gods providence, or took no care of it: See Psal. 119. 10.

V. 14. *The voyce of*] The Chaldeans shall come so suddenly, that the first newes that shall be heard of it, shall be the terrible cries of the tumult of the captaines and souldiers being already at the gate.

V. 16. *The higher towers*] the Italian, *The high corners*] Which are the places in Cities most fortified with towers and bastions, &c. Others translate it towers.

V. 17. *They shall walke*] They shall be amazed and unprovided of counsell and advice.

CHAP. II.

Vers. 1. *Gather your selves*] All your assemblies, whereby you shall endevour to defend your selves, shall be but like great bundles of stalkes and flaxe to be consumed altogether by the fire of Gods wrath: Zeph 1. 18.

V. 2. *Before*] This verse must be joyned with the next. The meaning is; before Gods decree against his people be put in execution: you Believers shall flie to his Grace by Prayer and conversion.

V. 3. *All yee meeke*] A title which is ordinarily given to good men. *Be hid*] Saved and defended.

V. 4. *Gazah*] The Philistims, and all other enemies of the Church shall be utterly destroyed, without hope of being restored. But I will preserve some seed and remainder of my people, to re-establish them in the appointed time: wherefore let every one of you endevour to be of that blessed number. *Ashdod*] The Inhabitants thereof shall be lead into captivitie. *At the noone*] The City being forced, and taken by assault.

V. 5. *The Sea-coast*] Where the Philistines land was: 1 Sam. 30. 14, 16. Ezech. 25. 16. *O Canaan*] Of which the Philistines were a part: Jos. 13. 3.

V. 7. *Shall be for*] This may be understood in part; and corporally, of the possession which the Jewes tooke of the Philistines land at their returne from Babylon: But it is perfectly meant by the spirituall dominion of the Church, joyned with Christ her Head, over all her spirituall enemies: See Isa. 11. 14.

V. 11. *For he*] The chiefe end of all those terrible judgements, shall be to root out those peoples Idolatries; annd cause the true God alone to be worshipped (which hath been accomplished under Christ Jesus,) *The Iles*] The far countreys, especially, beyond the Sea.

V. 13. *He will stretch*] Because the destruction of Nineveh and the Assyrian Empire happened, as it is thought; in the time of Jehoiakim, after Zephaniah's Prophecies.

V. 14. *In the upper*] See upon Amos 9. 1. *Uncover the*] Her roofe, and all her timber workes being burnt downe, there shall remaine nothing but the walls of ruined houses.

V. 15. *Shall hisse*] In horror and disdaine.

CAAP. III.

Vers. 1. *That is filthy*] the Italian, *Rebellious*] Or, infected City; which is nothing but uncleaneneſse: namely; to Jerusalem: Or, to her which provoketh to wrath.

V. 2. *The voyce*] namely; Gods voyce, calling her to repentance by his servants.

V. 3. *They gnaw not*] the Italian; *Which have not broken a bone in the morning*] that is to say; Which are even raging with hunger.

V. 4. *Are light*] the Italian, *Are bold*] In feigning Prophecies of their owne inventions; uttering them, and boldly maintaining them.

V. 5. *The just Lord*] that is to say; God, who hath chosen Jerusalem for the place of his residence, and manifestation in the world, cannot in justice suffer these sinnes to escape unpunished. *Every morning*] that is to say, every day even in the morning (which seemeth to have been the ordinary time appointed for the Prophets preaching) hee doth denounce unto them his judgements to come: and represents unto them those which he hath already executed upon other Nations, to call his people to repentance: See 2 Chron. 36. 15 and 11. 7. and 25. 3.

V. 6. *Their towers*] Heb. Corners: See Zeph. 1. 16. The Hebrew word may also be taken for Princes and Lords.

V. 7. *Howsoever*] Though I brought them into great miseries by reason of their sins: yet will I save Jerusalem from finall ruine, if so be shee will be converted. *But they rose*] They have studied nothing but evill doing: or, as fast as I called them to repentance every morning, they returned to their evill doings.

V. 8. *Waite yee*] O yee remainder of true Believers! comfort your selves still, with the hope of my vengeance upon your enemies: and of the deliverance which I shall send you in the Messias his time: for then will I gather all the nations together to serve me; as heretofore I have gathered them together to punish them.

V. 9. *For then*] He gives a reason of the former reason: for under the Messias the face of the earth shall be changed by the conversion of the Gentiles, and by their sanctification of hearts and tongues: See Isa. 19. 18. *With one consent*] Heb. With one shoulder; A phrase taken from oxen which are yoaked together: See Zech. 7. 11.

V. 10. *From beyond*] Even by the furthermost countries, which have least knowledge of Me, and of my Grace; will I be served and worshipped: See Isa. 18. 7. Acts 8. 27. *My dispersed*] Mine Elect dispersed through out the world.

V. 11. *Shalt thou not*] O my Church! I will take away that ignominy from thee wherewith I had heretofore punished thee for thy sinnes, and especially for the pride which thou wert growne to, by reason of the great prerogatives which I had bestowed upon thee, of my presence and abode with thee.

V. 12. *I will also leave*] Out of the carnall and reproved Israel; and out of lost man-kind will I deliver mine Elect and Believers, which are poore and wretched in the worlds esteeme: See Isa. 14. 32. Zech. 11. 11. and 13. 9.

V. 13. *The remnant*] The true Believers chosen out of all the world, being regenerated by the Holy Ghost, shall live in purity, sincerity, and innocence; like Christs true people, fed by the Word of truth; and kept safe under his protection, and not by any devices or cunnings.

V. 15. *Judgements*] namely, Punishments and visitations. *The King*] namely, Jesus Christ the true everlasting God shall alwayes be with thee: in the power and grace of his Spirit.

V. 16. *Let not*] Be not discouraged; strengthen thy selfe in faith, and in perseverance in all the duties of thy calling: not fearing any harme as may happen to thee.

V. 17. *Rejoyce*] His delight shall be in thee, in loving thee and doing thee good: Jer. 32. 41. Ezek. 20. 40.

V. 18. *That are*] namely; The poore Jewes led into captivity; and afflicted chiefly by the cessation of Gods service: whereby, whereas God at first was honoured, by offerings and sacrifices, he was dishonoured and blasphemed by his enemies. A figure of the Elects being gathered together in the Church; and of which there is no true service of God.

V. 20. *Bring you again*] Into your country, which is the figure of the Church.

The Booke of the Prophet HAGGAI.

ARGUMENT.

AFter the Babilonian Captivitie: God yet for a time raised other Prophets amongst his people; and amongst the rest Haggai *and* Zechariah: *for to exhort them to re-edifie the Temple, and re-establish Gods pure service, which was interrupted through their negligence in restoring and re-edifying of the Temple; and was divers ways pollu'ed by their vices and evill customes: for which things the Prophet grievously reproveth them; calling them to repentance through the consideration of Gods former judgements; and strengthening them with the promises of his Grace, when they freely and courageously performed both those duties. Then he falleth to comforting of the Elect, who were grieved to see this second Temple farre lesse stately then the first; assuring them: that for this second was reserved the incomparable glory of Christs comming in the flesh; who was appointed*

appointed by the Father to be the universall King of the World; who should overthrow all Powers contrary to His; and should perfectly glorifie his Church, which was figured by that materiall building.

CHAP. I.

Vers. 1. *Darius*] called by Historians the bastard: Ezdr. 4. 24. *The Sonne*] that is to say; The Nephew: 1 Chro. 3. 17. *Governour*] Made Governour of the Jewes by the Kings of Persia, after the returne out of captivity: See Ez. 1 8. and 2. 63.

V. 2. *The time*] Feigned excuses of the Jewes, who were negligent in the re-edifying of the Temple: As if by those lets which had been a hinderance to them, God had shewen that hee would have the worke put off till another time: whereas the true reason of their intermission was; the contempt of Gods service, and their carnall affection to their owne ease.

V. 4. *Soiled houses*] Re-edifyed with seilings and timber worke, put to the ancient walls.

V. 5. *Your wayes*] Your carelessnesse whereby you have provoked my judgements.

V. 6. *He that*] You have not reaped any profit or benefit of all your labours: See Zech. 8. 10.

V. 8. *will be glorified*] I will shew my glorious power in blessing and defending you; and will give You cause to honour and serve me, and mine enemies to feare me.

V. 9. *Ye looked*] You hoped for a great harvest, by reason of the great likelihood there was of it, but your hopes were in vain. *Yet runne*] Every one is most carefull of building up his own house, and looking to his owne particular businesses.

V. 12. *Obeyed thee*] And went freely about the re-edifying of the Temple: Ezr. 5. 2.

CHAP. II.

Vers. 1. *The seventh moneth*] Of the second yeere of Darius his raigne: Hag. 1. 1.

V. 3. *Who is left*] See Ez. 3. 12. The meaning is; If any of you have lived ever since the destruction of the first Temple till now; which was impossible, it being one hundred and seventy yeeres since.

V. 5. *My Spirit*] Of grace, light, vertue, and holinesse: see Isa 63. 11.

V. 6. *I will shake*] as formerly, when I gave my law, I appeared in terrible majestie; so in the Messias his time, I will unfold the Almighty power of my Spirit, by the preaching of the Gospell: from whence shall follow great commotions to the ruine of the Devils kingdome, and the confirming of Christs, by the calling and gathering together all mine Elect. See Joel 3 16. Heb. 12. 26, 27.

V. 7. *The desire*] the Italian, *The choice*] Heb. *The desire*] namely; those that are deere and pretious to me, which are my true Elect. *This house*] this re-edified Temple shall be honoured with Christs bodily presence. And the spirituall Temple which is the Church; shall be honoured by my presence in spirit, the abundance of my graces, the light of my word, and power of my Spirit.

V. 8. *The silver*] if I pleased, it were an easie matter for me, to beautifie this Temple with pretious ornaments, equall with the first: but I doe prepare an endlesse glory, farre greater then that, for it.

V. 9. *Peace*] namely; the preaching and enjoying of spirituall peace, founded upon the reconciliation of men with God through Christ, who is our Peace, and did shew Himselfe in this house.

V. 11. *The Priests*] to whom it belonged to answer in doubtfull cases, and concerning questions of the law. Deut. 10. 10, 11. & 33. 10.

V. 12. *If one*] the meaning is; as according to the law, every thing as toucheth a holy thing (as the flesh of sacrifices) ought to be cleane: And yet though it be so, it cannot put any holinesse into a thing, which by Gods command is but for ordinary uses: but may, by its uncleanesse defile a thing which by the same law is pure and holy. So the holinesse of my service dependeth not upon you, but upon my free institution. But you may make it uncleane, by your prophaneness, hypocrisie and evill conscience. *Bread*] ordinary bread.

V. 14. *So is this*] even in the same manner, because this people is of an uncleane conscience, all that they doe for mine eternall worship; is also uncleane. *There*] namely; upon the altar, which was already re-edified, Ezra. 3. 2.

V. 15. *Before*] namely; before there were any hand set to the worke of re-building the Temple, which was interrupted for many yeares, after the returne from Babylon. See Ez. 3 8. & 5. 2.

V. 17. *Since those*] seeing you have taken no care of my Temple, and have prophaned my service, all your hopes of abundance and prosperity have failed you.

V. 18. *The foure and*] at which time the Prophet prophecied these things. V. 10.

V. 20 *Of the moneth*] namely; the aforesaid ninth moneth.

V. 23. *I be*

V. 22. *The throne*] all power and height contrary to Christs kingdome, which I have eſtabliſhed for ever, over all the world. *Of bis*] hereby is ſignified the conflict of the kingdomes of the world, ſtirred up one againſt another by Gods providence and judgement. See Mat. 24.7.

V. 23. *Will I take thee*] I will appoint Chriſt who ſhall come forth of thee according to the fleſh, Luke 3.27. and whoſe figure thou art. Zech. 4.10. to be my ſacred King, whom I will inviolably keepe by me, and love: which is the ſignification of this proverbiall terme of making, and keeping as a ſignet, Cant. 8.6. Jer. 22.24.

The Booke of the Prophet ZECHARIAH.

ARGUMENT.

ZEchariah *was joyned to* Haggai, *to encourage the Iewes which were come back from the captivity of Babylon, to follow and accompliſh the re-edifying of the Temple, and the re-eſtabliſhment of Gods ſervice. Wherein the holy Ghoſt who had guided* Haggai *in a plaine and ſummary way of preaching, would here alter his ſtile in* Zachariah *having ſent many viſions unto him of high and miſterious meaning, like ſo many portraitures of the moſt large and diverſe Doctrines and Propheſies which he was to utter: the end of which was, once more ſeriouſly to repreſent to the Iewes, towards the end of the Prophets miniſtery: how marvellouſly the Sonne of God, Head of the Church, had heretofore guided them in grace, ſafety, deliverance, and correction towards them; and in puniſhment and deſtruction to their enemies. Which by meanes of a true converſion and conſtant piety, they might yet hope for hereafter, as well in temporall things untill the Meſſias, as in ſpirituall ones after his comming: which comming of his he doth very particularly ſet downe together, with his death and paſſion; his Kingdome and Prieſthood; the ſending of his Spirit, the power of the Goſpell, and the calling of the Gentiles: the reſtauration, juſtification, and everlaſting glorification of his Church. Of which favours he giveth moſt certaine promiſes to the true Iſraelites in Spirit. As contrariwiſe to the carnall and unthankfull Iewes, and enemies of Chriſt; he denounceth the threatnings of the deſolation of their Nation and City by the Romans, and their excluſion from Gods covenant, untill the time ſet downe for their laſt converſion: which ſhould be accompanied with the expiation of all manner of Idolatry, ſuperſtition, falſe doctrine, and Doctors: and finally of Antichriſt himſelfe, who is plainly deſcribed.*

CHAP. I.

Verſe 3. I *will turne*] I will againe make you feell the effects of my grace and favour.

V. 5. *Your fathers*] the effects of thoſe propheſies, have been reſerved for you, and not for your fathers who died a great while ſince: and though thoſe ancient Prophets be dead, according to the courſe of nature: yet the power of their word is ſtill living, and is yet this day directed to you, and tyeth you to obedience.

V. 6. *My words*] the accompliſhment of their prophecies after their death, hath ſhewen ſufficiently that their words died not with them: and your fathers in their calamities acknowledged as much, and began to turne to God: and it is fitting for you to follow them therein, and accompliſh it.

V. 7. *Sebat*] which is January Moone.

V. 8. *A man*] the Sonne of God appearing in humane ſhape: who as chiefe, ſendeth his Angels, and they give him an account, V. 11. *Riding*] like a warrier, and head of the celeſtiall armies. See Rev. 19.11.14. *A red Horſe*] to ſignifie

ſie Gods fierce anger againſt the enemies of his people, the execution of which he came to tell the people of. *The myrtle trees*] which repreſent the Church, compoſed of weake and low plants, but pretious and holy ones, as the Myrtle tree is. *That were*] by this property of the Myrtle tree, which delighteth in valleyes, ſea-ſhoares, and river ſides, is ſignified the lowly and abject condition of the Church in this world; and particularly the ſubjection it was in, at that time under the Perſian Empire. *Horſes*] with horſemen upon them, which were created Angels, Miniſters, and Warriours under that head. See Pſal. 68.17. Now by theſe colours it ſeemes may be underſtood the Angels ſeverall ſervices, the red ones for puniſhment, the white ones for grace, and the ſpectled ones for a puniſhment of viſitation.

V. 9. *The Angell*] it ſeemes to be the ſame, as was amongſt the mirtle trees: namely; the Sonne of God, who appeared in this viſion in both theſe qualities of the head of the Church on horſeback, and of her Prophet in the ſhape of an Angell.

V. 10. *To walke*] as his poſts and meſſengers, to take notice of the ſtate of the world, and to make relation to him of it.

V. 11. *All the earth*] all other nations are in peace and proſperity, onely thy people cannot recover themſelves of their late calamities. *Is at reſt*] or is inhabited.

V. 12. *The Angell*] namely; the Sonne of God, who is interceſſor to the Father for the ſafety of the Church. *Theſe*] of the captivity, as Zech. 7.5. the ruines of which laſted ſtill, though the people were ſet at liberty long before.

V. 15. *I was but a little*] I was willing to puniſh my people by their meanes, but with a moderation befitting the end which was to correct them; and according to my mercy towards them: But the inſtruments which I have made uſe of therein, have added their rage, and the exceſſes of their cruelty thereunto, not containing themſelves within the limits of my revealed will, though they could not go beyond my ſecret permiſſion. See Iſay 47.6.

V. 16. *A line*] that is to ſay; her buildings ſhall be reedified and made up againe.

V. 17. *Chuſe*] ſhall confirme and renew the right and priviledge which he had granted her, of being the place of his reſidence. See Iſay 14. 1. Zech. 2.12.

V. 18. *Foure hornes*] a figure of the Churches enemies which had ſet upon her from the foure corners of the world, or of the foure Monarchies by which ſhe had been and ſhould be oppreſſed, untill Chriſts comming. Dan. 2.17. & 7.3. Now by theſe hornes muſt be meant iron hornes, ſuch as warriers did weare upon their helmets; and therefore Carpenters are brought in to breake them, and not Butchers.

V. 20. *Carpenters*] a figure of the inſtruments which ruined thoſe Empires that perſecuted the Church.

V. 21. *So that*] ſo that they have eaſily brought it to paſſe, ſeeing none had power to reſiſt them.

CHAP. II.

Verſe 1. I *Liſt up*] in a viſion. *A man*] the Sonne of God in humane ſhape, as appeares by V. 9. & 11. This viſion ſets forth the great amplification of the Church under the Meſſias. See Iſay 54.2,3. & 60.4.11.

V. 3. *The Angell*] he that had the line in his hand. *Another Angell*] namely; a created Angell.

V. 4. *And ſaid unto*] he that was the Sonne of God, commanded the other who was but a creature, to expound the meaning of the viſion of the line to the Prophet. *Shall be inhabited*] the number of thoſe which ſhall come thither ſhall be ſo great, that it will be impoſſible to encompaſſe the City with wals. Figurative termes, to ſignifie the infinite number of beleevers, which ſhall be called into the Church by the preaching of the Goſpell.

V. 5. *A wall of fire*] that is to ſay; an impregnable wall and defence. *The glory*] my preſence in Spirit, grace and power ſhall make it glorious, as the reſidence of a King is a glory to the royall City. Or as formerly in the deſert, the glory of God ſhewed it ſelfe in the ſignes of the pillar, and of the cloud.

V. 6. *Ho, ho*] he exhorteth all the Jewes (whereof many, for eaſe, and carnall enticements, ſtaid in Babylon,) to returne to Jeruſalem. And by this figure all the elect to leave the world and the corruption thereof, to come into Chriſts Church. *For I have*] Babylon cannot be your countrey, nor a bleſſed nor holy abode for you, ſeeing I ſent you thither to exile and puniſh you; wherefore when I ſet you at liberty, make uſe of my benefit.

V. 7. *Deliver thy ſelfe*] come forth ſpeedily, that thou maiſt not be infolded in her totall ruine. See Jer. 51.6.45. Acts 2.40.

V. 8. *After the glory*] a terme taken from that which was ordained in the deſert, namely; that all the people ſhould move and follow the cloudy pillar, in which God appeared in majeſtie when it ſtirred, Exod. 40.36. Num. 9.17. The meaning is; let all true beleevers follow thorow the deſerts of this world, the guide of my word and ſpirit, reſiding, and divinely ſhining in my Church, by which they may be conducted to the firme ſeat

of glory, which is the heavenly Jeruſalem. *Hath be ſent*] words of the Sonne of God, ſpeaking of his Father.

V. 9. *To their ſervants*] namely; to nations that had been ſubject to them; A figure of the Churches victory over the world, which before had oppreſſed her, and kept her in bondage.

V. 11. *In that day*] namely; in the time of the Churches re-eſtabliſhment by the Meſſias, figured by the Babilonian deliverance.

V. 12. *Shall inherit*] he ſhall hold his elect which are the true ſpirituall Judah, for his proper and peculiar people, and as ſuch, he ſhall love, governe, and preſerve them. See Exod. 34. 9. *In the holy*] namely; in the Church.

V. 13. *He is raiſed*] he hath wrought powerfully from heaven, and hath manifeſted his power, for the deliverance of his people.

CHAP. III.

Verſe 1. *Shewed me*] in a viſion. The end whereof is to ſhew, that in the reſtauration of the Temple, & of Gods ſervice, it was firſt of all neceſſary to have thoſe perſons, which were to be imployed therein, reconciled to God, and cleanſed from the pollution which they had gotten in Babylon. And that likewiſe the Church, repreſented here by Jehoſhua, a chiefe Officer of it, ſhould be re-admitted into Gods favour: to the end, that the ſervice which ſhe ſhould yeeld unto him, might be accepted: which is figured by a forme of judgement, wherein Jehoſhua is by the Lord abſolved, and afterwards ſanctified. *Standing*] like unto a man accuſed before a Judge. *Before the Angell*] namely; before the Sonne of God, who is both Judge and Advocate, and Defendor of thoſe that beleeve in him in this judgement, 1 Joh. 2. 1. *Satan*] the adverſary; the malicious accuſer of the Faithfull to God; againſt whom he complaines, pretending to be zealous of having juſtice done, though he be onely moved through an envious and malignant rage. Rev. 12. 10. See Pſa. 109. 6.

V. 2. *The Lord*] namely; the Sonne of God, who was before called Angell. *Rebuke thee*] may mine everlaſting Father rebuke and confound thee; in this malitious inſtance which thou makeſt againſt my Church. See Jude 9. the ſame words ſpoken upon another occaſion. *That hath choſen*] hereby is intimated and ſhewne the chiefe foundation and ground of the Churches abſolution, here repreſented by Jehoſhua; which is, that God from all eternity, hath out of his own meere grace choſen his elect to ſalvation. Rom. 8. 33. *Is not this*] namely; this ſmall company which Jehoſhua repreſents, a reſervation of my grace, which I have reſerved out of my people, whom I have cauſed to paſſe thorow the fire of my judgements? Amos 4. 11. See Rom. 11. 5. And therefore towards them my decree of grace ſhall ſtand firme and invariable.

V. 3. *Filthy garments*] an ordinary ſigne of ſinne, as a white and cleane garment is a ſigne of Chriſts righteouſneſſe put on by faith, and of the regeneration of the Spirit to the newneſſe of life. See Ezek. 16. 8. 10. Rev. 3. 4, 18. & 7. 14.

V. 4. *Unto thoſe*] namely; to the created Angels his Miniſters; to ſhew, that Chriſt who only hath power to forgive ſinnes, doth therein imploy the holy Miniſtery for an inſtrument. See 2 Cor. 5. 18. *I have cauſed*] this hath a relation to two ſpirituall effects. The one is; that by Chriſts ſatisfaction ſinne is taken away from before the eyes of God, and is not imputed to condemnation: though the corruption be not altogether blotted out in man during this life. See Pſal. 32. 1, 2. The other is; that Chriſts merit and righteouſneſſe is applyed to the beleever to life; and that by his Spirit he puts on the new man in righteouſneſſe and holineſſe, Gal. 3. 27. Col. 3. 10.

V. 5. *Mitre*] a Prieſtly ornament for the head, Exod. 28. 4. to ſhew, that God beſides his grace, which was common to all the members of his Church, did alſo adorne him with the gifts of his Spirit, befitting his prieſtly charge. *Stood by*] as it were to have this his ſentence put in execution. Whereby is ſignified Chriſts aſſiſtance to the worke of the miniſtery in power and Spirit. As to that alſo ſeemes to be referred his ſpeaking alone in this place, to ſhew that he alone doth all this worke, and doth all things in all men; and that he can alone pronounce the ſentence, and comfort the ſoule by his Spirit.

V. 7. *Judge*] I will keepe thee in the Prieſtly degree; of which the two chiefe parts were: the government in Eccleſiaſticall buſineſſes; and concerning the worſhip of God, according as it is ſet downe in the Law: Deut. 17. 12. 2 Chro. 19. 11. And the chiefe and continuall Miniſtery of holy things. *I will give thee*] After all this I will gather thee up into my heavenly glory, with mine Angels; the likeneſſe of which, thou beholdeſt here in this viſion.

V. 8. *Thy fellowes*] namely; The inferiour Prieſts. *For they are*] the Italian, *For you are*] I have appointed you to be in your own perſons and actions; a ſigne and repreſentation of my Churches re-eſtabliſhment by the Meſſias: of which I will give you a particular inſtruction. *For behold*] He gives a reaſon, why he had termed them ſignes and figures; namely; Becauſe that in Chriſt was the accompliſhment. *I will bring*] I will ſhortly ſend my ſonne into the world, who ſhall

take

take upon him the forme of a ſervant, to accompliſh the worke of redemption: Phil. 2. 7. *The branch*] A frequent name of the Meſſias: See upon Iſa. 4. 2.

V. 9. *For behold*] The end of the ſending of my Sonne ſhal be to lay the foundation of my Church upon him, who was the fundamentall and corner ſtone: Pſa. 118. 22. Iſa. 28. 16. figured by ſome eſpeciall ſtone which was ſolemnlie put into the fabrick of Temple, and in the preſence of the Prieſts when it begun to be built up againe: See Zech. 4. 7. 10. *Upon one*] the Italian *Upon that one*] As that materiall ſtone hath been ſet in the ſight of Joſhua, and of other Prieſts: So ſhall the eyes of my providence: 2 Chro. 16. 9. which is infinite, and univerſall here ſignified by the number of ſeven: Zech. 4. 10. and 5. 6. and 9. 1. be alwayes fixed upon Chriſt, to maintaine, favour, and cauſe him to proſper in his Kingdome: See Iſa. 24. 6. and 49. 8. and 51. 16. *I will engrave*] Words of God the Father; who hath appointed his Sonne to be Mediator; and hath confirmed upon his humane nature all the gifts of his Spirit, for to performe it: See Dan. 2. 34. 44. Heb. 9. 11. *I will remove*] As in Joſhua: namely; made fitting to undertake the Prieſthood againe. I have ſanctified all my Church: ſo by one onely oblation of my Sonne, who was eternally conſecrated high Prieſt: I will purge all the ſinnes of my Church: See Heb. 9. 12. and 10. 12, 14. *In one day*] This is oppoſite to your figurative ſacrifices which were: namely; times reiterated: ſee Heb. 7. 27. and 9. 26, 28. and 10. 10.

V. 10. *Shall yee call*] A figure of the ſpirituall peace and reſt of the Church, redeemed and reconciled to God by Chriſt: Mich. 4. 4.

CHAP. IV.

Verſ. 1. *Came againe*] It is likely that there was ſome ſpace of time between thoſe viſions; during which time, the Prophet in his extaſie was, as it were, aſleepe: that is to ſay; without any light of Propheticke revelation; without any action or motion of the ſpirit to him.

V. 2. *A candleſtick*] It ſeemes he would ſhew the myſticall meaning of Moſes his candleſtick: Exod. 25. 31. to the deſcription of the making whereof, here are ſome parts added belonging to the myſterie. The Candleſtick is the Church; the bowle above it, is Chriſt, who hath received of the Father the fulneſſe of the Spirit; ſignified by the oyle to powre it upon his Church: Joh. 1. 16. and 3. 34. Acts 2. 33. And as the oyle is preſſed out of the Olive; which is, as it were, the lively ſpring of it: ſo all theſe gifts and graces proceed from that Chriſt, hath been annoynted and conſecrated for an everlaſting King and Prieſt; the ſeven lamps are the ſeverall operations of the Spirit in the faithfull; all in fervencie of life and motion, and in light of faith and underſtanding, whoſe chiefe uſe is to carry the lampe of Gods Word in the world; and to cauſe his glory to ſhine therein: Mat 5. 15 16. Phil. 2. 15. The ſeven pipes are the ſeverall meanes of the communication of the ſpirituall and myſticall power of Chriſt to his members: Epheſ. 4. 16. *Seven pipes*] Which you muſt imagine to be in the bottome of the bowle, to diſtribute the oyle to each lampe.

V. 3. *By it*] the Italian, *Over it*] that is to ſay; On the ſide of it; but in ſuch manner, that the branches might hang above the bowle.

V. 5. *Knoweſt thou not*] This is ſpoken to inflame the Prophets deſire to know the truth of it, and to ſhew him that this was the meaning of Moſes his ancient candleſtick; of which he might by ſome meanes have learned the ſignification.

V. 6. *This is*] This viſion is eſpecially directed to Zerubbabel to ſtrengthen him in his charge of politick head of the people, as the other was for Joſhua the Eccleſiaſticall head. *Not by night*] I have cauſed thee to ſee in this figure; that the ſubſiſtance of my Church, is not in the ſame kind as that of worldly Empires; in force of armes and might; but in a lively internall action of my Spirit: wherefore be not diſmaied in thy mind, O Zerubbabel! if worldly ſtrength doe faile thee, my ſpirit and power ſhall ſupply all; as well for the re-eſtabliſhment of the materiall temple, as for the ſpirituall conduct and preſervation of the Church: ſee Hoſ. 1. 7.

V. 7. *Who art thou?*] The Empires which oppreſſe the Church; though they be great, yet ſhall they be beaten downe by the ſtone: Dan. 2. 34. which is Chriſt, figured by Zerubbabel: See Zech. 14. 10. *Shall bring forth*] It ſhall be ſhewen to the world at the appointed time, and exalted above all worldly greatneſſe: Dan. 2. 35. *The head ſtone*] Or corner ſtone; or front-ſtone: ſee Pſal. 118. 22. *With*] The Angels, the faithfull; and all creatures rejoycing at Chriſts Kingdome eſtabliſhed in the world, ſhall deſire God the Father to heape all manner of bleſſing and happineſſe upon it: See Pſal. 118. 26. or they ſhall acknowledge and preach that the Father hath laid up in him all the treaſures of his grace and gifts of his Spirit.

V. 9. *That the Lord*] Seeing the Lord, v. 8. is he that ſaith; That the Lord hath ſent him: we muſt of neceſſitie conclude that there are here two perſons; the one, the Sonne who is ſent; and the other, the Father that ſendeth him, both one onely God, and everlaſting Lord: as Iſa. 48. 16. and Zech. 2. 8.

V. 10. *For who*] A reproofe of many Jewes prophane contempt, in thoſe weake beginnings of the Churches reſtauration. *For they ſhall*] Notwithſtanding all their diſdaine and diffidencie; they ſhall one day have occaſion to rejoyce, ſeeing the worke perfected. *Thoſe ſeven*] Of which, Zech 3. 9. and 5. 6. the meaning is; my providence ſhall as ſoveraigne architect, over-ſee this work, whoſe director Zerubbabel is, to bleſſe it, direct it, and accompliſh it.

V. 12. *And I*] It ſeemes, that in this viſion, when the myſtery of the inſtitution of the Church by the Meſſias was ſhewen to the Prophet, Hee ſaw two great olive trees, v. 3. But when God called him backe to that which belonged to the re-edifying of the materiall temple, by Zerubbabel, the reſemblance of theſe two trees was ſuddenly changed into the reſemblance of two ſmall branches, to ſignifie Zerubbabel and Jeruſalem, figures of Chriſt in his Kingdome and Prieſthood; wherefore likewiſe it is no more ſaid, that they give oyle into the great bowle, but onely to the lamps two little ſpouts; to ſhew the difference that there is between Chriſt the Author, Poſſeſſor and Diſtributor of the fulneſſe of the goods of the ſpirit in inward efficacie; and his Miniſters, as well in the Eccleſiaſticall as Politique order (which are the two ſpoutes) who have but a ſmall meaſure of gifts; nor no property nor power to adminiſter (by vertue of theſe two foreſaid orders) any thing but the externall meanes of the influence of Chriſts myſticall, univerſall, and effectuall conduct of his Church. *The golden*] namely; The pure yellow oyle, which did ſhine like Gold.

V. 14. *Theſe*] Hee doth not anſwer concerning the queſtion of the Olive trees; but onely concerning the Olive branches: for by underſtanding of theſe, it is an eaſie matter to comprehend the meaning of the Olive trees, by compariſon and proportion. *The two*] namely; Zerubbabel and Joſhua, two ſacred perſons, by reaſon of the holy unction, to be Gods Miniſters and figures of Chriſt.

CHAP. V.

Verſe 1. A *flying roll*] Of paper or other ſtuffe to write upon, after the ancient manner: This roll or booke ſignified Gods judgements upon his people; pronounced by his Prophets: the flying of it, the generall execution of them; the greatneſſe, the weight and long laſtingneſſe of them.

V. 3. *The curſe*] Gods curſe throwne upon all the land of Iſrael and Judah. *For every one*] God hath puniſhed all the times; as well thoſe which were againſt the ſecond table of the Law: as thoſe that were againſt the firſt; all comprehended under theſe two kindes of ſwearing and theft: others expound it on that ſide: that is to ſay; according to the prediction happened the execution.

V. 5. *That goeth forth*] That appeares againe to thee in viſion.

V. 6. *An Ephah*] A figure of the juſt meaſure of Gods judgements. *This is*] It ſeemes that the Angel turned himſelfe towards ſome apparition of the Lords which did repreſent his providence, and ſhewed it to the Prophet. *Their reſemblance*] the Italian; *The eye*] namely; of the three perſons of the moſt holy Trinity: as Gen. 1. 26. and 3. 22. and Iſa. 6. 8. By this reſemblance or eye, is meant Gods univerſall providence: Zech. 3. 9. and 4. 10. and 9. 1. 2 Chron. 16. 9. which preſideth over his judgements.

V. 7. *A talent*] The woman ſitting in the Ephah is ſinne; which by little and little filleth up the meaſure; and the ſame woman throwne into the middeſt of it, is ſinne puniſhed and beaten downe: the talent of Lead is, the immoveable decree for the puniſhing of the wicked.

V. 9. *Two women*] A figure, as it ſhould ſeem, of Gods two properties: namely; Mercy towards his Elect, and Juſtice towards his Enemies; wherewith hee tranſports upon theſe laſt the judgements by which he had puniſhed his owne people; which is done with admirable celerity.

V. 11. *Of ſhinar*] Of Babylon; Gen. 10. 10. and 11. 2. Wherby are meant all Gods and the Churches enemies. *It ſhall be*] Hereby is ſhewne the irrevocable eternity of the puniſhments of the wicked; oppoſite the termined and ſhort laſting puniſhments of the Church figuredbefore by the flying booke or roll.

CHAP. VI.

Ver. 1. *Four chariots*] whereby are ſignified as it were foure ſquadrons of Angels, which execute Gods judgements upon the Churches enemies. See Zech. 1. 8. *Two mountaines*] whereby it ſeemes is meant the Heaven, the high and firme habitation of Angels opened, and as it were cleft, to give way for the comming out of theſe ſpirits.

V. 2. *Red horſes*] A ſigne of execution of wrath, Zech. 1 8. Rev. 6. 4. *Blacke horſes*] A ſigne of execution of death, Rev. 6. 5.

V. 3. *White horſes*] See upon Zech. 1. 8.

V. 5. *The foure Spirits*] foure principall Angels: as it were, Commanders of ſquadrons.

V. 6. *The blacke*] the greateſt execution of my judgements hath been done upon Babylon, which lyeth Northward from Judea, v. 8. *The white*] the Angels of peace and deliverance, which goe with them that are to deſtroy Babylon; to deliver my Church

Church out of it. *Of the grieved*] to signifie, that the punishments of Egypt, which lay Southward from Judea, should be mixed with some clemency, which should not be so with Babylon.

V.7. *To goe*] to make as it were, a generall survay of the world, and punish other Nations, which had no communion with the Church. *And he said*] namely; the Son of God, Commander of all the Angels, Zech.1.8.

V.8. *Have quieted*] perfectly executed their charge, and given me satisfaction.

V.10. *Take*] the aime of all this action is to shew; that as Joshua and Zerubbabel (restorers of the Church, which was at that time) were each one for their severall part in their severall office, figures of the Messias: so Christ should for ever enjoy the two offices of King and Priest; which he shall enter into possession of, by his death and passion. *Heldai*] it is not certainly knowne, who these were; but it is very likely, that they were some heads of the people, who were induced by Zechariah to make this offering of gold and silver, which was bestowed in making of these crownes; which were to remaine in the Temple for a remembrance of this solemne promise, which God had made. *And goe into*] to have from him a part of this offering.

V.11. *Make Crownes*] two; to signifie, the two foresaid offices. Joshua] not upon Zerubbabel also, to shew in the spirituall application to Christ; that he was crowned with glory, and had taken the possession of the heavenly Kingdome, by reason of the accomplishment of his Priesthood upon earth, in so much as concerned the offering of himselfe, Heb.2.7.

V.12. *Behold*] in Christ, who shall appeare in the flesh; at the appointed time shall be verefied that which is taught, and confirmed unto thee by this action. *Grow up*] like a plant that sprouts up, and growes by vertue of its living root: even so shall Christ by his owne power, without any humane meanes, advance his Kingdome. Or he shall grow up from under himselfe; that is to say; by secret wayes, without any humane shew, as Isa.11.1. *The Temple*] namely; the universall Church, gathered together, united and built up by him alone, Heb.3.3.

V.13. *Shall build*] in the quality of a King: even as those temporall Commanders, Moses, Salomon, and Zerubbabel, were chosen by God, to oversee the building of the Tabernacle, and the Temple. *The glory*] namely; the royall glory. *Upon his*] namely; in the heavenly glory, where he shall eternally execute the other part of his Priesthood in making intercession for his Church, Heb.24.9. *The Councell*] these two offices and properties shall for ever be united together in Christ; and shall perfectly agree one with the other, though they seeme to be very different; the one, having the administration of justice to command and punish; the other, of mercy, to expiate and pardon; but Christ shall expiate and pardon, that he may be obeyed when he commands, Psal.130.4. having brought men into Gods favour, to make them receive the Spirit, which inclineth them to a voluntary obedience.

V.14. *And the*] after thou hast thus prophesied of Christ, setting these two materiall Crownes upon the head of Joshua; lay them up againe in the Temple in their names, as an offering offered by them; peradventure, with some inscripcion, or remembrance of their names, to be a sacred memoriall of these my promises. *Helem, Hen*] It is likely these are the same as were before Helda, and Joshua, v.10.

V.15. *And they*] namely; the Gentiles, who are now far from the knowledge and Covenant of God, Isa.55.19. Ephes.2.17. *And build*] they shall co-operate to the establishment of the Church, and advancement of Christs Kingdome, See Isa.60.10. *This shall*] you shall in effect finde, to your owne deliverance, the truth and power of Gods promises; which I his sonne, doe propound unto you by my Prophets.

CHAP. VII.

Ver.1. *Of the ninth*] which is, the November Moone.

V.2. *They*] namely; the Priests and Levites, who yet remained in Babylon. *Before the*] namely; in the Temple which was re-edefied in Jerusalem.

V.3. *should I*] are we in conscience bound to keep the solemne Fast, appointed to be in the fifth Moneth; by reason of the destruction of the Temple, which happened at that time; 2 King.25.8,9. Jer.52.12,13 now that it is re-edefied, and Gods service restored? seeing the keeping of it is not commanded by the Law of God. See Mal.3.14. *Separating*] from feasts, company of women, and all other carnall delights. See Exod.19.14.1 Sam. 21.5.

V.5. *Seventh*] this other Fast was appointed for the death of Gedaliah, which happened in this Moneth, 2 King.25.8,9. Jer.41.1. whereupon followed the totall dispersion of the remainder of the people. *Seventy*] during the captivity, Zech.1, 12. *Unto me*] to humble your selves, and turne with your hearts to me; was it not only through a carnall feeling of your evils? Isa.58.3. Hos.7. 14.

V.6. *And when*] yea, in your mirth and rejoycing you have not regarded me, to yeeld me honour.

nour and thanks for my benefits, Hos.8.13. and 9.4. Now the answer to the aforesaid question is referred to this point: your Fast might be sanctified by piety and devotion, but you had better to omit it, then prophane it as you doe; and in stead of your Ceremonies, endeavour your selves to serve God internally; by meanes of which, I will change these your dolefull dayes into dayes of feasting, and giving thanks for new benefits, Zech. 8.19.

V.7. *Should ye not*] hath not God sufficiently declared his will concerning these externall actions; and especially, concerning a Fast prophaned through wickednesse, Isa.58.3,4. *Was inhabited*] or a foot, or in its former state. *The South*] those parts of Judea which had most felt the desolations of war. See Jer.17.26. and 32.44.

V.11. *The [houlder*] A terme taken from yoaked Oxen, which are unwilling to draw, Neh.9.29. Hos.4.16. Zeph.3.9.

V.14. *After them*] after they have been carried away out of it. *For they laid*] they have been the cause that their fine and pleasant Country hath been laid waste.

CHAP. VIII.

Ver.1. *The word*] it appeares by ver.19. that this is a continuation of Gods answer to the question concerning the said Fasts.

V.3. *I am*] or I have turned to Sion. *Of truth*] or of loyalty.

V.4. *There shall yet*] I will blesse the Inhabitants of Jerusalem with peace, health, and long life: A figure of the spirituall blessings of the Church, as Isa.65.20,22.

V.6. *If it be*] even after the accomplishment, these things shall seeme incredible and impossible; but nothing is impossible to an omnipotency, Luke 18.27.

V.8. *In truth*] faithfully performing my promise, which I have made to them in my Covenant, and enlarging my bounty towards them, which is often signified by the word, Righteousnesse. See Hos.2,20.

V.9. *Of the Prophets*] Haggai and Zechariah.

V.10. *There was*] mens and beasts labour was in vaine: by reason of the curse which I laid upon your carelesnesse in restoring my service. Hag.1.6,10. *I set*] I suffered the Land to be full of robberies, and enemies incursions.

V.11. *But now*] seeing you have cheerfully gone on to the re-edifying of my Temple.

V.12. *The Seed*] I will set downe the true causes and meanes of a true and perfect peace and prosperity; and will cause it to increase and multiply. See Psal.72.3.

V.13. *A curse*] as it were, a formulary of execration, Psal.102.8.

V.14. *Repented not*] I have executed what I had determined, and have not revoked it, before I had brought it perfectly to passe.

V.19. *The Fast*] this is the principall answer to the question, which was propounded in the former Chapter, containing a promise of changing the estate of the Church. *Of the fourth*] appointed for a remembrance of the taking of Jerusalem by the Caldeans, which was in this Moneth, Jer.52.6,7. *Of the fifth*] for the burning of the Temple, Jer.52.12,13. Zech.7.1,5. *Of the seventh*] for the death of Gedaliah, Jer.41.1. Zech.7.5. *Of the tenth*] for the siege laid before Jerusalem, Jer.52.4. *Love*] if you desire to have these good things come to passe.

V.20. *It shall yet*] A Propheeye of the calling of the Gentiles.

V.23. *Ten men*] A figurative description of the great number of Gentiles, which should come into the Church, which in former times was restrained within the Nation of the Jewes.

CHAP. IX.

Ver.1. *The burden*] A propheeye of threatenings and curses. See Isa.13.1. Jer.23.33. *Of Hadrach*] it was an Idoll of the Syrians, which represented the Sunne. The name signifieth, the only King; to which they added a goddesse, called by Authors Atergati; which signifieth, only Queene, and that represented the earth: both of them were figured with Sunne-beames; the King downwards, and the Queene upwards; and their chiefe Temple was in Hierapolis a City of Syria; and the Prophet calleth the Countrey by the name of the god, or of the chiefe Idoll of it; as Isa.8.8. Jer.48.46. Hos.10.5. *Damascus*] A principall City of Syria; upon whose strength and wealth the whole Countrey depended; in which also, the people tooke their pleasures with all security. Others expound it, and Damascus shall be his rest: that is to say; these threatenings shall fall, and be executed upon Damascus; namely, by Alexander the Great, who conquered all these Nations. *When the*] the Italian, *for the*] he gives a reason why the words of the Prophets were directed also to Heathen Nations; namely, because Gods providence doth not governe his people alone, but the whole world. *Eyes*] See Zech.3.9. and 4.10. and 5.6.

V.2. *Thereby*] that eye of providence shall limit: that is to say; shall stay the course of the power, conquests, and enterprizes of Hamath the chiefe

chiefe City of Syria. See Isa. 7.8,9. *Very wise*] in worldly wisedome, which is attributed to the Tyrians, Ezek. 28.3,4,12,17. upon which those Cities founded their subsistency and greatnesse.

V.5. *Ashkelon*] Cities of the Philistines; which were enemies to Gods people, even after their returne from captivity; and therefore were destroyed at the last by Alexander the Great. *For her*] namely; Tyrus, a very strong and mighty City; in which those Nations did put great confidence; hoping that it could stay, and hinder Alexanders proceedings. See the like termes, Isa. 20. 5,6.

V.6. *The stranger*] the Italian, *a bastard*] a mingled multitude of strange Nations gathered together.

V.7. *Take away*] I will keep them from devouring my people any more. *Abominations*] that is to say; abominable spoiles. *That remaineth*] that little remainder of my people, which escaped from the enemies violence, shall be gathered together by God, and held as part of his people: As a communalty thereof governed by its head, as the other communalties of Judah were. See Judg. 6. 15. Mic. 5.2. *Ekron*] the Philistines shall be utterly destroyed, as the Jebusites were by David, 2 Sam. 5.6.

V.8. *Oppressour*] they shall no more be tyrannized over; nor exacted upon, as they have been heretofore. *I have*] I have turned away my favourable countenance towards her, and have taken her into my safeguard.

V.9. *O daughter*] O universall Church. *Thy King*] A prophecye of Christs comming in the flesh; who is the everlasting King of his Church; from whom all former benefits proceeded, and were spiritually in him fully heaped up: not by worldly strength or power; but by vertue of his everlasting righteousnesse, by which he hath acquired salvation to his Church, whereof his royall, and withall, most humble entrance into Jerusalem was a signe.

V.10. *I will cut off*] the Messias will bring to the Church a true and everlasting spirituall peace; whereby there will be no more need of any warlike preparation, Psal. 46.9. Isa. 2.4. Hos. 2.18. Or by his onely power, without any humane meanes, he shall save and defend his people, Hos. 1. 7. Micah 5.10. *His dominion*] the figure of the Land of Israel, bounded by its ancient bounds; which are here set downe: no meanes, the extent of the universall Church, as Psal. 72.8.

V.11. *For thee also*] the same Messias, by vertue of the same bloud, wherewith he hath reconciled mankinde to God, and obtained everlasting salvation for them; hath also been the Author of the Babylonian deliverance, and all the other ensuing benefits. *The bloud*] namely; the bloud of Christ, figured by the bloud which was sprinckled upon the people, Exod. 24.8. Psal. 74.20 Heb. 13.20.

V.12. *Turne you*] O you distressed Jewes that are prisoners in Babylon, to whom I have given a certaine hope of returne; returne speedily to Jerusalem, the place of your habitation, secure under my safeguard and protection. See Dan. 11.31,38. *Double*] far greater then the evils which thou hast sustained, or the goods which thou hast lost, Isa. 61.7.

V.13. *Have I bent*] I will make use of mine owne people to overthrow mine enemies, and especially the kingdomes of Egypt and Syria, which were possessed by Alexanders successors, who were Grecians. A Prophecie fulfilled in the Maccabees, who delivered the Jewes from the tyrannie of these two kingdomes.

V.14. *Shall be seen*] God shall from heaven shew his Almighty power for their deliverance: see Ezek. 38.18. *Whirle-winds*] With great tumult and trembling; like to those tempests which are raised by a Southerne wind. Isa. 21.1.

V.15. *Shall devour*] His people and the children of Sion: v.13. *Devouring*] they shall enjoy my blessings; by vertue of which they shall be able to overcome all their enemies. *Make a noise*] Hereby is described the Jewes freenesse and courage in setting upon their enemies. *Filled*] With the spoyles of their enemies, and every good thing. *Bowles*] Which was used for to take in the blood of the sacrifices, which alwayes fell in great quantity from the Altar, where it was spilt.

V. 16. *The stones*] There shall be Trophies erected every where, by reason of their great outcries obtained over their enemies.

V. 17. *How great*] The grace and glory of God shall shew it selfe wonderfully and infinitely for the salvation of his Elect: Psal 84. 12. *Corne*] namely; Gods blessings, corporall and spirituall.

CHAP. X.

Vers. 1. *Aske yee*] O yee Jewes! which have now againe settled your selves in the right way of serving God, since the re-edifying of the Temple, doe but make your prayers unto him, and he will heare you. *Raine*] See Deut. 11.14. And under the name of this blessing, are meant all other blessings. *Bright clouds*] Signes and fore-runners of raine; Psal. 135.7. Jer. 10.13.

V. 2. *For thee*] The meaning is; Direct your prayers to God, who will really blesse you, and not to Idols, who have alwayes deceived you. *There was*] Your temporall and Ecclesiasticall

Governours

Governours have not performed their duties; but have been perverted: Jer. 23. 1. Ezek. 34. 1.

V. 3. *The goats*] The heads, and great Ones, upon whom God powred out his greatest vengeance by meanes of the Chaldeans: Jer. 39. 6. *For the Lord*] Now, that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and strength; so that of sheep they are now become great warr horse; with which the Lord will overcome and trample his enemies, which may in part be understood of the Maccabees victories: but most perfectly of the whole Churches victories over the world and the divell: Cant. 1. 9.

V. 4. *Out of him*] From God descends all mans strength; whether it be to beare up themselves: as corner stones doe beare up the buildings; or as nailes doe hold fast tents; or, be it to defend themselves by open strength, which is meant by the bow. *Oppressor*] All manner of oppression done by other men, is also a worke of Gods providence.

V. 5. *And the riders*] The powerfull enemies; who are well appointed and provided for war.

V. 6. *Of Joseph*] namely; The ten Tribes, the chiefe whereof was Ephraim, descended from Joseph: that is to say; all true Israelites, according to the spirit.

V. 8. *I will hisse*] I will call them by my Gospel, as from a far off into my Church: see Isa. 5. 26 and 7. 18. *For I have*] Or, for I will redeeme them.

V. 9. *Sow them*] Scatter them abroad in exile and captivity; where I will, notwithstanding preserve them and their posterity, not to let them perish utterly. *And turne*] namely; from the Spirituall Babylon, which is the world, and the Kingdome of Satan; to the true Jerusalem, and to the land of promise, which is Christs Church: as Hos. 1. 11. Whereof the returne from Babylon was but a proofe and figure.

V. 10. *Shall not*] A figurative amplification to signifie the infinite number of Believers: as Isa. 49. 20.

V. 11. *He shall passe*] He will miraculously deliver his Church: termes taken from the comming of the children of Israel out of Egypt, by the red sea: see Isa. 11. 15. *The river*] namely Nilus of *Assyria*] that is to say; Of all the enemies represented by these two nations which had most oppressed the Church.

V. 11. *In his name*] They shall follow him; cleaving to Him, and to his Word and service which He hath revealed unto them.

CHAP. XI.

Vers. 1. *Open*] A Prophecie of the last destruction of Jerusalem and the Jewes by the Romans; because they had rejected the Messias; now, because Lebanon was the confine of the countrey on that side, as the Romans made their chiefe irruption; it is brought in, as opening the gates of Judea. *Thy cedars*] This may be understood, either literally; because the Romans did almost destroy the whole forrest of Lebanon, to employ the trees for the besieging of Jerusalem; as Isa. 14. 8. Or figuratively, for the most powerfull and flourishing City of Jerusalem: as Isa. 2. 13. Ezek. 17. 3.

V. 2. *Firre tree*] If the noblest plants have been spoiled, the inferiour ones must not looke to be spared, which may also be understood of the lesser cities and holds which were about Jerusalem. *Forrest*] namely; A faire pleasant parke; as Jerusalem was sometimes called by figure: Ezek. 21. 2.

V. 3. *Of the Shepheards*] namely; Of the Governours of Jerusalem; who, in stead of being shepheards to feed the people, were become ravening Lyons whelps: Ezek. 19. 2, 3. *The pride*] that is to say; the numerous and proud nation of the Jewes, likned to the yeerely overflowing of Jordan: whereof see Jos. 3. 15. Jer. 49. 19.

V. 4. *Thus saith*] namely; To his sonne, who is the Churches everlasting Shepheard: Heb. 13. 20. 1 Pet. 5. 4. to whom the father hath given the government and charge of his people, oppressed by powerfull prophane nations, untill the time prefixed for their totall dispersion, by reason of their ingratitude.

V. 5. *Whose possessions*] namely; Any one that hath any right over my people, either by conquest of war or otherwise. *Not guilty*] they doe it and are not punished for it: Jer. 2. 3. and 50. 7. *That sell them*] namely; Those that make merchandize of them; as of poore slaves. *Say*] They doe prophanely boast of the power which God hath given them over his people: as of an expresse blessing: See Deut. 20. 19.

V. 6. *For I will*] Oh my Sonne! doe thou exercise this charge of shepheard over this people; untill the prefixed time of my patiences lasting: after which time I will utterly destroy them for their rebellion and ingratitude. *I will deliver*] He seemes to signifie the frequent seditions and civill troubles of the Jewes about the time of their last desolation. *Of his King*] namely; The Roman Emperour; whom they should have accepted for their King; rejecting my Sonne: Joh. 19. 15.

V. 7. *O poore*] namely; My poore Church and Jewish nation, no way comparable in greatnes and power, to other nations and Empires of the world; and

and brought very low by her calamities: see Isa. 14. 23. Zeph. 3. 12. *Two staves*] A figure of the two wayes which Christ useth at all times in feeding of his Church: the one by lovingly guiding them by his Word and Spirit; the other by severely punishing them by the cruell hand of their enemies: see Isa. 10. 5.

V. 8. *Three Shepheards*] The three chiefe Empires that had tyrannized over my people: Jer. 6. 3. and 12. 10. namely; The Chaldean, Persian, and Grecian Empire, which were destroyed by the Sonne of God: Dan. 2. 45. *In one moneth*] namely; In a short time: as Hos. 5. 7. *My soule*] I was sorry, and vexed at my peoples disloyalty and ingratitude; who did likewise begin, neither to love nor respect me.

V. 9. *I will not*] A representation of the Jewes Reprobation.

V. 10. *My covenant*] The peace which I had granted to my Church, that she should be no more assaulted nor molested by any strange nation; which was verified from the Maccabees time, untill a little before the comming of Christ.

V. 11. *The poore*] namely; Mine Elect which remaine of my people: who humbly gave faith to my promises, and obedience to my commandements; did acknowledge the time of Gods visitations: and that the warres moved by the Romans were effects of His providence, according to the ancient prophecies.

V. 12. *And I said*] By the figure of a Shepheard, who demands his wages; is shewed the Jewes horrible ingratitude; who in stead of a full acknowledgement of Christ, did deale with the Traytor Judas to have Christ put into their hands for thirty shekels: Matth. 26. 15. and 27. 9.

V. 13. *And the Lord*] God my Father did so detest their ingratitude; that he would have those thirty shekels through Judas despaire and despight, to be throwne into the Temple: and employed to a prophane use, and be no more laid up in the holy treasure. *That I was prized at*] Because, that the injury done to my Sonne, redounded to me, who had before governed them by him; see John 5. 23.

V. 24. *I cut asunder*] Whereby is meant; that Christ would not onely governe his people no more in mildnesse and clemencie; nor exercise his shepheardly severity in saving corrections and visitation: as hee had done in former times: but that he would altogether reprove them. *I might break*] Taking away from the Jewes, according to the flesh, the title of being my Church and my people; whereas before they had been the same thing in name & effect. Israel, the people of God, and Judah, I will take unto me the Israel which is according to the Spirit; namely; all true Believers, and will reject the carnall Judah.

V. 15. *Unto me*] namely; To me Zechariah, by a figure of the peoples evill government, by their owne Heads: Priests, Doctors, and others; into whose powers the Lord delivered them for a punishment, because they had rejected Christ.

V. 16. *A shepheard*] A government which shall be uniforme in wickednesse and depravation; though it be administred by severall persons, which God had suffered to raise themselves to that dignity and authority. *Teare*] As they use to doe in the slaughter houses; for to devoure up all: Or worse then ravening beasts who alwayes leave some foot or bone: Amos 3. 12.

V. 17. *The sword*] namely; the punishment of my judgements. *His arme*] Which signifieth the power: as by the eye is signified counsell and advice; as much as to say; I will take away from them the place of Conductor and Head, and will degrade them quite: see 1 Sam. 2. 31.

CHAP. XII.

Verse. 1. *THe burthen*] The Prophecie uttered by Gods commission. *For Israel*] the Italian, *concerning Israel*] concerning the victories which God shall grant unto his Church, which is the true Israel, according to the spirit.

V. 2. *Jerusalem*] My Church being set upon by her enemies, shall be an occasion that I will strike them with amazement: So that they shall not be able to bring their designes to any happy end; but shall be the causes of their owne ruines: Isai. 51. 17, 22. Jer. 51. 7. *In the siege*] In the very instant that they were ready to doe their best and last endevours.

V. 3. *A burthensome stone*] the Ancients observe; that this is taken for an exercise or game, which was very frequent in Judea: namely; to take up a great round stone, to try ones strength; lifting it up from the ground, sometimes to their knees, sometimes to their navels, sometimes to their shoulders; and sometimes as high as their heads; at which sport, many times they did grievously hurt themselves. The meaning is; the enemies of the Church shall strive and endevour, who shall be able to doe her most hurt; but the stoutest and valianteſt of them all, shall be overcome: See Matth. 21. 44.

V. 4. *I will smite*] I will take away all strength and understanding from mine enemies: See Psal. 76. 5, 6.

V. 5. *The Governours*] The Apostles and Evangelists shall fill the world with wars and dissentions, by preaching of the Gospel: Luke 12. 49. by which the enemies shall goe to ruine,

and the Church ſhall be re-eſtabliſhed: Obad. 18.

V. 7. *Shall ſave*] The meaning is; Chriſts ſalvation ſhall firſt be proffered to the poore and weake: like to the tents of thoſe poore Jewes that lived in the fields, and were not comparable to Jeruſalem, which was a royall and ſtrong city, belonging to the Houſe of David: that is to ſay; The Kings and great Ones ſhal be laſt converted, as the event did verifie it under the Goſpel, to ſhew the prerogative of meane ones with God: See James 2. 5.

V. 8. *And he*] The weake and feeble ſhall by Gods Spirit be ſtrengthened and confirmed in heroicall vertues: as David was; ſee Joel 3. 10. *The Houſe of David*] namely; The Princes of the blood royall, who were alſo chiefe Officers of the Crowne: by which are meant the Apoſtles, who ſhould be endowed with ſo many graces, in Majeſtie, Authority, Strength and Truth; that they ſhould ſeeme to be Gods and Angels in the world, rather then men: See Gal. 4. 14.

V. 10. *I will powre*] A propheeie of the laſt converſion of the Jewes; whereof ſee Mat. 23. 39 Rom. 11. 26. 2 Cor. 3. 16. *The Spirit*] namely; The preſence the operation and the gifts of Chriſts Spirit, which is given through grace; and is the Seale and earneſt of Gods grace; and doth alone produce in Believers, holy and acceptable prayers: Rom. 8. 25, 26. *They ſhall looke*] that is to ſay; They ſhall turne to me by Faith. *Have pierced*] Pſal. 22. 16. Matth. 27. 35. Joh. 19. 34. *Mourne for him*] They ſhall be exceedingly grieved at their forefathers miſdeeds: See Jer. 3. 21. Acts 2. 37.

V. 11. *As the mourning*] It is likely that hee hath a relation to thoſe ſolemne lamentations which were appinted for Joſias his death, who was ſlaine in the field of Meghiddo: 2 Chro. 35. 22, 25. And it ſeemes that Hadradrimmon was ſome city or ſtrong hold in the ſaid field, made mention of onely: Zech. 14. 10.

V. 12 *Every Family*] Circumſtances taken from the manner of publike mournings; in which they uſed to ſhut themſelves up in their houſes with their families, and refraine the company of women, and all manner of delightfull converſation: ſee Numb. 20. 29. *Of Nathan*] A branch of Davids poſterity, out of which ſprung Zerobabel, who was next to the crowne after Solomons line failed: See 2 Sam. 5. 14 Luke 3. 27, 31.

V. 13. *Shemei*] It ſeemes that it was ſome Familie of the Levites: 1 Chron. 6. 17. and 23. 10. And the Prophet doth in this manner ſpecifie theſe Families; whereof ſome had held temporall, and ſome Eccleſiaſticall offices: to ſhew, that as the Church and State were united and joyned in perſecuting of Chriſt, and in putting him to death; ſo they ſhould joyntly doe penance for it.

CHAP. XIII.

Verſ. 1. IN *that day*] namely; when the Meſſias ſhall be come into the world. *A fountaine*] namely; The grace of God in remiſſion of ſinnes and regeneration of Spirit ſhall be proffered to all Believers in Chriſt. A figure taken from the Waters of the Temple, and the waſhings according to the Law.

V. 2. *The Prophets*] namely; The falſe prophets; by which are meant all ſeducers and teachers of lies. *Uncleane ſpirit*] namely; the Divels wicked and uncleane inſpirations.

V. 3. *Shall yet*] A repreſention of the ſpirit of knowledge, diſcretion and zeale in Chriſts true Church, to diſcerne falſe doctrines and oppoſe them. Figurative termes, taken from that which was commanded to falſe Prophets: Deut. 13. 5, 6. and 17. 2.

V. 4. *The Prophets*] All falſe doctrine and worſhip of former times, ſhall be beaten backe by the cleare light of the Goſpel. *Shall they weare*] They ſhall not dare to counterfeit the true Prophets, who uſed to weare ſuch kindes of garments; 2 King. 1. 8. Iſa. 20. 2. Matth. 3. 4.

V. 6. *Shall ſay unto him*] If it appeares that he hath paſſed through the Church's Diſcipline, becauſe hee hath been a ſeducer, hee ſhall confeſſe it, and give God the glory: approving of the Churches ſeverity, uſed for his correction. A repreſentation of the wonderfull power of Gods Spirit and light, in convincing and correcting the miniſters of error: See Acts 8. 13. and 19. 18, 19.

V. 7. *O ſword*] True it is, that for a time my Church ſhall be an enemy to all manner of falſe doctrine and falſe teachers: but there ſhall likewiſe come a time, in which by my ſecret providence Chriſts true Miniſters; according as hee himſelfe was ſlaine by the Jewes for a falſe Prophet; ſhall alſo be perſecuted and ſlaine: whence ſhall follow a great diſperſion of Believers and of Churches in the world. Hee ſeeme to have an eſpeciall relation to the times of Antichriſt. *My Shepheard*] Chriſt, as well in his owne perſon, as in the perſons of his faithfull Miniſters. *My Fellow*] To ſhew the unity of Eſſence, and union of the will of the Father, and the Sonne the Mediator: See upon Iſa. 5. 1. Jer. 11. 15. Joh. 10. 30. and 17. 22. *And I will*] In this generall deſcription, I will gather together, and preſerve mine Elect, who are poore and weake, according to the world. See Zech. 11. 7. 11. Matth. 18. 10, 14. Iſa. 2. 5.

V. 8. *Two parts*] The greateſt part of the world which beare the name of Chriſtians ſhall follow Antichriſt, and ſhall periſh: See Rev. 13. 14.

and

and 17.8. *The third*] namely; The Elect which are the leſſer number.

V. 9. *I will bring*] I will try the faith and conſtancie of mine Elect by many afflictions.

CHAP. XIV.

Verſe 1. *The day*] it is likely that theſe things muſt be underſtood, concerning the ſpirituall and corporall warres, which Antichriſt ſhall raiſe againſt the Church of God: drawing thorow Gods permiſſion, the Princes and Nations of the earth to follow him, Rev. 14.8 and 17.15. Unleſſe he meaneth that great unknowne accident deſcribed, Ezek.38. of Gog and Magog, the laſt enemies of the Church.

V. 2. *Halfe*] God ſhall ſuffer a great part of his Church to be diſcomfited and ſubdued, Rev. 11.7. & 13.7. but he ſhall reſerve unto himſelfe a remainder for grace and election.

V. 3. *Go forth*] ſee concerning theſe victories which the Sonne of God ſhall obtain againſt Antichriſt, 2 Theſſ. 2.8. Rev. 17.14. & 18.2. *Of battell*] the battell of Midian under Gideon, Judges 7.22. Iſay 9.4. & 10.26. where God diſcomfited his enemies by their own ſwords: as threatning to do the like at this time, V. 13.

V. 4. *His feet*] figurative termes to ſignifie the re-eſtabliſhment and gathering together of the Church diſperſed by Antichriſt, by a new and firme preſence of Chriſt in the middeſt of her: calling unto him all thoſe which were driven away, Rev. 14.1. No, where it is ſet downe, that at His returne He ſhall ſtand upon the Mount of Olives: being correſpondent to His departure which was alſo from off that place, as it is deſcribed, Ezek. 11.23. *Shall cleave*] all let and difficulty which might hinder the concourſe of mine Elect, ſhall be taken away, as Iſa. 40.3. & 57.14. & 62.10.

V. 5. *Shall flee*] all you beleevers ſhall ſpeedily come to the Church, to ſave your ſelves from periſhing with the world. *For the valley*] the free entrance into the Church ſhall be open every where, ſave onely where Gods election hath not wrought; but hath left a man as it were ſequeſtred: which ſeemeth to be meant by the word Azal, which ſignifieth ſeparation. See Iſay 4.3. *With thee*] O Chriſt, this may be underſtood of the Elect which ſhall joyne themſelves to Chriſt; Or of the Angels which ſhall accompany Chriſt at His laſt coming, Mat. 25.31. Jude 15. whereunto theſe following things ſeem to have a relation.

V. 6. *In that day*] after the deſtruction of Antichriſt ſhall the Sonne of God come in, who ſhall bring the Church into its glory, where without any viciſſitude or variation of day and night, of calamity and proſperity, of knowledge and ignorance; it ſhall enjoy eternall light by the ſight of God. Iſay 16.19,20. Rev. 21.23. and 22.5.

V. 7. *One day*] equall and everlaſting, not varied nor interrupted. *Shall be knowne*] this may be referred either to the prefixed time of Chriſt his comming to judgement; which God alone knoweth, Mat. 24.36. Or to the quality of that eternall glory which no man hath ſeen nor can comprehend, 1 Cor. 2.9.

V. 8. *Waters*] namely; the grace and gifts of Gods Spirit in this world, and His glory in the heavenly life ſhall be powred out upon his Elect for ever, Ezek. 47.1. Joel 3.18. Rev. 22.1. *The former ſea*] this is the ſea of Sodome, and the weſt or uttermoſt Sea, the Mediterranean, which by the ſetting forth of diverſe places of Judea, ſignifieth nothing but a generall powring out on all ſides, and upon all men. *Shall it be*] thoſe waters ſhall never be dried up, as your Summer ſtreames are. See Job 6.16,17.

V. 9. *The Lord*] the Sonne of God ſhall alone be acknowledged and worſhipped for everlaſting King of the world.

V. 10. *All the land*] figurative termes taken from the hilly ſituation of Judea: to ſignifie that all worldly height ſhall be beaten downe, and the Church alone ſhall be glorified, as Iſay 2.2. See Zech. 4.7. *From Geba*] Geba and Rimmon were two confines of Judah, the one towards the North, and the other towards the South, Joſh. 15.32 57. *From Benjamins gate*] by a ſimilitude taken from the precinct of the earthly Jeruſalem, as Jer. 31.38. he doth imply a perfect re-eſtabliſhment of the Church in all parts of it. *Of the firſt gate*] it ſeemes he meanes the fiſh gate, which was againſt the ſecond gate, Jer. 39.3. Zeph 1.10. and ſo he mentioneth the whole circuit of Jeruſalem. Benjamins gate was on the North-eaſt ſide: from thence going towards the corner gate which was on the North-weſt ſide; they went along by the fiſh gate: and from Hananiels tower which was on the ſame ſide as Benjamins gate; they went the other compaſſe from the South to the Kings wine-preſſes which were on the weſt ſide: where theſe two halfe compaſſes did meet, to make up a whole compaſſe. *The corner gate*] See 2 Chro. 26.9. peradventure there was ſome Tower there to make the corner, or ſome point like ſpurres or baſtions.

V. 12. *The plague*] he ſeems to deſcribe the eternall puniſhments of the wicked. *They ſtand*] though he ſubſiſt, and live, and ſhall not be capable of death, yet he ſhall be tormented everlaſtingly, ſtill outliving his paine: having no end that his paine may alſo be endleſſe. *Their eyes*]

though they be alive, and can ſee, yet ſhall they be deprived of light, in infernall darkneſſe, having neither eyes nor underſtanding, but onely to ſee and judge of their extreame miſery. *Their tongue*] ſee Luke 16.24.

V. 13. *In that day*] of Gods victory over his enemies which is deſcribed, v. 3. *Shall lay hold*] God ſhall cauſe the to fight, one againſt the other, as in the battell of Midian, Judg. 7.22. Mat. 24.7.

V. 14. *Iudah*] the carnall & unbeleeving Jewes ſhall alſo be enemies to Chriſts true Church. *The wealth*] that is to ſay; the booty or ſpoiles: a figurative terme, to ſignifie a compleat victory.

V. 15. *The plague*] God ſhall not onely deſtroy his enemies, V. 12. but even all the inſtruments they made uſe of for to afflict the Church.

V. 16. *That every one*] God ſhall ſave ſome of his enemies, whom he ſhall cauſe to turne to his true ſpirituall ſervice deſcribed here as in a ſhadow by the ceremoniall ſervice of the law, as Iſay 66.23. *The feaſt*] a figure of the Elects gathering together into particular Churches in this world, to which every one muſt reduce themſelves to partake of the communion of Saints, and of Gods grace.

V. 17. *Shall be no*] God ſhall impart none of his bleſſings to them.

V. 18. *Of Egypt*] which was the ancienteſt enemie of the Church; which alſo ſeemed not to have much reaſon to feare the foreſaid want of raine, becauſe of the yearly overflowing of Nilus; but therefore inſtead of that it is threatned with everlaſting burnings, V. 12.

V. 20. *Upon the bels*] the Italian, *The boſſes*] having ſpoken of the horſes overthrow and other cattell of the enemies, V. 15. He addeth to make up the meaſure, that all their ſpoiles; even the deckings of their furniture, if they were of metall; ſhould be conſecrated to God, to make utenſiles for his ſervice; wherein he ſeems to have a relation to that as Gideon did, Judges 8.26. The meaning is, God ſhall convert to his ſervice in his Church, all ſuch things as before was imployed againſt him. *The pots*] made of theſe boſſes. The meaning is, that there ſhall be frequent ſacrifices of thankſgiving, of which ſome parts were dreſſed in the Temple, in the Kitchins, belonging to it, Ezek. 46.22.23. for the ſacred feaſts, 1 Sam. 2.15. And all this muſt be underſtood of the ſpirituall ſervice which ſhould be in the Chriſtian Church, deſcribed by the ancient ceremoniall ſervice, as Iſay 60.7. and 66.23. Mal. 1.11. *The bowles*] which were in very great number, for to receive the blood of the ſacrifices, and to make the ſprinklings. See 2 Chron. 4.8. Ezr. 1.9.

V. 21. *Every pot*] he ſeemes to meane, that the ſpirituall ſervice ſhall be yeelded to God every where, even in the moſt ordinary actions of a Chriſtian life. *There ſhall be no more*] God ſhall cleanſe his myſticall Church compoſed of true Beleevers and Elect, from the mixture of all profane perſons. See Iſay 35.8. Joel 3.17. *Canaanite*] or Merchant: he ſeemes to have a ſpeciall relation to the abuſe of Merchandizing, and ſelling, which was uſed in the Temple, Mat. 21.12. John 2.15.

The Booke of the Prophet MALACHI.

ARGUMENT.

BEcauſe there is no mention made elſewhere of this Prophet; and that this name Malachi, *ſignifieth an Angell or a Meſſenger. Some have thought this to be no proper name, but a name of Office; and that thereby may be meant* Ezra *or* Haggai, *who is ſo termed, Hag. 1.13. But howſoever, it is likely that he was the laſt of the ancient Prophets; and was imployed as well to correct the preſent vices of his time; as alſo to direct the faith and hope of beleevers, to the promiſed Meſſias; which is the twofold end of almoſt all the Prophets. Now He prophecying after the reſtauration of the Temple, and after* Haggai *and* Zechariah. *It ſeemeth he goeth on to the reformation of what was yet corrupt and defective, after the miniſtry of thoſe other Prophets, as well in Gods ſervice, as in their life and converſation. And firſt, he repreſents unto the people their free Election, the only ground of their*

their ſubſiſtency and preſervation: and doth reprove and threaten them; becauſe they did evill performe their parts of the Covenant of grace: through their wickednesſes, contempts, and prophanations of Gods ſervice, and other iniquities of all ſorts; as falſe oathes, ſacrileges, blaſphemies, diſloyalties, and mixing themſelves in unlawfull marriages, injuſtices, and violences: Vices which were predominant; not only in the common ſort of people, but in the Prieſts and Levites alſo: and calleth them to repentance; by meanes of which, they ſhould feele Gods grace and bleſſing, which he aſſuredly promiſeth to all beleevers: eſpecially, at Chriſts comming; which ſhould ſhortly follow, Saint John Baptiſt *being to come before him; and ſhould bring ſalvation and mercy to repentant ſinners; and judgement and deſtruction to the wicked; with the abolition of all the old Ceremoniall ſervice, to give place to the ſpiritnall only, which ſhould be diſperſed all the world over, by the calling of the Gentiles.*

CHAP. I.

Ver. 1. *The burden*] A Commiſſion for a prophecye of reproofes and threatenings. See Iſa. 13. 1. *To Iſrael*] that is to ſay; to all the people of ſeverall Tribes, which were returned from Babylon.

V. 2. *Was not Eſau*] conſider the principall effect of my love, in that of my meere grace: I have choſen you to be my people in your father Jacob; reproving Eſau his brother, equall in all things to him: Whereupon, all my benefits have dropped downe upon you: namely, your preſervation, deliverance from captivity, and re-eſtabliſhment; whereof the Edomites have not been partakers.

V. 3. *I hated*] I have given him no part in my grace, and have left him as a ſinner, and corrupted, under my wrath and judgement: which I have alſo ſhewed in his irreparable deſtruction; which hath not befallen you, nor cannot befall my Church; which hath alwayes a remainder, and an iſſue out of her evils, Jer. 31. 36. *Dragons*] which have their dwelling in deſart, and unfrequented places.

V. 4. *We are*] if they beleeve they ſhall be reſtored out of their calamities, as you out of your deſolations, which have befallen you by the Caldeans; they ſhall finde themſelves deluded, Jer. 49. 7. 17.

V. 5. *From the border*] even from his holy Temple, the place of his abode, from whence he ſheweth the glory of his power, to the deſtruction of his enemies.

V. 7. *Polluted*] not lawfull nor acceptable, being defective, Lev. 22. 20. Deut. 15. 21. *Bread*] the Italian, *food*] See Lev. 3. 11. and 21. 6, 8. *The Table*] namely; the Altar, Ezek. 41. 22. and 44. 16. The meaning is; the Temple and the Altar, ſince the returne from captivity, are ſo wretched, and ſo different from the ancient ſplendor which they were in; that they doe not deſerve to have ſuch exact care taken of the beaſts which are offered there, as formerly in the firſt Temple. See Zech. 4. 10.

V. 8. *Is it not*] in your prophane conceit. Or is it not evill? *To thy Governour*] as Zerobabel, Nehemiah, and others under the Perſian Empire, who had their proviſion aſſigned them upon the people, Neh. 5. 14, 15.

V. 9. *Pray*] being prophane contemners of his ſervice, as you are; thinke you that God will, or can heare your prayers?

V. 10. *Who is there*] my ſervice is ſo farre contemned by you; that you have even neglected to ſhut the gates of my Temple: there being Porters which belonged thereunto. *Doe ye kindle*] I doe recompence you largely for your ſervice, by tythes, firſt fruits, offerings, &c.

V. 11. *From the*] ſeeing my ſervice is ſo much deſpiſed, and growne ſo degenerate amongſt you carnall Jewes: I will call the Gentiles under the Meſſias to my knowledge, who ſhall yeeld me a true worſhip in Spirit and truth; whereof this Ceremoniall worſhip is a figure, as Iſa. 66. 23. Zech. 14. 16. Mal. 3. 4. See John 4. 21, 23.

V. 12. *Prophaned it*] diſhonoured the name of God, bearing no reſpect, nor obedience to what he hath commanded. *Is polluted*] the Altar hath bin ſpoyled by the Caldeans; and the ſacrifices which are offered upon it, are not done with the ancient Majeſty and holy pompe. *The fruit*] whereby is meant whatſoever is offered upon the Altar.

V. 13. *Ye ſaid*] and though you doe me but little ſervice, and that after an evill manner; yet you complaine of it, as if it were a great burden to you. *Torne*] by wilde beaſts.

V. 14. *The deceiver*] that doth not proceed plainly, nor directly in Gods ſervice; but hath a regard to his ſo. did avarice. *A male*] without any blemiſh, according to the Law of burnt offerings, Lev. 1. 3. 10. becauſe that in ſacrifice of thanks-

giving, females were alſo accepted of, Leviticus, 3. 1,6.

CHAP. II.

Ver.1. *Commandement*] to procure the purity and entire obſervance of my worſhip.

V.2. *Your bleſſings*] namely; the goods which you have through my bounty.

V.3. *I will corrupt*] that is to ſay; I will curſe them, and cauſe them not to increaſe. *Spread dung*] I will make you abject, and abominable, v.9. and will degrade you from your ſacred honour, putting you out from before me; as the dung of ſacrifices, which were offered in great number upon feſtivall dayes, was carried away out of ſight. See Lev.4.12.

V.4. *Might be*] that the Prieſthood might remaine in his race, with my favour and bleſſing; as I formerly promiſed, as it were, by an eſpeciall Covenant.

V.5. *My Covenant*] the Tribe of Levi; and eſpecially Aaron, and ſome of thoſe who were preſently after him, enjoyed the honour of this Office; with all manner of bleſſing, length of life, and proſperity. See Neh.13.29.

V.6. *The Law*] he expounded, and taught my Law in righteouſneſſe and truth. *Iniquity*] no falſe doctrine, evill life, or unjuſt judgement. *In peace*] in an humble and quiet obedience, without any rebellion, which is alwayes turbulent.

V.7. *The Meſſenger*] or Embaſſadour of the reconciliation between God and men, Eccl.5.6. Hag.1;13. 2 Cor.5.20. and a Miniſter and inſtrument of the great Angell of the Covenant, which is Chriſt, Iſa.63.9.

V.8. *To ſtumble*] namely; by your evill example; or for want of inſtruction; or giving them occaſion to diſdaine Gods ſervice, by reaſon of the Miniſters wickedneſſe. See 1 Sam.2,17. Jer.18. 15.

V.9. *Have been partiall*] to favour, or to wrong men; you have ſubverted my Law, either in the Doctrine, or in Judgements, Ezek.22.26. Zeph. 3.4.

V.10. *One Father*] namely; the heavenly one; which is God; or in the fleſh: namely; Abraham. *One God*] that is; the generall foundation of all juſtice amongſt men; who are of one and the ſame nature, though of different qualities and conditions. And muſt all anſwer before Gods Judgement Seat, as his creatures. See Job 31.15. *The Covenant*] not only naturall right; but the ſpirituall right alſo, of being the children of God through grace.

V.11. *Hath prophaned*] have diſhonoured that holy name of Gods people, which they beare, and all other ſighes of his Covenant: by which God had ſanctified them to himſelfe; ſeparating them from prophane Nations. *Of a ſtrange*] namely, Idolatrous women of Heathen Nations.

V.12. *The Lord*] he ſpeaks to the Prieſts and Levites, who had alſo ſinned in theſe forraine marriages, Ezra 9.1. and 10,18. Neh.13.28. and this threatening ſeemes to be directed to them, who ſhould not willingly ſubmit themſelves to the reformation of this fault, appointed by Ezra; or to thoſe who ſhould hereafter fall into the like. *The Maſter and the Scholler*] the Italian, *him that watcheth, and him that ſingeth*] he meanes, the Porters and ſingers of the Temple. The meaning is, that either by death, or by excommunication from out my Church; I will cauſe both him, and all his poſterity to be uncapable of having any ſuch ſacred Office. See Neh.13.28.

V.13. *Done againe*] you have not only married ſtrange women; but have alſo afflicted your owne lawfull wives: adding cruelty to prophaneneſſe. *Covering*] you have cauſed your poore Wives, to poure out dolefull lamentations before mine Altar; which are like a thicke cloud, that will not ſuffer your offerings to be looked upon, nor accepted by me.

V.14. *Witneſſe*] of the matrimoniall promiſes, made as it were in his preſence, by calling upon his name. See Prov.2.17. *Of thy Covenant*] thy firſt lawfull wife; with whom, having ſpent thy youthfull dayes, thou now beginneſt to contemne and hate her in her old age.

V.15. *Did not he*] did not God in the beginning create Adam alone; out of whom, he framed Eve to be his wife: without creating any more women for one man, or more men for one woman? Shewing thereby; that as he appointed Matrimony by one only Law of lawfull conjunction; it likewiſe ought to be of one with one, and two in the ſame fleſh, Gen.2.23,24. Mat.19 4. *Yet had he*] he could if he would, have created more living perſons at once. *He might ſeeke*] Gods chiefe end in this proceeding was; That the poſterity might be ſanctified, being borne in chaſte wedlocke, according to his appointment; whereas it is defiled by all manner of unlawfull conjunctions. *To your Spirit*] as your life and ſalvation of your ſoule is deare to you. *Treacherouſly*] defrauding, or otherwiſe abuſing his lawfull wife for concubines.

V.16. *Putting away*] if the husband doth diffame and diſgrace his wife; it were more tolerable for him to make uſe of the permiſſion of divorce, Deut.24.1. then for to keep her, and afflict her by the meanes of ſtrange women. *Covereth*] let him uſe the civill remedy of divorce, which is but a politicke coverture of iniquity, Mat.19.8,9. ſo the Holy-Ghoſt condemneth divorces in conſcience, though God did tollerate them in a politicke way.

V.17.

V.17. *wearied*] grievously, and intolerably offended him. See Mal.1.13. *Every one*] saying, that God favoureth the wicked: or if it be not so; why doth he leave them unpunished, and in the meane while afflicteth good men? Mal.3.15.

CHAP. III.

Ver.1. *Messenger*] my servant or Embassador, Mal.2.7. Here is meant John the Baptist. *Shall prepare*] by his preaching he shall prepare mens hearts for to receive Christ; taking away all lets of hypocrisie, carnall pride, impiety, &c. See Isa.40.3. *Whom ye seeke*] towards whom all the hopes and thoughts of beleevers are bent. *Suddenly*] presently after that John shall begin to preach; Christ the true everlasting God shall appeare, and publickely exercise his office. *To his Temple*] namely; the Temple in Jerusalem, which was the figure of the Church, to preach there, and use his authority as in his owne house. See John 2.14,16. *The Messenger*] namely; Christ the Mediator, and foundation of the Covenant of grace with the Elect. See Exod.33.20,21. Isa.63.9. Hab.8.6. and 9.15. and 12.24.

V.2. *Who may abide*] his presence and preaching shall be accompanied with a most powerfull vertue of Gods Spirit; and with most severe judgements, to destroy all Rebels, and cleanse his Church. See Isa 4.4. Mat.3.10,11,12. *Fullers soape*] the Italian, *Fullers garse*] which was very ordinarily used to whiten wooll, and cleanse it.

V.3. *Sit*] as a Judge. Or he represents his diligence, and care about this worke of cleansing of his Elect, likened to precious mettals. *The sonnes*] namely; all true Christians, made Priests by him, Rev.1.6. to offer unto God spirituall sacrifices, Rom.12.1. which were figured by the Ceremoniall sacrifices, as Mal.1.11. *In righteousnes*] rightly, lawfully, and according to his ordinance, without any default. See Psal.51.19.

V.5. *Come neare to you*] my Spirit shall effectually redargue all sinners, Isa.4.4. John 16.8. and the execution shall speedily follow that inward redargution.

V.6. *For I am*] under the Gospell, I will proceed with a speedy operation of my Spirit and judgement; whereas now, I doe use a great deale of clemency and patience; out of my meere loyalty, and constancy in my promises. See Lam.3.22.23.

V.7. *Wherein*] wherein have we sinned, that we should returne?

V.8. *In tythes*] keeping those things back which are my right, and are to furnish out my service; and for the maintenance of mine Officers, Neh.13.10.

V.10. *The store-house*] of the Temple, 1 Chron. 26.20. See the performance of this Commandement, Neh.13.12. *Prove me*] whither if you obey my Commandements, I will faile in my promises. *I will not open*] A figurative terme, to signifie, as it were, a deluge of goods. See Gen.7.11. 2 King. 72.19.

V.11. *The devourer*] the Italian, *the beasts*; namely; those insects, which doe spoile the fruits of the earth. *Cast her fruit*] they shall not lose their fruit by any accident.

V.12. *A delightsome*] A most happy Land, and abounding in all things as can be desired in the world.

V.14. *Walked mournfull*] the Italian, *gone mourning*] as Job 30.28. Psal.38 6. he seemes to have relation to those Fasts which are set down, Zech 7.3.

V.15. *The proud*] an ordinary title given to the most grievous sinners, who sinne maliciously and boldly. *Set up*] established and preserved in lasting happinesse.

V.16. *Spake*] whilest the wicked did blaspheme in this manner; the true beleevers opposed themselves against them, and strengthened themselves against those temptations. *A Booke*] God shall remember them in due time, and reward them for their faith and constancy. Termes taken from men, Psal.56.9. *That thought*] that have his feare alwayes in their hearts, and before their eyes; that meditate upon his grace, and his commandements, have a care to call upon him, and doe actually remember him in all their works.

V.17. *Make up*] namely; execute my judgements upon the wicked. *Spare*] I will love them, and preserve them carefully.

V.18. *Returne*] you doe wrongfully impute to God, that he doth not reward those that serve him: serve you him heartily and uprightly, and then you shall finde the effect of his promises; whereas now you deprive your selves of it, because your service is defiled with hypocrisie and impiety.

CHAP. IV.

Ver.1. *The day*] of Christs comming, wherof he had spoken, Mal.3 2,3. *Neither root*] A proverbiall terme, as Job 18.16. and 29.19. Isa.5.24. Amos.2 9.

V.2. *Arise*] by faith you shall know and enjoy Christ, who shall be a devouring fire to the wicked; but unto his Elect, a Son of yeelding; a vivifying and comfortable heate, by vertue of his perfect righteousnes; by which he will reconcile them to God his Father: and obtaine his Spirit for them; which shall regenerate, sanctifie, and save them perfectly. See Isa.60.1,2,19. *Goe forth*] A description of the liberty of Spirit in the Elect, in joy, vigor, and promptitude of spirituall motions.

V.3. *Tread down*] A representation of the Churches victory over her spirituall enemies, which is very frequent in the Prophets.

V.5.

V. 5. *Elias*] that is to say, John the Baptist, who shall come in the Spirit and power of Elias, Luke 1.17. *The great*] that stately appariton of the Sonne of God in the flesh, accompanied with the consuming power set downe before, Mal. 3.2. & 4.1. Especially, in regard of the Jewes, who shall be destroyed by him, by reason of their rebellion and ingratitude.

V. 6. *Shall turne*] his preaching shall be for to bring backe the children of Israel, that are gone astray, to the true faith and piety of their forefathers; whereby their fathers, as Abraham, Isaac, and Jacob, who (as one may say) did not know them againe, Isa. 29.22.23. shall re-accept them for their lawfull posterity; which thing failing, I will finally and totally destroy the whole Nation.

FINIS

An Advertiſement concerning the Books, which are called *Apocrypha*.

IT is moſt certaine, that in the ancient Jewiſh Church; to which Gods Oracles were ſent and lay depoſited: the Books of the Law and the Prophets, having bin faithfully kept there, untill ſuch time as the gift of Prophecying, and the Prophets Miniſtry ceaſing; there was a Regiſter, or authenticall Catalogue made of all the ſaid Books, gathered into one volume by *Ezra*; either alone, or with the aſſiſtance of other Prophets, which lived in his time; being guided therein by the ſame infallible conduct of the Holy-Ghoſt, by which they had compoſed their owne writings. This Volume being gathered together, was the ſtime rule of the Church at that time, the only modell of all its Religion, and rule of divine worſhip: the foundation of all their hopes; the forme and ſoveraigne Law of their cuſtomes and government; and the only ſubject of all their Expoſitions and Lectures, which were made in their Aſſemblies. And though there were even at that time, many other Books of pious ſubjects; as Eccleſiaſticus, and the Books of Maccabees; and ſome alſo of more antiquity; as the Prophecye of *Enoch*, mentioned in Saint *Jude* his Epiſtle, and alſo ſome Hiſtory, out of which Saint *Paul* had the names of *Jannes* and *Jambres*, 2 Tim. 3. 8. yet the Jewiſh Church never gave place for publicke uſes to any other Books, but ſuch as were divine and ſacred, and comprehended within their Catalogue. The ſame care of the divine Providence, was alſo ſhewed in the Chriſtian Church: For the laſt Apoſtles; and eſpecially Saint *John*, who outlived all the reſt, made alſo (as ancient writers relate) ſuch a Catalogue of the Holy Books of the New Teſtament, for the ſame end as there had been one made of the old. And it ſeemes that Saint *John*, in the laſt Chapter of his Revelation, would ſeale and ſhut up the cloſe of it by His Apoſtolicall Authority, and by His terrible proteſtations: But the Chriſtian Church, after the death of the Apoſtles, did not uſe the ſame ſcrupulous circumſpection as the Jewiſh Church did: For many writings of ſeeming piety, paſſing through the Churches hands, under the name of divine Books: The care and ſeverity in diſcerning & cutting off the ſuppoſed ones, was not uſed: but only in ſuch as were moſt notoriouſly falſe, and did moſt dangerouſly corrupt Chriſtian Doctrine, as containe falſe Goſpels and Epiſtles, which were written in the name of the Apoſtles. Being the worke of ſome Jewes which were turned Chriſtians; or of ſome Heretickes, which were reproved, and baniſhed, even in their firſt beginnings. But a greater toleration was uſed with other Books, which were leſſe hurtfull: As Books of Hiſtories, or precepts and ſentences, profitable for the ordinary manner of living, and morality: from which the Church, hoping to have ſome fruit for the peoples inſtruction; permitted the uſe of them: firſt in private; and afterwards in the publicke Lectures of the Church alſo. And though the Ancients doe often proteſt, that it was not done to attribute any authority to them, for to rule the Faith; nor to confirme the opinions of it; nor to determine controverſies; nor to condemne errours: Yet the foreſight of the abuſe, induced many moſt grave Doctors, and alſo ſome whole Churches, (eſpecially of the Eaſterne ones, which had more ſtrictly obſerved Saint *Johns* Orders; who had ſpent a great part of His life, and exerciſed His Apoſtleſhip amongſt them) to reſiſt and oppoſe this

introduction, as it appeareth by the Synod of Laodicea, kept in the yeare of our Lord, three hundred sixty foure, or thereabouts; which confirmed the Catalogue of the Books of either Testament, which we have at this time, and did forbid the reading of the other in the Church: Yet the inveterate custome prevailed, especially in the Latine and African Churches; and the publicke reading of them was continued with this pre-caution, of making a distinction of Canonicall and Apocryphall Books. Under the first name were contained all the Books of the New and Old Testament: whereof the Authenticall Catalogue was made by *Ezra*, and Saint *Iohn*. And under the name of Apocryphicall, these which were not contained in the said Catalogue. And by this name which signifieth, hidden or obscure, was notified their unknowne Originall, and their Faith and Authority doubtfull and suspected. And contrariwise, the Canonicall ones, whose Truth and Authority was unquestioned, did shine brightly in the Church, and in the uniforme consent of Beleevers, through the perswasion of the Holy-Ghost; who alwayes produced evidently their divine qualities, and the Character which he himselfe had imprinted in them. Now though the Apocrypha were alwayes stiled by the Ancients, false and supposed Books, bastard and reprovable ones; as well by reason of their Authors, who had no immediate Calling, nor infallible inspiration of the Holy-Ghost: as also, by reason their matters were besprinkled with many errors, falsehoods, vanities, basenesses, and other corruptions of the humane Spirit; and of the stile, which savours almost in all places, of the leaven of affectation of worldly wisedome and eloquence; rather then of that grave and chaste simplicity; and of that divine and spirituall Majesty of Gods pure Word: yet there were some chosen out, as more sure, for to be retained for publicke reading, and were called Ecclesiasticall Books; of which, there was also a Register or Canon made to exclude all the rest, which were more defective and hurtfull. These two Canons, or Catalogues, in processe of time caused the name of Canonicall to become common; both to the truly divine ones, and to them which were of the best sort of the Apocrypha. But the reall and essentiall difference was alwayes observed, untill the foure hundreth yeare of the Lord: these of the first Canon being only held (as they are now) to be divine, and for a certaine rule of Faith, and saying, Truth. And the Apocrypha, excluded from having any Authority in matters of Faith, and in the resolutions of doubts and questions therein. In this opinion lived and dyed Saint *Ierome*, the most famous and approved Interpreter of Holy Scriptures, that was in ancient times. Now in processe of time, it happened, that these Bookes were joyned and bound together, Canonicall and Apocrypha, one with another, in one and the selfe same Volume, for the greater ease of the Ecclesiasticall use. And under pretence of joyning Historicall with Historicall, and Sententiall with Sententiall; they were mingled together againe one with another, as at this time may be seene in the Greeke Bibles, and in the Latine vulgar, one which was condemned by Saint *Athanasius*. But still custome prevailed, and at last, brought forth the abuse, of holding them all in one degree and esteeme of divine Books: against the consent of the foure best Ages of the Christian Church, and against all reason: For in effect, since these are Apocryphall, where we speake (Esdras two having at the first been degraded, as the most unworthy) doe plainly appeare to have been composed by Jewes, and the greatest part of them in the time of the Jewish Church: we ought to beleeve, that if they were of a divine Originall, and had proceeded from the Holy-Ghost, working in their Authors by infallible inspiration; The same Holy-Ghost would also have revealed and inspired the certainty, and have perswaded the Church of that time thereunto, as he had done by all the other sacred Books; to cause them to be acknowledged, received, and respected. Now this was never so, and the Jewish Church never acknowledged them, wherein it could not be accused, neither of ignorance, nor malice: Not of ignorance, by reason that it had in its due measure, the light, discretion, and direction of the Holy Ghost in these things, as well as the Christian Church. And besides, that it is very likely that Christ and His Apostles would have cleered and corrected this so pernicious ignorance, as they had done other matters of lesse moment: Of malice much lesse, having never but so much as suspected therefore; but contrariwise, much commended, for most religiously keeping of the divine Oracles, with which they had been put in trust: Besides that, there is nothing in the Books that doth any way condemne the Jewes, for to induce them to put them out of their Catalogue. Every thing is in their behalfe, and for their credit. And if they would have presumed after Christs comming to have committed any such crime against the sacred Books; questionlesse, they would have endeavoured to doe it upon such passages of the Old Testament; which accuse, and formally confound their hardnesse and incredulity. But besides this reason, the internall quality of their matter, and the Character of their stile, doe plainly shew, that the ancient Church, as well the Jewish, as the Christian, did not use any arbitrary, or mutable reason in the rejecting of them. But that being enlightened, and guided by the Holy-

Holy-Ghost, it did know what they were of themselves, and that it could not alter the property of them, by any humane judgement, or authority, Whereunto may be added, that neither the Lord: nor the holy Apostles have ever honoured, or authorized them, by alleadging any of them: as they have done the most part of the other true Authenticall Books. And indeed, it seemes that they have not been held worthy (being not divine) to be kept in that religious custody and purity, as the true Canonicall ones: whereby there is such variety of Copies, so many defects, so many superfluities, and obscurities in them; there being no sure nor certaine Originall: that it is oftentimes very hard to gather any cleare or certaine meaning out of them: or to make a texture, or well composed Body of them. In conclusion, they may be read, and good instructions may be gathered out of them, observing notwithstanding those necessary pre-cautions; set downe in the particular advertisements upon every Booke; and applying alwayes the rule of Gods authenticall Word thereunto, and the light of His Spirit, to discerne truth from falshood, and good from evill; and to retaine the one and reject the other: According to the liberty which Beleevers have in all works and writings, which are meerly humane.

The first Booke of the Apocripha called Esdra, being called the third of Esdra.

THis Book is but onely a summary repetition of some holy and canonicall writings, namely, of the two last Chapters of the second Book of Chronicles, and of the Book of the true Ezra, and of Nehemia. Which besides its being neither necessary nor profitable, doth also containe diverse things and circumstances directly contrary to those foresaid bookes, that are of authenticall truth. As amongst the rest the narration inserted in the third and fourth Chapter of the three young men that were of *Darius* his guard, contending for the reward of the best sentence propounded by every one of them: though it be also related by *Iosephus*, an ancient Hebrew Historian: which besides that it hath no signe of divine majesty and holinesse, is also plainly convicted of falsehood: for this Booke taketh from thence the cause of the second returne of the Jewes from the Babylonian captivity, and of the re-undertaking of the building of the Temple, under *Darius* by *Zorobabel*, pretended to be one of the said young men. Whereas the true *Ezra* sets downe, that *Zorobabel* was conductor of the first company of Jewes, which returned under *Cyrus* many yeares before *Darius*. And therefore by very good reason this book hath been by unanimous consent rejected amongst the basest and falsest sort of Apocrypha.

The second Book of the Apocrypha called the fourth Book of Esdra.

THis Book which is extant but onely in Latine, was written by one who was by nation a Jew, and by profession a Christian, a little while after the death of *Domitian* the Emperour. Of whom, as also of his predecessors hee speakes so plainely that there is no doubt to be made of it. The end (as it seemeth of it) was to comfort his nation in the last desolation which was newly befallen them by the Romans: whose power fearing to provoke, as much as he feared to kindle the Jewes hatred against Christianity: he keepes himselfe hidden under the name of the old Ezra. And under diverse termes and narrations taken from what had befallen the Jewes in the taking of their City by the Babylonians, and during their ancient captivity. He endeavours to strengthen his nation in the expectation of deliverance and redemption thorow Christ so they turned to him and to the faith of his Gospell. As for the rest, either to insinuate with the Jewes by framing himselfe to their opinions: or because he was indeed infected with their fables, he mixes many of them amongst his rare grave and Evangelicall sentences, doctrines, and predictions, whereof many are taken out of our Lord Jesus own speeches, and out of his Apostles prophecies inserted by the Author in this Book; wherein he hath affected some resemblance and imitation of the Revelation of Saint *Iohn*. But the great number of fables, vanities, and Jewish bables, of which it is full, hath caused it all times to be held for Apocrypha of lowest esteeme, and of no authority.

The Book of Tobia.

THis Book was never acknowledged for Prophetick and divine, and peradventure was never seene by the ancient Jewish Church, which had receaved from the last Prophets the whole body of the sacred Bookes of the Old Testament shut and sealed up. The Christian Church also in the first ages, though with too much facility, it had admitted it to be read both

privately and publickly for the uſe of ſome inſtruction of manners, and teaching of vertue; yet it alwayes held it as meere Apocrypha, and of no authority to rule and binde the Churches Faith. Wherein queſtionleſſe the Holy Ghoſt did guide it to take notice of the quality of the writer who had no prophetick light, nor infallible guide of Gods Spirit: and beſides to examine the ſubſtance of the matter of the Book every where full of ſtrange narrations that have neither ground nor conformity with authentickall Scripture: As thoſe of the love of a Devill to a chaſte and holy maiden; of the death of her Spouſes: of the manner of her driving him away: of the binding of him to a certaine place: of the long converſing of a holy Angell with men: things which do all favour of a Jewiſh fable, compoſed for delight, to give ſome inſtruction of vertue and morality, according to the manner of that nation. Which ſeemes to be confirmed, by reaſon that neither in *Joſephus*, nor any other jewiſh Author, there is any track of this Hiſtory. Beſides, though Saint *Hierome* affirmes he hath tranſlated it out of a Chaldaick text into Latine; yet reaſon plainly ſhewethus, that the Greek Text from which we have taken this tranſlation, is the true originall. In which language notwithſtanding there was not any ſacred book of the Old Teſtament written; the uſe of that language being brought up amongſt the Jewes a long time after that the gift of prophecy was ceaſed.

The Booke of Iudith.

THere are two principall queſtions concerning this booke: The firſt, whether it doe containe a true hiſtory; or rather an allegoricall and morall fiction; The other, whether the narration, being not grounded upon hiſtoricall truths; it may be held for Divine and Canonicall. As for the firſt; there are many pregnant reaſons which ſeeme to prove that this cannot be a true hiſtory. For, firſt it ſeemes very ſtrange, and without example; that ſo memorable an accident followed by ſuch a miraculous deliverance of the Church, and ſo long a reſt after it, ſhould not ſo much as be any way mentioned in holy Scripture; which hath ſo diligently gathered and ſet downe, actions and occurrences without any compariſon of leſſer moment then this. And that *Joſephus* a Jewiſh hiſtorian, and a moſt curious ſearcher out of Jewiſh antiquities; nor any other Jew after him ſhould leave the leaſt ineling of it in writing. But the reaſon of the times, the true eye of hiſtory, and touchſtone of truth, comes yet neerer: For theſe things happened either before the captivity of Babylon, or after: if before, as the moſt common opinion is, it was in the time of King *Manaſſes*, carried priſoner to Babylon: 2 Cro. 33. 11. Now, herein are found indiſſoluble difficulties; for then there was no *Nebuchadnezzar*, King of Aſſyria; Nineveh had not yet been taken by the Babylonians and the Empire of Aſſyria ſubſiſted and flouriſhed ſtill. And therefore no *Nebuchadnezzar*, which is the name of a Babylonian, and not of an Aſſyrian King, could have his Imperiall ſeat in Nineveh. Likewiſe there was not at that time any high Prieſt in Jeruſalem called *Ioachim*, as appeareth by 1 Chro. 6. much leſſe that did command in war and ſtate buſineſſes in the country belonging to the ten tribes, where Bethulia ſtood within the territory of the tribe of *Zabulon*. And though after the conqueſt of Aſſyria by the Babylonians, the name of theſe two Empires are often ſet downe one for another; yet that could not be done before the ſaid conqueſt: and yet in this booke, *Nebuchadnezzar* a Babylonian is alwayes called by the title of King of Aſſyria. And beſides, it is a thing notoriouſly falſe; that that King did command in Egypt before the conqueſt of Judea, by meanes of which, Egypt the onely oppoſer of the Babylonian Empire, was at laſt ſet upon and conquered. That is alſo falſe which is ſaid in the eighth Chapter, verſe 15. 16. namely; that all manner of Idolatry was then baniſhed from amongſt the people; if theſe things happened under *Manaſſes*, whoſe raigne is ſhamefully defiled with Idolatry. Contrary to truth is alſo that which is ſpoken in the third Chapter: namely; that Jeruſalem did at that time command the reſt of the land of Paleſtine, where Bethulia was: and then ſhould be ſo much zeale of piety, and ſo much conjunction of Religion with Jeruſalem after the captivity of the ten tribes, and the mixture of thoſe heathen nations, which were ſetled in the countrey. And the multitude of names of places is not to be omitted: as *Endraelon*, *Kellus*, *Kimon*, *Scitopolis*, *Bethulia*, and the like, which were never heard of before the Babylonian captivity. And the name of *Holophernes* himſelfe, being a Perſian name, ſeemes to be very unfitting for a generall of a Babylonian or Aſſyrian army: and beſides, that it were a moſt abſurd thing to thinke that the Babylonians or Aſſyrians ſhould not know the people of Iſrael, as is ſet downe, Chapter 5. 3. Seeing they had newly overrun the countrey, and ſpoyled it divers times, and had led the people into captivity which lived diſperſed in their Provinces, and after they had ſpoiled Judah, and beſieged Jeruſalem; they had alſo taken *Manaſſeh*, who was at that time in their hands: To which times it is alſo impoſſible that ſhould have relation which is ſpoken: Chap. 4. 2. and 5. 16. namely;

namely; that the people should be returned out of any captivity; and that the Temple had been ruined, and afterwards re-edified: and likewise it cannot be proved by any history, that *Nebuchadnezzar* did ever intend to make himselfe the onely God upon earth, and root out all other religions: as is said, Chapter 2. 10. Finally, it *Iudith* lived one hundred and five yeeres, Chap. 16. 21. and that after that happened which is set downe in this booke, and a long time after her death people were not assaulted nor troubled by any; wee must conclude that this Rest lasted above one hundred yeeres, seeing that when *Iudith* did this, she was in the flowre of her age and beautie. Now this cannot agree with the sacred history which will have the most tragick desolations of Iudea, to be after the death of *Iosias* three and thirty yeeres after the death of *Manasseh*. Wherefore it is plaine, that this history cannot take place before the captivity, and after it much lesse; For then there was no mention of *Nebuchadnezzar*, nor of Nineveh, nor of the Assyrian Empire. The Persians held all these Empires by the conquest of Babylon; whose Provinces they did not take one after another, as it is said in the first and second Chapter of this book: neither is it to be believed that the Iewes should be unknowne to the Persians, who had so solemnly given them leave to depart out of Babylon at so many severall times; and they holding Palestine which was governed by their officers; who would have hindred the Iewes from commanding there in any matter of State or Religion; as it is set downe in this booke: Whereas contrariwise, the stories affirme, that neither in one nor the other, the ten tribes had any communion with Ierusalem: wherefore we may by good reason gather, that this is nothing but a feigned narration, according to the custome of the Iewes, and other nations for a morall representation of the Church under the name of *Bethulia*: that is to say; Virgin of the Lord, and of the assaults of the world against her, and of the Prince thereof signified by *Nebuchadnezzar*; and of the victory obtained against them, not by the meanes of Kings, Princes and worldly powers, but by the faith and prayers of pious soules, or of the true spirituall Iewes and Believers, signified by *Iudith*. Which being granted; it is an easie matter to resolve upon the second question; namely; That it is not a booke endited nor enspired by the holy Ghost, which never made use of any false histories for the Churches instruction, which is sufficiently done by true ones. For the short parables inserted amongst other discourses, and made plaine by their expositions adjoyned to them, are altogether of a different quality; besides *Simeons* act, which he did to the the Sichemites; Gen. 24. 25. condemned by *Iacob*: Gen. 49. 5. is here commended: Chap 9. 3. by an unavoydable contradiction. It is yet very hard to affirme at what time, or to what particular end this booke was made and set forth: It is likely that it was made by some Christian Iew, as some other Apocripha were, in the honour of his Nation; and peradventure, against the Romans, covertly meant by *Nebuchadnezzar*. Now as being of base authority, it was also carelesly kept even from the beginning; and from thence commeth the great diversity of copies; whereof Saint *Hierome* speaks, who translated it out of the Chaldean tongue, with a great deale of libertie. But the Greek texts, which wee have followed in this translation, seemes to be every way more sound and entire.

The Booke of Wisdome.

THough this Book do commonly beare in the title the name of *Solomon*, and the author himselfe do set himselfe downe to be so; yet it hath in all ages beene knowne to be the work of a Greekish Iew; that is to say, one of those Iewes which lived for the most part after the Greeke manner, and amongst the Grecians, and especially in Egypt where they had their chiefe Synagogue in the City of Alexandria. And indeed the stile it selfe being altogether rhetoricall and poeticall, sheweth that it was made rather amongst the Greeks, then amongst the Hebrews; whose inditing, especially in sacred Books, is altogether framed to simplicity, sobriety, and severity. The common opinion, as well of ancient as moderne agreeth in attributing of it to *Philo*, a Iew, a person of excellent learning, wisdome and eloquence, who lived in the Apostles time: and it is likely, that to hide himselfe from the Egyptians hatred, and to gaine authority, and respect from his own nation, he took upon him she name of *Solomon* in this book: wherein his end seemes to be to comfort and strengthen the Iewes which lived in Egypt, and were grievously oppressed and persecuted by the Egyptians in his time, as the Iewish History relateth. And thereupon he sets downe, how that the just and beleevers are oftentimes grievously afflicted in this world thorow Gods providence, who reserveth their reward for them in the life everlasting; and that contrariwise the wicked do triumph, tyrannize and afflict the righteous, but that their unhappy end, and their everlasting damnation shall manifest the vanity of their thoughts, and the perversenesse of their deeds. And that notwithstanding oftentimes God doth even in this world take in hand

the defence of his Church; and freeing it from her enemies, causeth his judgements to fall upon the wicked: as he formerly did in Ægypt by the hands of Moses, by prodigies and workes memorable in all ages, described here in a most high and illustrious manner, with an intent to pierce the Egyptians of his time, who did imitate their forefathers in persecuting the Iewes. And he enterlaceth his discourses with grave admonitions to the Kings and Princes of the world, for to feare Gods judgements, and be obedient to his justice and wisdome; which also seemes to be directed to the Roman Emperour, and Governours, who did seeme to nourish and foment the hatred, and thorow their connivance did kindle the Egyptians rage against the Iewes. And by a solemne prayer he desires of God the gift of wisdome for all beleevers. Doctrines and discourses which are indeed very rare and profitable, and laid open with a singular eloquence: But yet are such as doe not goe beyond the measure of humane understanding enlightned by Gods law, and do not reach to the high pitch of the light and vertue of the Spirit, and of his word immediately inspired. And therefore this booke in the best ages of the Christian Church was likewise held for Apocrypha. First, in regard of the author who was neither Prophet, nor inspired by the holy Ghost; which doth also more plainely appeare if it were *Philo*, who after the Messias his comming remained in the Jewish incredulity and blindnesse, without Faith in Christ, without which, the Spirit of grace, and much lesse that of speciall revelation was never conferred upon any one. And because that he hath falsly taken upon him *Solomons* name contrary to the holy Ghosts simple truth in his true instruments: and that he doth every where shamefully flatter his owne nation, extenuating, and almost annihilating their most grievous sinnes set downe in Scripture. In the second place in regard of the matter it selfe, wherein without any ground of truth, many things are added and mixed for to please, with the plaine narration of holy Scripture, by descriptions and beautifyings altogether Poeticall. In the third place, in regard of the style, which savours too much of affectation, and of the vanity of secular wisdome, art, and eloquence to be attributed to the Spirit of God: whose Majesty and holinesse doth in all the holy Scripture, beare characters much differing from these. And finally by reason of the Greek tongue, in which this book was undoubtedly written and endited; and yet that language was never made use of in the times of the ancient Prophets, to write any holy or divine book.

The Book of Ecclesiasticus of Jesus the Sonne of Sirach.

THis Book without contradiction is the most excellent and most profitable amongst all the Apocrypha. And therefore also according to the opinion of some, the name of Ecclesasticall which was comuon to all the Apocryphall bookes which were accepted of, to be read publickly in the Church, was attributed to it for excellency, as containing a rich treasure, of sentence., precepts, advices, corrections, and exhortations to all manner of vertues; befitting all manner of living and condition of persons: written in the ancient stile of short and popular sentences, seasoned with much understanding and light of grace, with much sweetnesse, and very piercing: drawing as neer as humane spirit can doe to the Spirit of God, and to *Solomons* divine sentences. But yet the author having been no Prophet, nor inspired by God by that supernaturall vertue and light of the infallible Spirit, and living in so great a multitude and variety must many things contrary to the authentical all truth holy books, too low, and unworthy of the Majesty of Gods Spirit, this his book was not received by the ancient Jewish Church, and in the best ages of the Christian Church was alwayes taken for Apocrypha.

The Booke of *Baruch*.

AS it hath already beene observed in some other Apocryphall bookes, that it is likely they were written after Christs comming by some Christian Iewes under the name of holy ancient writers, to cause some doctrines and comforts to penetrate into the mindes of their obstinate and suspicious nation, the like may be said of this. For by Chap. 3. 38. it plainly appears that it was written by some good Jew which was a Christian, upon the subject of the Jewes desolation by the Romans. In which booke after he hath given glory to God for his most just judgements, and desired pardon and deliverance at his hands, and described their extreame misery: he returneth to comfort the people, and exhort them to a lively repentance, and to denounce unto them their restauration in grace knowledge and salvation of God, according to the prophesies revealed to the Christian Church from the Apostles time, and to foretell the ruine of the Roman Empire according to the same revelations. And though

though the end were good and holy, and the doctrine sound and godly, and the termes excellent and effectuall; yet seeing there was no certainty of the authors vocation, to write a book of divine authority: and that he hides himselfe under a feigned name, contrary to the custome of all sacred writers. And that even in the very beginning he speaks of one Joachim high Priest, and of the sacred vessels brought back from Babylon, and of the burning of Jerusalem, as of things happened under King Jechoniah, contrary to the truth of sacred History, it hath by very good reason been reputed Apocrypha.

The addition to the Book of Esther.

THese parts joyned to the authenticall book of *Esther*, are indeed ancient; seeing *Iosephus* a Jewish Historian hath inserted some of them in his writings, though it can not certainly be knowne that it was he that did first frame them of his owne minde, according to the liberty he hath taken to vary in this kinde, in other parts of the sacred History. Yet by the conferring of them with the Canonicall History it plainly appeares, that by very good reason they have beene taken out of the Catalogue of holy Scripture. Which is also the more confirmed, because that the author by a pompous and affected stile, and by seeking out of circumstances, seemeth to have taken delight, in beautifying and painting of the simplicity of the true narration.

The Song of the Three Children.

THis Song, was also in the first beginnings of the Christian Church held for Apocrypha, though it was read as a formulary of pious conceipts, confessions and prayers in the middest of the most extreame calamities, and deadly dangers. And by v. 26. it seems may be conjectured, that it is of the same frame, subject, and scope, as the book of *Baruch*.

The History of Susanna.

THis narration and the next, which Saint *Hierome*, without any respect, calleth fables, were anciently by the Greekes joyned to the booke of *Daniel*, though many powerfull reasons doe take away from them the quality not onely of Divine writings; but also of true histories: For first, there is no likelihood of attributing the things which are here spoken of to *Daniel* the great Prophet; seeing that hee is here called childe, at which age he was indeed carryed to Babylon: but in that small number of yeeres, in which that name could be fitting for him, the publike and private state of the Jewes in Babylon could not have attained to that peace, authority and commodiousnesse: as is set downe in this narration: Besides that, *Daniel* living in the palace, and in the Kings service ordinarily; and being afterwards employed in the chiefest affaires of the Kingdome, it is not likely that hee could be an ordinary Judge of his people, in quality of an Elder, as it is here set downe. The joining of another *Daniel*, as some doe, is also a presumptuous thing, which overthrowes the authority of these writings, chiefly grounded upon the name of the true *Daniel*: and likewise there is not any proofe else where, that the Jewes in Babylon had any absolute power in capitall judgements. And finally, the allusion of the Greeke names of the trees under which *Susanna* is accused to have commited the fact, certifies that this is some Greek's invention; seeing that the Hebrew and Chaldean tongue in which the true *Daniel* writ, had no such resemblance.

The History of Bel *and the* Dragon.

THis Narration is also of the same make as the former, altogether Apocryphall and fabulous; as appeareth by that as is spoken in the true history of *Daniel*, concerning the reason of the hatred of the great ones of Babylon against him, to cause him to be throwne into the Lyons denne, altogether different from that which is here set downe.

The Prayer of Manasseh.

THis Prayer, though pious and holy; was never received nor seene by the Jewish Church: and truly it is more likely to be a generall formulary of a great Kings Prayers, or a repentant sinner, a Prince, as *Manasseh* who had beene King of Judah; and therefore was taken prisoner, and carryed to Babylon, rather then a Prayer made by himselfe.

The

The first Booke of Maccabees.

THe title of this Booke is taken from *Judas* surname, whose heroick acts for the deliverance of the Jewish Nation from *Antiochus* King of Assyria, his cruell & wicked persecution is the chief subject of it: and it is doubtfull what this word Maccabee signifieth, which plainly appeares to be an Hebrew word; some thinke it was a warlike title, signifying Destroyer or Slayer. Others with more likelihood hold that it was framed of foure Hebrew letters, which were the first letters of these words; Who is like unto thee amongst the Gods, O Lord? whereof *Iuda* had made his military motto, taken from Exod. 15. 11. for otherwise the generall name of that race of Priests; whereby God delivered his people miraculously, and afterwards governed them, untill the time of Christs comming in the flesh drew neer, was the Asmoneans, of the name of the father or grandfather of *Matthias*, the father of *Iudas Maccabeeus* and his brethren. And because this name *Asmonean* signifies in Hebrew Baron, or great Lord, it is likely that they kept it for a signe of a modest honour and domination; which notwithstanding grew to the heighth of Soveraignty in *Simon*, one of the foresaid brothers his time: and afterwards of royalty joyned with the high Priest-hood in his successors. Now, concerning the author of the said booke, whosoever it was; it cannot be justified upon any ground that he was endowed with Prophetical inspiration; because that a long time before that gift was ceased amongst the Jewes; and therefore the booke cannot be put into number of the canonicall and divine, it is indeed acknowledged to be of a profitable subject and very necessary for the understanding of *Daniels* and some other prophecies; and also of a grave and pure stile; though now in these dayes we have but onely the Greeke translation, the Hebrew originall being lost.

The second booke of Maccabees.

THis second booke of *Maccabees* containeth two parts, whereof the first is contained in the first Chapt 1, and in a part of the second; the subject whereof is nothing but onely two letters written by the Jewes of Jerusalem to them of Egypt, to exhort them to celebrate with them at the appointed times, the feasts of the Tabernacles, and of the purification of the Temple. Upon which letters, there are so many difficulties in the times and persons that are mentioned therein; and there is so little ground for the narrations of the holy fire found after the captivity; of the Arke, the Tabernacle; and of the Altar hidden by *Ieremiah*, that one may suspect them to be meere Jewish fables, bearing no character of Scripture divinely inspired. The other part, which begin-neth, Chap. 2. v. 20. is the summary of a long story of *Iason Cirenean* of the persecutions of *Antiochus*, and of the peoples deliverance by *Iudas Maccabeus*, untill the discomfiture and death of *Nicanor*: but amongst these, there are divers things which doe not well agree with the first booke, which is assuredly the truer, and most certaine: as the death of *Antiochus* set downe Chap. 9. very different from what is spoken of it in the first booke: Chap. 6. besides many other singularities; and especially there are some heads which cannot well stand to the triall of the doctrine of holy Scripture: as the commending of *Razias*, who run himselfe into voluntary death: Chap 14. and the false judgement which the author gives concerning *Iudas* sacrifies and prayers for the expiation of the misdeeds committed by some of his army, to turne away Gods wrath from the whole body of it: as if that had been done for their benefit who were dead for their owne sins: Chap. 12 44 An opinion which hath neither ground nor approbation in holy Scripture, wherein there are no sacrifices nor prayers appointed to be used for the dead. And therefore with very good reason, this booke, which is but an epitome of a history which is not holy, and is penned in a stile no way agreeing with Gods spirit, was rejected amongst the Apocrypha of least esteeme.

FINIS.

THE HOLY GOSPELL OF OVR *LORD IESVS CHRIST* ACCORDING TO SAINT *MATTHEW*.

GOD who would have his law which was given by Moſes and the reſt of holy doctrine, which he had revealed by his Prophets, ſet downe in writing by them, hath alſo obſerved the ſame in the New Teſtament, inſpiring his Apoſtles by the ſame ſpirit, which had formerly guided them when they preached by word of mouth, for to indite bookes thereof, by which it might be preſerved and tranſmitted to all ages in its originall truth, and divine authority. And ſo hath been made and ſealed up the number of ſacred books, whereof the firſt part goeth under the generall name of the Old Teſtament, or of the Law and the Prophets; and this ſecond under the name of New Teſtament, or of Goſpell. A Greek word, which ſignifieth good and happie tydings, uſed to ſignifie the relation or annuntiation of the Sonne of Gods comming in the fleſh, and of his accompliſhing all that had been commanded, figured, foretold, and promiſed by the Law, and by the Prophets. And whereunto were alwayes lifted up the hopes, extended the deſires, and ſuſpended the expectations of all beleevers. Now though all theſe bookes containe one and the ſame ſubſtance, yet are they in forme and particular ſubject divided into Hiſtoricall, Doctrinall, and Prophetical. And the name of Goſpell hath been eſpecially appropriated to the firſt foure hiſtoricall, written by two Apoſtles, S. Matthew and S. Iohn and two Diſciples or Evangeliſts, S. Marke and S. Luke, authorized all by their divine vocation, accompanied with the true and infallible aſſiſtance and conduct of the holy Ghoſt: who hath alſo from time to time imprinted the certaintie and perſwaſion thereof in the heart of each beleever, and in the whole Church: which by vertue of this ſeale hath teſtified, publiſhed, defended, and expounded this truth, to induce men to the obedience of this faith. Now in theſe foure Evangeliſts there are ſome parts which are common, wherein they all agree, and ſome that are particular to each one of them. Divine wiſdome having in this kind tempered this body: that in the eſſentiall parts wherein they all agree, the Churches faith might be founded and ſtrengthned by a relation which was every way agreeing, and that by ſome diverſe and ſingular narrations, their ſtudie and meditation might be ſtirred up, and by the ſupplements and amplifications of the one, more then of the other, the hiſtorie might be compleat, and the doctrine better made up in all its parts. And finally becauſe it might appeare, that they had all without any fraud or colluſion faithfully related, that which had to each one been ſeverally inſpired. The ſubſtance whereof is, that the everlaſting Sonne of God in his appointed and foretold time tooke humane fleſh from the ſacred Virgin, by the miraculous operation of the holy Ghoſt, by whom alſo his ſaid humane nature was perfectly ſanctified even from his firſt conception, and accumulated with all manner of graces: he being the ſacred Prieſt, the immaculate Offering, the acceptable Mediator, and the moſt righteous head of his Church, to redeeme it from death, obtaine Gods grace and peace for it, and right to everlaſting life. And that having ſpent many yeers in a private life, he was by God his father, when he was baptized by Iohn the Baptiſt his forerunner, inſtalled in the publike exerciſe of his office of Meſſias, of which he performed the parts of Prophet and Prieſt upon earth, and then he went up into heaven to take poſſeſſion of the third, namely his everlaſting Kingdome. Now the hiſtory of the Goſpell inſiſts more particularly upon deſcribing his converſation in the world, comprehended in theſe three parts of Actions, Doctrine, and Sufferances. As for his Actions he ſets downe of all ſorts, Naturall, Civill, Eccleſiaſticall, Spirituall, Miraculous, and Divine ones. In the one he hath ſhewed the truth of his humane nature, in other his exceeding charitie and mildneſſe, in other his voluntary obedi-

rnce and humility, in other his holineſſe, righteouſneſſe, and moſt perfect innocency, in other his divine and infinite power. And as by the one he hath not onely given all true beleevers a moſt perfect paterne for them to imitate, but hath principally ſatisfied the juſtice of the law, and hath as a ſurety obtained right to eternall life for them: ſo by the other he hath given them moſt certaine proofes of his powers ſufficiency to ſave and deliver them. As for his Doctrine he imployed it firſt in re-eſtabliſhing of the true ſenſe of the law, which had beene falſified by the Iewiſh Doctors manifold traditions and ſuperſtitions: and next in ſhewing that he alone could fulfill what the Law of God commanded and promiſed man for his ſalvation: and that he communicated this benefit to all thoſe which were his by faith in juſtification of life, and by his Spirit of regeneration in ſanctification and new obedience. Whereof he hath alſo appoin ed new ſignes, and ſacred ſeales in the two holy Sacraments of the Chriſtian Church Baptiſme and the holy Supper. And conſequently to give his beleevers all manner of divine and ſpirituall inſtructions for the guide of their beleefe and life: which hath beene the ſeed of Evangelicall doctrine afterwards ſowne abroad, and manured by his Apoſtles. As for his ſufferings the hiſtory ſets downe how that his life hath beene nothing but a perpetuall courſe of miſeries and infirmities, aſſaults and temptations of the Devill, contempt, perſecutions, injuries and reproaches of the world, and eſpecially of the wicked Iewiſh nation, and their corrupt Governours, even unto the very death of the Croſſe: by which he having accompliſhed the chiefe act of his prieſthood, fulfilled Gods decree, obtained eternall redemption, deſtroyed the kingdome of Sinne, the Devill, and Death; and annihilated all ancient ſhadowes and ceremonies: God hath raiſed him from the dead, and hath moſt ſoveraignely exalted him by his aſcent into heaven, to take poſſeſſion of his kingdome; of which going out of this world he committed the miniſtery to his Apoſtles and all their true ſucceſſors: to gather his elect together out of all Nations, diſtribute his grace, and governe his Church by the preaching of his Goſpell, accompanied with the perpetuall power of his ſpirit, which he hath certainly promiſed them.

Chap. I.

Ver. 1. *The book*] A regiſter or muſter roll of Chriſt his lineall deſcent according to the fleſh, *Luke* 3.23.

V. 5. *Of Rachab.*] It is uncertaine whether it be meant of that *Rachab. Ioſ.* 21.

V. 8. *Joram*] three ſucceſſive Kings are left out here, *Achazia*, *Joas* and *Amazia*. 2 *King.*8.29. and 11.2. and 12.21. and 14.21. whereof the reaſon is unknowne, as alſo of many other particularities in theſe genealogies.

V. 11. *Jechonias*] the Greeks have confuſed both theſe names, of *Jehoiakim* the ſon of *Joſias*, and of *Iehoiakin* the ſon of *Ieboiakim* into one name of *Iechoniah*, and therefore here muſt be underſtood the ſon of *Ioſias*, and in v 12. the grandchild, who was alſo properly called *Iechonia*. 1. Chro. 3.16. *about the*,] that is to ſay under whom at divers times the people were carried away captive to Babylon, 2 *King.*24.15.

V. 12. *After they*,] after they were led into captivity, *begat*,] by *Ier.*22.30. *Luke* 3.27. it appears that *Salathiel* was not the Sonne of *Iechonia* in whom the line of *David* by *Solomon* failed, but onely the next ſucceſſor in the governement of the people. *Ezra.*1.8. and 5.14. and 6.7. See the like examples 2 *Cro.*3.16.17. See upon *Luke* 3.23. how theſe two Genealogies of S. *Matthew* and S *Luke* may be reconciled. *Zorobabel*, who was not the ſonne but the grandchild of *Salathiel*, 1 *Cro* 3.17,18,19. and the father hath beene left out, peradventure becauſe he died before his father, and never came to that dignitie.

V. 16. *Chriſt*,] that is to ſay anointed, a Greek name anſwerable to the Hebrew name of *Meſſias*: ſo called becauſe he was appointed and conſecrated by the Father to be King, Prieſt, and ſupreme Prophet of the Church, in his whole perſon: And in his humane nature he was endowed with the fulneſſe of the gifts of the holy Ghoſt, which two things were ſignified by the ancient unction. See *Iſa.* 61.1. *Dan.*9.24.

V. 17. *Fourteene*,] it is certaine that in the ſecond and third rank there are ſome omiſſions where of there can be no certaine reaſon given, ſee *V.*8.

*V.*18. *Eſpouſed*,] that is to ſay promiſed according to the laudable ancient cuſtome, to let a ſpace of time be betwixt the betrothing or eſpouſals and promiſes of marriage and the conſummation thereof, *Gen.*19.14. *Deut.* 20.7. and 22,23. *of the holy Ghoſt*,] namely by his miraculous operation, by which beyond and above the order of nature, and without any conjunction of man he framed the body of our Saviour of the proper ſubſtance of the Virgin: and ſanctifying him perfectly, did animate and viviſie him.

V. 19. *A juſt*.] that would deale righteouſly and honeſtly, and would not marry another mans wife, nor one of a ſtained chaſtity: and alſo courteous and pious, not willing to defame her by putting her away ſolemnely after the accuſtomed manner.

V. 22. *That it might*,] not that the prediction was the cauſe of that accompliſhment which contrariwiſe was the cauſe of prediction, but to ſhew the neceſſity of the accompliſhment in due time; until which time the truth of the prediction did hang as it were in ſuſpence. Or plainly to ſhew the concurrency of the accompliſhment with the prediction.

V. 23. *They ſhall call*,] other texts have it thou ſhalt

shale call: that is to say, thou Virgin mother according to *Isaiah* his proper termes.

V. 25. *Till she had,*] this was necessary to bee knowne for the Churches beleefe. But whither afterwards *Ioseph* kept *Mary*, and did abstaine from her company, the *Holy Ghost*, hath not specified; yet it is piously beleeved to be so.

Chap. II.

Ver. 1. *Wise men,*] the Italian hath it, *Magicians*, a name of some mens profession, who were Philosophers or Astrologers of *Persia*, or *Arabia*, or some other Country East-ward from *Judea*.

V. 2. *His Starre,*] Which was some bright and extraordinary meteor which God had caused to bee a signe of Christs birth. It may be that by some astrologicall observation, taken from the examples of such meteors, they might conjecture, some notable change, or chance to have hapned in the world. But that firme perswasion which they seemed to have, could not proceed but from an especiall revelation, or divine inspiration.

V. 4. *The chiefe,*] this word is taken here and elsewhere in the Gospells, at large for the heads of families, and of the divisions of the Priests, as 2 *Chron.* 36. 14. *Scribes*, these were certaine men who understood the holy Scriptures, & did expound them publikely in the Synagogues, and are called of the people because they were of all the severall Tribes of *Israel*, 1 *Chro.* 2. 55, and not of that of *Levi* onely, to whom this office was properly to belong, 2 *Chro.* 34. 13. *Ezek.* 7. 6. and were also admitted into publike counsells, as formerly the Prophets were *Jer.* 26. 11. and held the place of Magistrates, 1 *Mac.* 5. 42. and 7. 12.

V. 7. *What time,*] It is likely that the starre did appeare two yeares or there abouts before the birth of Iesus: and that upon the opinion that the Star was risen at the same time as Christ was borne *Herod* caused the little children from two yeares downward to be slaine.

V. 9. *The Starre,*] It seemes that it was vanished out of sight, for some time before, and that it did not shew it selfe againe untill such time as the wise men were upon the way going to Bethlehem, *stood*, this sheweth that it was a meteor neere to the earth

V. 11. *Fell downe,*] Hence it appeares that they had some divine motion and inspiration.

V. 15. *Which was,*] That place indeed is not properly and in its litterall sence referred to Christ: but it is referred to him by a certaine concordancie and allusion, grounded not so much upon that *Christ* is the true everlasting Sonne of God; and that he would take share in the Ægyptian exile in which the people had formerly bin, as upon some secret intention of the H. Ghost, manifested by the Evangelist.

V. 17. *was fulfilled,*] This application ought to bee understood as the former. See upon *Ieremiah* 31. 15.

V. 18. *Because*] Or in so much as they are no more.

V. 22. *Did reigne,*] Being declared King by the will of his Father *Herod*; but afterwards *Augustus* brought him to an inferiour title of *Ethnarch*, and tooke away halfe his Kingdome from him.

V. 23. *By the prophets,*] These words are not found any where else, but only *Iudges* 13. 5. of *Samson*, who in many passages of his life was a figure of Christ. And it is credible that the Prophets in their Sermons did teach that the Churches true *Samson*, and Gods true *Nazarite* should be the Messias, whose perfect sanctification had beene figured by the ancient *Nazarites*, *Num.* 6. 2. and because that Christ was mysteriously so indeed, Gods providence would also have him called so, which name was unwittingly, and by equivocation given him by the popular scorne from the name of the most poore Citie wherein he abode.

Chap. III.

Ver. 1. *The Baptist,*] a name of a religious office, often used by other *Iewes* superstitiously and without any calling: but by Saint *John*, holily and with divine calling, to serve for a preparation to Christ, and for a passing over from the Law to the Gospell. *In the wildernesse,*] it was a place in the land of *Iudah*, not so frequently inhabited, which was for pastures, *Ios.* 15. 61.

V. 2. *Repent ye,*] the *Italian*, *recall your selves,*] with sorrow and repentance for your former life, and with a fervent and firme purpose for to amend it, turne to God to crave favour and pardon at his hands: and in this manner prepare your selves to receave the Messias who is already come. Who shall re-establish Gods Kingdome in righteousnesse and peace to bring salvation to such as repent, and finall ruine to obdurate rebels. See *Isa* 56. 1. and 59. 20. *Mal.* 3. 2. and 4. 2.

V. 4. *Of Camels haire,*] whereof was made a course kind of cloth or felt. Now whither *Iohn* did imitate the rough and shaggie clothing of the ancient Prophets, 2 *Kings* 1. 8. *Zech.* 13. 4. Or that by reason he preached repentance, he would use such clothing and foode as were used in fasts, mournings, and humiliations, laying aside all tendernesse and delight, See *Matth.* 11. 8 *Locusts*,] which were used for food in former times, and in these dayes also in diverse places of the East. See *Lev.* 11. 22. *Wild*, which groweth in the woods, without any art or care of man. See 1 *Sam* 14. 26.

V. 6. *Baptized,*] that is to say ducked in the waters for a sacred signe and Seale of the expiation and

remission of sins; oft-times represented by the washing of corporall ordures: and of the purification & regeneration of the soules: and of the mortification of sin as drowned by the benefit of the Redeemer who was ready to be revealed: and likewise for a ceremony obligatory on mans side, to endeavour himselfe to holinesse and puritie of life, flying all pollution of sinne. See, *Luke* 3. 3. *Confessing,*] to God in the person of *Iohn* his Minister: though not with a particular enumeration: but yet with a true feeling of compunction, shame, and humble acknowledgement, and with hate and disallowance of sinne, for to implore Gods mercy. See *Acts* 19 18.

V. 7. *Pharisees and Sadduces,*] religious sects and orders among the *Iewes*, the beginning and time of which are very doubtfull. Certaine it is that they begun after the returne from Babylon, and likewise after *Antiochus* his persecutions. Pharisees signifieth separate; namely from the common manner of living; by their singular studying of the law of God and by profession of holinesse: and distinguished from the vulgar, by abstinences, disciplines, clothing and other the like things. The institution might be laudable, but at last they went astray into superstition, error, hypocrisie, pride, and sedition. The Sadduces had their name from one Sadocke their founder, who wresting the saying of a master of his, that one ought not to serve God for hope of reward, nor feare of punishment, brought in Epicurisme amongst the *Iewes*, denying the resurrection, and all the state of the life to come, and the immortality of the Soules, and all subsistency of spirits, *&c. Who hath,*] words of admiration to see such people come, which were so evill disposed to receive that internall baptisme of which they came to take the signe. As if he should say if you come rightly unto it, it is indeed a wonderfull work of Gods grace, but it is fitting that you should verifie it by your works, otherwise it will appeare that it is but a vaine desire of novelty, *Iohn* 5. 35.

V. 8. *Meete for,*] the Italian, *Worthy of,*] which may yeeld a certaine proofe, as proper and naturall effects thereof. Others, befitting repentance.

V. 9. *And thinke not*] doe not dally with your selves to thinke that because you are issued from *Abraham* according to the flesh, you are in Gods favour and free from his judgment; for with him, the imitation of *Abrahams* faith and piety is the onely thing which demonstrates and causeth to bee *Abrahams* Children and not the corporall generation, *Rom.* 4. 12. now such children may be brought forth of all nations, yea and out of these stones. Neither doe you perswade your selves, that by your perdition Gods people shall perish: for GODS people shall alwayes subsist in these spirituall children of A B R A H A M towards whom Gods Covenant and promises shall bee verified.

V. 10. *Now*] from henceforth God will use no more so much toleration as he hath done heretofore with you false *Iewes*, *Mal.* 3. 5. hee having proffered his grace to you in his sonne if you refuse it he will sodainely reprove and punish you.

V. 11. *I indeed,*] I am but a Minister of the externall signe of your spirituall purification by repentance, but Christ shall be the true author and worker of the action by his spirit, which shall operate with the power of fire, whose property is to cleanse perfectly and inwardly all that passeth thorow it, whereas water washeth only the superficies and outside. See *Isa.* 4. 4. Mal. 3. 2, 3.

V. 12. *Whose fan,*] hee shall cleanse his Church, from the mixture of all hypocrites and wicked men casting them into hell fire, and gathering all his true beleevers into the Kingdome of heaven.

V. 13. *To be*] not for any signe of need to be purified from sinne, or in token of Repentance but to fulfill all parts of Gods service, amongst which is also the use of the Sacraments: and also to beare, as one should say, the same ensigne as his Church doth and to recommend to all beleevers, the use of these sacred ceremonies. So he participated of all the *Sacraments*, as well new, as old.

V. 15. *It becommeth us,*] obedience to God in all things ought to be observed by me, and all mine to the imitation of me, and particularly the observance of Ecclesiasticall orders, and religious actions.

V. 16. *Were opened unto him,*] it was some vision created in the aire, and represented unto the senses, or the imagination of Christ, or according to others of *Iohn*, having the resemblance of the heaven opened, and severed in sunder, see *Mar.* 1. 10. *Acts* 7. 56. and 10. 11. *Rev.* 19. 11. *The spirit,*] that is to say a signe of the presence, vertue and operation of the *H. Ghost* in Christ, and in his Kingdome, in perfect innocency, purity, simplicitie, grace, and mildnesse: vertues which are represented in the Scripture by the nature of the Dove: and opposite to the deceits, and dammages of the spirit of Satan who seduced *Eve* under the shape of the Serpent which is cunning, impure, and venemous.

V. 17. *A voice,*] this manner of revelation, by heavenly articulate voyces was frequent amongst Gods people after that prophecies ceased whereof there are diverse examples in the Gospell and in Histories, *in whom,*] whom in the qualitie of mediator, that fulfills my whole will, and satisfies my justice for men I doe perfectly accept of; and in him, and for his sake only, I doe appease my wrath towards men, and participate my grace unto them, *Eph.* 1. 6.

CHAP.

Chap. IIII.

Ver. 1. *Of the ſpirit,*] By a vehement motion of the Holy Ghoſt, whereof his humane nature was full, ſee *Luke* 4.1. *Tempted*] for an exerciſe of his humiliation, and a tryall of his perfect holineſſe, and righteouſneſſe, and of his victory over the Devill by the power thereof. To give his Church a proofe of aſſured victory againſt all his endeavours and ſubtilties, *Hebr.* 2.18. and 4, 15. *The Devill.*] a Greek Word, anſwerable to the word Satan, and ſignifieth calumniator, or malignant accuſer, ſee *Zech.* 3.1. *Rev.* 12.10.

V. 2. *Faſted*] feeling no want, nor diſcommoditie by it: for a tryall of his divine power in bearing up his humanity without any naturall meanes *anhungred,*] when that divine power gave way to let his humane nature voluntarily feele the want and diſcommodity and ſo to give occaſion to the temptation.

V. 3. *If thou be,*] he ſhewed that the Devill had two ends in theſe temptations, the one to draw from *Chriſt* ſome proofes of his Deity, and of the myſtery of his Incarnation, of which he had but an obſcure notice: which was denyed him, as miracles were to unbeleevers, and prophane men. The other was to draw his humane nature to ſinne, either of impatience and diffidencie in his voluntary obedience; or of pride and preſumption, without vocation or neceſſitie; or of rebellion againſt God.

V. 4. *By every*] not only by things appointed in nature to nouriſh man, but by all ſuch things as he through his free-will doth attribute ſuch power unto: And likewiſe by his only power and will without any meanes at all.

V. 5. *Taketh him up,*] by ſome ſwift motion, but without any hurt, and that by the permiſſion of God, and of *Chriſt* himſelfe, *the holy*] a title very frequently given to the Citie of *Ieruſalem*, by reaſon of Gods being preſent in his Temple: and becauſe it was a Citie conſecrated to his ſervice, ſee *Neh.* 11. 18. *Iſaiah* 48. 2. *Matth.* 27. 53. *a Pinnacle*] the Italian, *the edge of the roofe,*] the roofe of the Temple being flatt according to the faſhion of thoſe times and places, there was round about it a certaine edge or hemme, or corner jetting out, as well for Ornment, as to convey away the raine Water and there it ſhould ſeeme the Devill did ſet the Lord.

V. 8. *Sheweth him,*] by ſome viſion, or illuſion as it appeares by, *Luke* 4.5.

V. 10. *Get thee,*] or according to ſome texts goe behinde me.

V. 12. *He departed*] by a divine conduct and inſpiration, he went to make his ordinary abode, and to exerciſe his charge of teaching publikely, in thoſe borders, amongſt poore and abject people: to condemne *Iudæa* and *Ieruſalem,*] whether hee went but only at feſtivall times.

V. 13. *The Sea Coaſt,*] namely by the lake of *Geneſareth*, or of *Tiberias*.

V. 14. *That it,*] that Country which had formerly beene deſolated by the *Aſſyrians*, *Iſa.* 8. 7. and grew afterwards degenerate in matters of Religion, and was mixed with heathen cuſtomes and Nations; was through Gods Soveraigne mercy choſen by Chriſt for the place of his ordinary abode according to the ſame Prophets propheſie, *Iſa.* 9. 1. to bring into it the light of life, of grace, and of truth, and to give a beginning to the vocation of the *Gentiles*.

V. 18. *Two brethren,*] who had beene *John* the Baptiſt his Diſciples, & to whom *Ieſus* had revealed himſelfe even in his time: and therefore this Hiſtory of Saint *Matthewes* ought to have a relation to their calling to the Apoſtle-ſhip, and that of *John* 1. 40, 41. To their calling to knowledge, and doctrine.

V. 19. *Fiſhers of*] inſtruments of converting and drawing men to God, out of the Sea of the world and ſinne; and out of the abyſſe of death and perdition.

V. 23. *Synagogues*] a Greeke Name, which ſignified the particular aſſemblie of the *Iewes* for the exerciſes of Pietie, and the places where they were kept ſeverall from the Temple of *Ieruſalem* where the generall aſſemblie was kept: *preaching,*] bringing them the happie tydings of the comming and manifeſtation of the Meſſias his ſpirituall Kingdome, in light, juſtice, and life, promiſed to the Fathers, and ſo long looked for.

Ver. 24. *Syria,*] which bordered upon thoſe places.

V. 25. *Decapolis,*] it was a little province ſo called, becauſe it contained tenne Cities, and was upon the confines of *Paleſtine* drawing towards *Syria*, *Marke* 7. 31.

Chap. V.

Ver. 3. *The poore*] an Hebrew phraſe *Prov.* 16. 19 and 29, 23. *Iſaiah* 57. 15. to ſignifie the humble and meeke hearted before God, who have confidence in themſelves when they feele their miſeries or Gods viſitations oppoſite to proud, preſumptuous and cruell men. *Kingdome,*] they only are well prepared and qualified, to receive the Goſpell, and to be members of the Church, which is Chriſts Kingdome in grace and in ſpirit, and that way to enter into the Kingdome of glory in Heaven, ſee *Matth.* 18. 3. and 19, 14.

V. 4. *That mourne,*] by a lively diſpleaſure for their ſinnes, and by a voluntary mortification. Or

by an humble patience in visitations and tryalls which God sendeth, *Psalme* 34. 18.

V. 5. *For they,*] They shall be re-established into the right which *Adam* had, namelie of being lawfull possessors of all Gods creatures as they are Gods children, the use of which shall be granted them by their heavenly Father, and shall afterwards bee raised up into the everlasting Kingdome above all other creatures. Whereas violent men, though they have, and possesse much, yet they are but usurpers, who shall be dispossessed of all by death, See *Rom.* 4. 13.

V. 6. *which doe hunger.*] which fervently desire of God to obtaine the gift of the true Evangelicall righteousnesse which is in Christ and in the operation of his spirit, which is the food necessary for eternall life, *Rom.* 3. 22, 26.

V. 8. *The pure,*] The holy, righteous and sincere, not spotted with the love of sinne, of some predominant vice of malice, and of hypocrisie. *Shall see,*] shall be admitted to the fruition of Gods glory which will appeare at full in the Kingdome of heaven: opposite to the small and obscure participation which beleevers have in his grace in this world, by faith, 1 *Cor.* 13. 12. 2 *Cor.* 5. 7. 1 *Iohn* 3. 2.

V. 10. *For righteousnesse sake.*] For the love and defence of right, and chiefely for Gods cause his truth, glory, and pure service *The Kingdome,*] for a reward of their labours, and a Crowne of their fights, according to Gods free promise.

V. 13. *Yee are,*] Words directed to the Apostles and ministers of Christ. The meaning is, I have conferred my gifts upon you, and have placed you in the office of Pastors of my Church, that by your doctrine & example, the world might be cleansed & preserved from corruption, and seasoned with righteousnesse and holinesse: if that thorow your owne corruption, you lose this power over others, whence shall the amendment of your selves be expected? In such a case all dignities and titles are of no value.

V. 14. *The light,*] As by the preaching of the word, you are like unto lights in the worlds darkenesse: So by your life you should bee like Candlesticks, to set that light up on high and shew it to all men. *A Citie,*] the eminencie of your office shall cause all the good and evill that is in you to be manifest to all men either for example and edification in good things, or for scandall and subversion in badd.

V. 16. *Glorifie,*] By converting and submitting themselves to Gods truth, whose efficacy shall be penetrated into their hearts by your holy examples. See 2 *Cor.* 14 25.

V. 17. *To destroy,*] to derogate from their authoritie, to cause them to be thought false or unprofitable, to propound a doctrine contrary to them, *To fulfill,*] observing the Law in all points my selfe, and bringing to passe all that was foretold by the Prophets, and pulling in force the right and promise of the Law, to give life to them that fulfill it which is effected in me alone for all my Church. And finally causing, by my spirit of regeneration, which I have gotten, and doe communicate to all beleevers; the Law to be by them voluntarily receyved in its spirituall sence, though not in an absolute perfection in this life, Rom. 8. 3.

V. 18. *Till heaven,*] a proverbiall kinde of speech, as much as to say, never whilest the world lasts, as *Iob* 14. 12. *Psal.* 72. 5. *till all,*] till Gods will revealed in his word be perfectly fulfilled, *Isay* 40. 8. *Romans* 3. 31.

V. 19. *whosoever therefore,*] hereproveth the Pharisees false doctrine who made a difference of Gods Commandements, as if some were great, and some small; the transgressing of which should be of small moment, *Mat.* 22. 36, and he sheweth that they have all the same character of divine authority: and that they all binde equally, though the degrees of the matter be diverse, *shall be called,*] though he retaine the good foundation: yet he shall lose much of Gods approbation, and of the good esteeme of true beleevers who shall judge spiritually by my Gospell in the renewed state of my Church; see 1 *Cor.* 2. 15. He opposeth this to the Scribes and Pharisees dignities which were grounded upon those arbitrary definitions of cases of conscience.

V. 20. *The righteousnesse,* which was all set upon vaine ceremonies, in arbitrary disciplines, and in false shewes, and in dead works without Gods spirit, *enter,*] you shall not be true members of my spirituall Kingdome which I have established in my Church, nor attaine to the Kingdome of glory.

V. 21. *That it was said,*] in the Text of the Law by *Moses,* and then afterwards in the glosse which hath beene added thereunto by the Doctors which came after according to their owne carnall meaning, *whosoever,*] in this glosse the Pharisees erred in two points, first in that they only comprehended the full exterior act in the Commandement, and not the inward motions, nor the lesser acts of the same kind. Secondly because they restrained mens consciences only in reverence of humane lawes, and feare of the punishment inflicted thereby, and did not direct them to God and his justice, and so they did set all the observation of the Law in an outside of externall and hypocriticall discipline, without any true pietie or uprightnesse of heart, *the judgement,*] namely the sentence and punishment of three and twentie Iudges who had the cognizance of all criminall causes amongst the Iewes.

V. 22. *But I*] Christ doth not bring up a new meaning of the Law but only re-establisheth the internall and spirituall meaning which is eternall, and was forgotten and unknowne. See *Rom.* 7. 7. *Whosoever*

ver, to ſhew that the very firſt motions of ſinne are deadly in rigour of Law, though there be ſome diverſity in the degrees of puniſhment, hee makes uſe of the diverſe degrees of capitall judgments which were in uſe amongſt the *Iewes*, and by judgment he meanes that of the three and twentie Iudges, which had the cognizance of ordinary crimes; by the conſiſtory, that of the ſeventie one Iudges, who had the cognizance of crimes of a higher degree which concerned the publike, as of a falſe Prophet, a High-Prieſt, an apoſtaſie or the like, and by hell fire or Gehenna he meanes that great Anathema, by which the Malefactor beſides his corporall death was accurſed, and appointed for the torments of hell, *without a cauſe,*] that may be approved in Gods judgement, *Racha,*]a *Syriac* word which ſignifieth voyd of underſtanding, witleſſe, *hell fire,* the *Italian, the Gehenna of fire,* an Hebrew word which ſignifieth the valley of Hinnom, which was a place by Ieruſalem where Idolaters did burne their children to *Molech*, whereupon by reaſon of the cruelty of this Idolatry, the ſame name was attributed to hell. See 2 *Kings* 23.10. *Iſay* 30.33.

V. 23. *Ought,*] any cauſe of offence for any injury he hath receaved.

V. 24. *And go,*] to ſhew that mens wrath and hatred are ſo diſpleaſing to God, that he diſallowes of any ſervice done him by any that are ſo diſpoſed. See *Iob* 42.8.

V. 25. *Agree,*] as one that hath offended another doth very well to make a friendly compoſition for the injury, giving ſome reaſonable ſatisfaction before the judge gives his ſentence, ſeeing that afterwards he ſhould be forced to pay what he is amerced without any remiſſion, ſo you men make your peace whileſt you are in the world, before God doth give his irrevocable ſentence againſt the obdurate offender.

V. 26. *Till thou haſt,*] that is to ſay never: for man hath not wherewith to give ſatisfaction to Gods juſtice, *Mat.* 18. 25.

V. 29 *Offend thee,*] do intice thee by thy lookes to offend God: *pluck it out:*] this muſt be underſtood by way of compariſon thus, thou hadſt better pluck it out, then to be thereby induced to offend God, and bein danger of loſing thy ſoule; and therefore ſeeing there is nothing more deere to thee then thine eyes, mortifie thine old man and renounce thy concupiſcences that thou mayeſt ſave both body and ſoule, See *Mat.* 19.12. *Rom.* 8.13. 1 *Cor.* 9.27. *Col.* 3.5.

V. 30. *Thy right hand,*] the hand properly doth not induce to ſinne, but doth commit it, and therefore by this ſo neceſſary and deere a part, are meant and underſtood all manner of vehement affections and paſſionate motions, and each deere and inticing reſpect: all which things ought to be cut off rather then to ſin.

V. 31. *Let him give her,*] this law doth not permit nor approve of divorces, made without a cauſe, but they being already in uſe amongſt the people, God tollerating them or taking no notice of them, he hath in ſome manner ſet downe a rule therein to provide for the credit of the women which were put away by this writing which did cleere them from adultery, and did ſet them at liberty, that the husband breaking the bonds of marriage on his ſide, the poore woman might alſo on her ſide be free to marry againe: ſeeing that the returning to her firſt husband was utterly denied and forbidden her, *Ier.* 3. 1. which was a curbe to that temerity.

V. 32. *To commit.*] before God and in reſpect of their conſcience, though not before men, and in the civill and externall judgement.

V. 33. *Forſweare,*] the Phariſees had falſified the meaning of this law two wayes. First, in reſtraining it to falſe oathes ſworne to harme other men, without comprehending vaine and frivolous oathes, then by reputing ſuch for indifferent, and as nothing, which were not conceaved in Gods owne name, but were ſworne by creatures, ſee *Matth.* 23.16.18. *unto the Lord,*] either directly, in performing ſuch things as thou haſt vowed unto him, or indirectly, in all ſuch things as thou haſt promiſed thy neighbour in his name.

V. 34. *Not at all,*] ſeeing that an oath is an inſtrument of truth, and of proofe, and oftentimes very neceſſaric, we muſt reſtraine this Commandement of Chriſts to voluntarie oathes, not required by them who have authority, vaine, frivolous, vitious, and ill conceived, &c. Seeing thoſe things which are ſet downe here have a relation to ſuch oathes: *By heaven,*]by way of aſſertion, as in ſaying, ſo ſure as there is a heaven, or as ſure as there is light in heaven. Or by way of execration, as, let heaven blaſt me, the earth abiſme me if it be not ſo. *For it is,*] this reaſon doth ſhew two evils in ſuch oathes, namely, the impiety of the former, making uſe of the creature in them inſtead of God alone, and the prophaneneſſe in the aime and intent, ſwearing in jeſt without truth or reverence. Againſt the firſt, the Lord ſaith, that theſe creatures are not God, but only inſtruments of his ſervice and his glory. Againſt the ſecond, that every one of them hath ſome ſpeciall relation to God, wherefore the prophane abuſe of them redoundeth to the offence of himſelfe, who is alſo indirectly called upon in theſe oathes, for to puniſh the breakers thereof.

V. 36. *By thy head,*] affirming any thing and ingaging thy head upon it, which thou doeſt ſubject to a misfortune if thou lieſt, or by ſaying, as true as my head is deere to me. *Becauſe thou,*] thine head is not thine own for to engage it, or ſubject it by ſuch oathes to ſuch chances as thou pleaſeſt.

V. 37. *Let your,*] let your ſayings be averred, by a conſtant

a constant, plaine, and uniforme truth, and not by rash oathes, *of evill*, namely from the devill.

V. 38. *Ye have heard,*] Christ condemnes the Pharisees false expositions, who did extend the laws of equalizing and iustly proportioning publike punishments judicially inflicted, to the facts, to the suffering of private revenges.

V. 39. *Resist not evill,*] namely offences which shall be proffered unto you thorow the evilnesse of other men others, resist not the wicked: The meaning is, do not require evill for evill, overcome evill with doing good, and do not work your owne revenges. *Turne to him,*] rather then to transgresse against the law of charity and Christian patience, suffer a double injury.

V. 40. *Sue thee in the law,*] by violence, or by an unlawfull or fraudulent plea. The meaning is, do thou use no violence, nor interchangeable fraud.

V. 41. *Shall compell thee,*] according to the custome of those dayes: by which it was lawfull for one that went about publike affaires which required haste, to force any that he met upon the way to go along with him, to serve and aide him. See *Matth.* 27.32.

V. 43. *And hate*] this was the false glosse of the Iewish doctors, who did restraine the word neighbour to kinsfolks, friends, and acquaintances only: See *Luke* 10.29. contrary to the true meaning of the law set downe, *Exod.* 23.5. *Lev.* 19.17.18. *Iob* 31. 29. *Psal.* 7.4. *Prov.* 24.17.

V. 45. *Ye may be,*] that ye may indeed be such, imitating Gods naturall goodnesse.

V. 46. *If ye love,*] that charity which imitates God, and is by him rewarded, is not that naturall inclination to love those that love us, because that Gods charity extends it selfe even to his enemies. But the spirituall charity to love for the love of him, and as he loveth all those whom he hath commanded us to love, without any respect to our selves. *The Publicans,*] men which were infamous and execrable amongst the Iewes, not only for their avarice and greedinesse, but especially because they were the instruments of the Roman tyrannie upon the Iewes their brethren.

V. 47. *More then others,*] namely, more then the Publicans, and the wickedest men in the world.

V. 48. *Be ye,*] imitate God in his mercy, which in regard of us and of our salvation is the fulnesse of his vertues, and therein endeavour to attaine to perfection. Ephes. 4.13. Phil. 3.12.

Caap. VI.

Ver. 1. *Your almes.*] Other texts say righteousnesse: that is to say every good work, especially concerning deeds of charitie, and helping of the poore. See Deut. 24.13. Psal. 112.9. Dan. 4.27. *Otherwise*] for the worke which of it selfe is good, is corrupted by the evill end, of affecting glory from men, in stead of the pure intent to performe the will of God, to his glory.

V. 2. *Their reward,*] having aspired only to this vaine glory from men, let them content themselves, there with; and not hope for any other reward from God. See Luke 6.24.

V. 3. *Let not,*] A proverbiall kinde of speech, to signifie a most concealed secret.

V. 4. *Openly,*] In the cleere light of the resurrection of the just, as Saint *Luke* saith.

V. 9. *Prayye,*] Retaine ye alwayes the substance of this briefe formulary and restraine your selves to the heads thereof, and use the simplicitie and sober brevitie of it, *hallowed be,*] thou who art perfect holinesse and that wouldest reveale thy selfe unto us as it were by a proper name, doe us this favour also that we may in all reverence acknowledge, worship, and glorifie thee in words and deeds.

V. 10. *Thy Kingdome,*] Establish thy Sons spirituall Kingdome, in the world by thy word and spirit, and destroy the kingdome of the Devill and sin and bring to perfection both these workes, in thy Kingdome of glory, 1 Cor. 5.24.

V. 12. *Our debts,*] that is to say sinnes, Luke 11. 4. for which we owe a death by thy judgement. *As we,*] not to give an example to God by our most unperfect one: seeing we all ought to take example by him, Ephes. 4.32. Col. 3.13. Nor to ground our prayers upon the merits of our workes, Dan. 9. 18. but to subscribe to Gods order to pardon, if we purpose to be pardoned our selves, and to shew our good conscience to God, which is a great prop to faith, to obtaine that which is prayed for, if we performe it, and to condemne our selves to receive nothing from God and if we faile in performing it.

V. 13. *Lead us not,*] Keepe us from all vehement occasion and object of sinne: and suppresse in us all manner of inclination to evill, give us the help, safeguard, and maintenance of thy Spirit, and never deprive us of it, to give us up into the devils hand, and leave us to his accursed inducements. *Amen,*] so it is, or so be it. An Hebrew word used in the end of prayers to signifie the fervent desire to obtaine that which a man prayeth for: Or to testifie the truth and sincerity where with a man speaks.

V. 14. *For if,*] this hath an especiall relation to verse 12.

V. 16. *Of a sad,*] by an hypocriticall and ambitious affectation. *Disfigure,*] they use art in making themselves look pale and wanne.

V. 17. *Annoint,*] make no outward shew of fasting, for hypocrisie or vaine glory, but rather make shew to the contrary. This ought to be understood of private fasts: for in publike fasts God appointed there should be outward shewes of repentance, and humiliation

humiliation, for to further the repentance of the heart, and for the common edification.

V. 19. *Lay not up,*] Be not set on fire with a desire of many worldly goods, for if you abound therin, there is great danger that you will set your hearts, your trust, and content upon them, ver. 21. which is a dangerous and hurtfull kinde of Idolatrie, *Eph.* 5. 5. *Col.* 3. 5.

V. 20. *But lay up,*] Contrariwise purchase with great fervency spirituall and heavenly goods, and endeavour to abound in them in this world, and to obtaine the fulnesse of the assurance thereof in the Kingdome of heaven, 1 Tim. 6. 19. 2 Pet. 1. 4.

V. 22. *The light,*] Even as the eye is the light and the guide of the whole body: So that if it bee pure and cleere, the whole body is well directed: and contrary wise if that be dimme and perished the body is as it were in darknesse. So if mans understanding which is the light of the soule in all its motions be enlightened by Gods spirit, all his actions are well guided. But if it want that light, & be darkened with carnall cares, the whole man lieth, and goeth wandring in the darknesse of ignorance and sin, and at the last falleth into eternall perdition.

V. 23. *That darknesse,*] Namely the uncleanest, beastliest and most disordinate passions and affections of thy soule.

V. 24. *Can serve,*] A proverbiall kind of speech, which must be understood according to the subject whereunto it is applyed: namely to that kind of service, which requireth the whole endeavour, strength and heart of man to bee applyed to it, and in which masters are contrary, as God and the world, *Iac.* 4. 4 *Iob.* 2. 15. *Mammon*] a Syriack word which signifieth riches, mony, lucre, as Luk. 16. 9.

V. 25. *Is not the life,*] God out of his power and goodnesse having granted unto man his being which is the greater, shall he deny him the lesser, which is the preservation thereof. His wisdome certainely shewing us that he made nothing casually, to forsake it after he had made it. See Rom. 5. 8. 9.

V. 32. *Seeke,*] With an anxious care, because they doe not know God, nor believe in him.

V. 33. *Seeke yee,*] Desire and seeke before all other things to have part in the Sonne of Gods kingdome, as well in regard of the happinesse thereof in grace, by the Application of his righteousnesse in this life, and in glory in the life everlasting: As in regard of the dutie of beleevers and subjects of this Kingdome, in holinesse and spirituall uprightnesse.

V. 34. *The morrow,*] You ought to expect how God will dispose of you: which if it bee to your reliefe, contrary to your expectation, it were great folly in you to trouble your selves in caring for that evill as will not come to passe: and if it bee to your affliction and punishment, what good will it do you to anticipate the sorrow of it, before the time? *Sufficient,*] you must distinguish your cares by severall spaces of times, as God sendeth you your evills: he doth not heape them upon you all in a moment, nor you ought not to overcome your selves in an instant thorough the care and feare for future times.

Chap. VII.

Vers. 1. *Iudge not,*] he meanes particular evill judgments which men judge of their neighbours, without any uprightnesse, charity, truth, or authority: thorow curiositie, pride, rashnesse, suspition, malice. hypocrisie, &c. *Be not,*] by God, revenger of this usurpation of power which belongeth to him onely. And oftentimes also by men, by the same vice, seeing God often suffereth one mans sinne to be punished by the sin of another.

V. 3. *Beholdest thou,*] A Proverb used amongst the *Iewes.*

V. 6. *Give not,*] Take heed of rash judgments: But likewise use discretion, and holy spirituall judgment, in not presenting the holy and precious celestiall truth to men that are prophane and openly rebellious least you provoke them to blasphemie and contempt: or aggravate their rage against you. See 1 *pet.* 4. 15.

V. 7. *It shall bee given,*] If you aske it of him, who should give it; as you should, and what is fitting to be given.

V. 9. *What man,*] to shew that we ought to aske of God only such things as are truely good; And if God refuse to grant us that which we desire: judge that it is not good for him that asketh it.

V. 11. *Being evill,*] Whose naturall affections are much corrupted thorow the ignorance and malice which sinne hath brought in, whereby often times you doe not know what is good for your children. And sometimes also thorow anger, hardnesse or some other vice you deny them that which they aske of you. But you never come to that unnaturall excesse, as to give them hurtfull or deadly things in stead of good ones.

V. 12. *Therefore,*] To the end that you may obtaine what you aske, doe unto others, as you desire should be done to you by God and men. *The Law*] the true uprightnesse which is required by the Law expounded and confirmed by the Prophets. Which seemes to be said, to oppose it to the Pharisees vaine ceremonies and observations: and to shew how Christs doctrine was agreeable with the Law, being taken in a right sence.

V. 13. *At the straite,*] For to come to eternall happinesse, doe not follow the way of pleasures, and ease of the flesh, and follow not the great number, and multitude of men: but make choice of the hard and laborious profession of the Gospell with its

Crosse: and joyne thy selfe to the small sanctified flocke of the Church, by faith and imitation of good men, who are alwayes the smallest number in the world.

V. 14. *Of false.*] In regard of their erroneous and false doctrine: or of their disloyall and fraudulent intention when they doe utter a truth.

V. 16. *Their fruits,*] By their doctrine, manner of teaching, spirituall efficacy in their hearers, their life, customes, and intentions, seeing that by some of these wayes hypocrisie will give it selfe the lie, and at the last shew it selfe.

V. 22. *In that day,*] Namely of the last judgement. *In thy Name,*] as thy servants by thine authoritie and commission, by calling upon thy grace and power. *Wonderfull,*] this Title is in the Gospell specially given to the greatest and most glorious miracles.

V. 23. *Know you,*] I did never accept of you, as my true servants.

V. 24. *Therefore,*] Seeing the onely externall profession of the Gospell, profiteth not to everlasting salvation, learne whereupon you may build your assured hope namly in the inward power of it receaved by a lively faith, and bringing forth fruits of regeneration and new obedience, which are the twofold end and effect thereof, from whence followes the certainnesse of eternall happinesse, notwithstanding and in the middest of all the temptations, combates, and difficulties.

V. 29. *As one,*] With a divine and Soveraigne Majestie, with a serious severenesse, and a spirituall power, penetrating the soule by perswasion & conversion: or in conviction. *As the Scribes,*] the substance of whose doctrine, was more concerning frivolous and unprofitable questions: and their manner of teaching, more remisse, affected and framed for ostentation of themselves, and to please the auditors.

Chap. VIII.

Ver. 4. *See thou,*] See the like manner of forbiddings, Matth. 9. 30. and 12. 16. the cause whereof seemed to be, that Christ would have men looke after his doctrine rather then after his miracles: And also because that those miracles producing for the most part nothing but vaine effects of admiration, worldly honour and desire of participating of those corporall favours, did rather hinder then further Christ in his chiefe end, which was the eternall salvation of men. *To the Priest,*] to be searched according to the Law, and being judged cleane to have permission to come againe into the company of men and of the Church. *For a Testimony,*] that thou mayest witnesse that I am true God: and that during the time of my humiliation, I doe keep, and cause *Moses* Law to bee kept; which were the two chiefe heads whereupon the Iewes used to contest with Christ.

V. 5. *A Centurion,*] A Roman and a Heathen but instructed and inwardly enlightned.

V. 9. *A man,*] And thou God. I am a subject, and thou a supreame Lord: how much more than shall thy command be fulfilled?

V. 10. *He marvailed,*] He used some externall gesture of wondering to cause the Centurions faith to be so much the more commended and esteemed: not that he was ignorant of the causes of it; nor that it was a faith beyond Christs Capacitie; which are the two ordinary causes of true admiration.

V. 11. *Many,*] Namely of the Gentiles such as the Centurion was. *Sit downe,*] shall enjoy the fruits of eternall life with the holy Patriarches, being by faith, and in spirit become their children, heires of the promises made to them, and their posteritie.

V. 12. *The Children.*] Namely the Iewes, who by the prerogative of Gods Covenant seemed to be the true heires of this Kingdome. *Darknesse,*] in the extreame misery confusion, horror, and torment of those, who are eternally banished out of the Kingdome of heaven. *Gnashing,*] the noise, the rage, and the blasphemies, which are alwayes coupled to the everlasting torments of the damned, *Rom.* 16. 9. 11, 21.

V. 14. *His Wives mother,*] For Peter had a wife, 1 *Cor.* 9. 5.

V. 16. *With his word,*] using no other meanes but only his meere command.

V. 17. *It might be fulfilled,*] That he might verifie that which Isaiah speaketh in that place. Namely that he is the only Saviour of soules and bodies, according to the charge which he hath taken upon him and by the merit of his voluntary sufferances; by which having appeased Gods wrath, he hath cut off the cause of all our evills: and hath obtained his favour for us, which is the fountaine of all good and happinesse.

V. 18. *The other side,*] Namely of the lake of Genesareth.

V. 20. *The Foxes,*] This is spoken either for a tryall of the truth of the Scribes protestation, or for a preparative for him to keepe it; being in time instructed in the condition which is inseparably annexed to the Gospell, namely the crosse: without any constant proprietie of goods and without any peace or rest in the world. *Nests*] or places to go and shelter themselves in. *The Son*] Christ calls himselfe so oftentimes in the Gospell, to signifie the truth of his humane nature, and the excellencie of his person above all other men. As who should say. That man which hath in all ages bin foretold expected, desired, and seene by the Prophets in their visions as

as particularly, Dan. 7.13. for a prelude of his manifestation in the flesh.

V. 21. *Bury*] that is to say assist him in his extreame old age, untill the end of his life.

V. 22. *Let the dead,*] being called to the ministery of my word, leave off these duties belonging to a mortall life, to those that live and have their callings and places therein, that thou mayest readily and without disturbance follow the duties of the spirituall life, which are now at this present incompatible with the duties of a temporall life.

V. 26. *Rebuked*] A kinde of speech very frequent in Scripture to signifie Gods power to appease the commotion of any of the creatures especially if they rise against his elect whom they ought to serve.

V. 28. *Gergasenes*] it is thought to be the ancient nation of the *Gergashites*, Gen. 10 16. which afterwards, were called *Gerashites* where the Citie of Gadara was, whereupon Saint *Marke* and St. *Luke* call this Country of the Gadarenes.

V. 29. *To torment us*] driving us out of that little light and libertie which is left us to wander up and down the world, working our wills, and shut us up in the darknesse and paines of hell, as it shall be after the last judgment. *Before the time*] namely of the last judgment, which they might know was not yet come.

V. 32. *Into the Sea,*] Namely into the lake of Genezareth.

V. 34. *They besought him*] not for any hatred they bare to him but for feare of that divine power which they only considered in him, Luke 8.37. An ordinary motion of a mans conscience not yet confident in Gods grace, when he feeles his Majestie nigh him. See Deut 5.25. 1 King 17.18. Luk. 5.8.

CHAP. IX.

VER. 1. *Into his owne*] namely Capernaum where he made his ordinary abode, Mar. 2. 1.

V. 2. *Thy sins*] which are the cause of thy disease; sinne being the cause of all those evills that befall man.

V. 3. *Blasphemeth*] attributing unto himselfe the power of pardoning sins which belongeth to God alone.

V. 5. *Whether is*] according to your carnall judgment it is a higher, and more difficult thing to heale this diseased man by my word, then to forgive him his sinnes: now I will doe that which you judge to be the most difficult, and is sensible; to shew that I can doe that which you esteeme to bee lesse, and is spirituall, and hidden, both depending upon the same divine and supreame power.

V. 8. *Unto men*] such as they thought Christ to be, being not yet instructed concerning his eternall God-head.

V. 9. *Matthew* and Levi, also Luke 5. 27.

V. 10. *In the house*] Namely of Matthew as St. Luke saith.

V. 13. *And learne*] you hypocrites do set all your pietie and righteousnesse in ceremonies and an externall discipline, and hold them to be prophane, and unworthy of your conversation which doe not follow you: whereas by this saying of the Prophet you might have learned, that the most acceptable service to God is that mercy which I use towards poore sinners, procuring their salvation and amendment by my familiarity with them, seeing that grace by the Gospell, which I am Mediator for and distributer of, is but onely for all Repentant sinners.

V. 15. *Of the Bride Chamber,*] namely the bridegroomes most intimate friends and companions, Iohn 3 26. The meaning is I will not disturbe the joy my Disciples conceave by reason of my presence, after my departure out of the world they will have afflictions and sorrowes and time enough to feele them.

V. 16. *No man*] besides this cause, I have also a regard not to oppresse the weakenesse of those which are mine with too rigorous a discipline in these beginnings. *New cloth*] the Italian *rough cloth*] as it commeth out of the weavers hand neither dressed nor fulled, and therefore very unfit for any use especially to mend or patch clothes.

V. 18. *Ruler*] they were certaine superior Ecclesiasticall persons, which did preside in the Iewes particular Assemblies, and there did right according to Law, ended controversies, and punished exorbitancies.

V. 23. *The minstrels*] they were certaine hired people which did play mournefull tunes at funeralls according to the custome of the Iewes, 2 Chron. 35. 25. and of other Nations.

Verse 24. *Is not dead,*] In respect of mee and of my Divine power this death is but as sleepe, I will revive her with my meere word, as if she were but a sleep. See Acts 20. 10.

Verse 28. *To doe this,*] Namely to restore your eye sight unto you, which was all their desire.

V. 30. *See that*] See upon Matth 8.4.

V. 32. *A dumbe*] either naturally dumbe, and besides that possessed with an evill spirit, or dumbe onely by the working of the evill spirit which possessed him.

Verse 34. *Through the Prince,*] Namely by Magicke art, and by a covenant made with the chiefe of Devills, called elsewhere Beelzebub, by whose authoritie and power hee driveth out inferiour Devills.

Verse 36. *Moved with compassion,*] Not so much for their corporall labour in following of him

as because hee knew them desirous to heare Gods Word which was not preached to them by their ordinary Teachers and Pastors.

V. 37. *The harvest,*] There are many who by the inward operation of the Holy Ghost are as it were already ripe, and disposed to receave the Gospell, and to be gathered into the Church, as it were into the Lords barne.

V. 38. *Send forth,*] the Italian *thrust forth,*] a terme which representeth Gods powerfull operation in stirring up and moving men to the painefull worke of the holy ministery. See *Jer.* 20.7. and also the necessitie which is imposed upon them of preaching the Gospell, 1 *Cor.* 9. 16. and also the promptitude which is required therein.

Chap. X.

Ver. 2. *Apostles*] A Greeke word which signifieth sent or deputed to doe some businesse, Ambassadours. So were the twelve called, because they were to have no certaine abode, and that their ministery was to be about the world as in a strange Country out of the Church, to carry the Ambassage of Gods reconciliation, and to gather his Elect together, *the first*] not onely in the order of the list as eldest, and first called with Andrew, Matth. 4. 18. but also as it should seeme in conduct, and presidencie by the Lords owne disposing, for the time they lived together, for when they were separate, there is no such thing spoken of and all without any superiority in degree, and much lesse in domination, *is called*] by a sur-name given him by Christ Himselfe.

V. 3. *Lebbeus*] Who is the same as is called Judas the sonne of *James*, the sonne of *Alphæus*, Luke 6. 16. whose the Epistle is intituled of Saint *Jude*. It is thought that *Lebbeus* the Hebrew word, and *Thaddeus* the Syriacke word are of one and the same signification, that is to say a man of heart, or of breast.

V. 4. *The Canaanite*] which is according to some of the Citie of *Cana*, according to others, it is the name of a Religion or Sect. Namely of Zelotes, or Zelautes, as it is set downe, Luke 6. 15. Wherewith the Hebrew Word may very well agree. *Iscariot*] it is not certainely knowne from whence this surname is taken. Some interpret it a mercenarie Apostata. Or the man that doth revolt, or shall revolt for profit, or for reward: It may be he was so named by way of anticipation, for his avarice which did appeare afterward. Others a man of *Cheriot*] a City of *Juda*, Ios. 15.25.

V. 5. *Goe not*] This and those things which follow, are but onely concerning this mission or time they were sent. *Samaritans*] it was a mixture of Pagan Nations who after the captivitie of the tenne Tribes were brought in, and setled in their Country: where they set up a false worship in the mountaine of Garzim. See 2 King. 17. 24, 29. *John* 4.20. Whereupon it was but as a bastard Nation, and held as Pagans.

V. 6. *The lost*] That are in the way of perdition thorow their ignorance, and by meanes of the false doctrines, and evill conduct of their teachers, Isaiah 53.6. Ier. 50.6.

V. 9. *Nor purses*] The Italian *Girdles*,] wherein anciently they carryed their money, as in purses.

V. 10. *Neither shooes*] In Saint *Marke*, the Lord sufferreth them to take shooes, and a staffe in their hands. Whereby it appeares that the meaning was plainely, that they should speedily and freely take their journey, without any preparation for to furnish themselves; being sure that God would provide for all their wants, being his Ministers.

V. 11. *Is worthy*] That is to say prepared by Gods inward grace and vertue to receave the preaching of the Gospell, with docilitie, humility and a fervent desire. See 1 Cor. 3.5. *There*] with such a man: *yee goe thence*] namely out of that Citie or Castle.

V. 13. *Returne*] Those desires and well wishings of yours, being unprofitable to the house, let them be as a witnesse before God of your zeale and good will.

V. 14. *Shake off*] in token that you will have no communion with that Nation, and also that Gods curse and vengeance shall bee powred downe upon them. See Neh. 5.13.

V. 16. *As Serpents,*] See Gen. 3. 1. the meaning is, mix your simplicity and cleernesse of conscience towards me, with warinesse towards men, to no man wrong, and see that there be none done to you. Provoke ye no man, and keepe your selves from the worlds indignation by milde wayes, retiring your selves and going away. Finally, beware of offering or suffering any violence which is incompatible with the true profession and preaching of the Gospell: and if that both these vertues will not serve you, then remit your selves absolutely to God. *Harmelesse,*]or sincere and innocent.

V. 17. *But beware,*] trust not nor associate not your selves with any that are against the Gospell: suspect them alwayes, for the hatred against the Gospell is above all naturall or civill respects. Beware therefore of them so farre as conscience and your vocation will suffer you. *Councels,*] the Italian, *Consistories,*] they were the Iewes Courts of judgements, to whom it was permitted by the Romans to proceed against those who offended and did contrary to their law so farre as scourging, but not to any capitall judgement nor punishment, Mat. 23.34. Acts 5.40. and 22. 19.

V. 18. *For a testimony,*] God shall suffer it and so dispose of it, to the end that the Iewes who shall give you up, and the Gentiles to whom you shall be gi-

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wrap up my by your free confession of my name and truth, have notice thereof, and so be convinced, and made inexcusable for their obstinacy.

V. 33. *Flie ye,*] quickly go into another place where you may performe your charge, and doe not think it so be a lost labour to runne so up and down from place to place, for in a short time I shall make the truth of my comming appeare. *Till the Sonne,*] till it doth cleerely appeare especially to the elect, that the promised Messias is come in the flesh: then shall the power of my Spirit be joyned to your preaching.

V. 25. *The maister,*] me that am the Lord and true owner of the Church, Heb. 3. 6. *Beelzebub,*] it was the name of the Idol of the Ekronites, 2. Kings 1. 2. and signifies the god or the Lord of Flies, or according to some the driver away of Flies. The reason thereof is uncert. here: though some other Pagan Idols were so called. Now the Iewes attributed it to the Prince of Devills, Matth. 12. 24. by reason that all the ancient Baals were called devills, Deut. 32. 17. Psalm. 106. 37.

V. 26. *Nothing covered*] doe your offices freely and bee not affrighted for the worlds oppositions: because that at the last the light of the Gospell shall breake forth, and shall overcome all obstacles.

V. 27. *In darknesse*] In particular, and as it were in secret, *the house toppes*] which house toppes in those Countries were made flat like open terraces.

V. 32. *Therefore*] for a conclusion therefore of the exhortation that I have made unto you to strengthen you against the oppositions of the world, I say thus much more unto you, *shall confesse me*] shall make an open and free profession of beleeving in me. See Rom. 10. 9, 10.

V. 33. *Deny*] put him out of the number of mine.

V. 34. *But a sword*] not by any naturall propertie of Christ or of his Gospell, which contrariwise is the only meanes of peace betwixt God and men, but by an accidentall consequence, the devill and the world opposing themselves against Christ and his Kingdome, and by reason of this deadly hatred violating all naturall and civill duties and respects.

V. 38. *That taketh not*] that doth not dispose himselfe in a voluntary obedience and patience to beare those afflictions which God shall lay upon him, as it were for his owne part, in imitation of me who shall be crucified for the Church.

V. 39. *That findeth*] that shall imagine he hath so well provided for the safety of his life, and for his worldly commodities, by renouncing the Gospell, shall fall into everlasting death.

V. 41. *He that receiveth*] He that thorow a spirit of Christian charity shall doe good to my servants, and those that beleeve in mee, by reason that they are such, and not for any other, civill or naturall or vicious respects, shall be rewarded by me, according to the diversitie of the persons to which hee hath done good, more or lesse profitable, to Gods service, necessary for the Church, and odious to the world, *a Prophet.*] a minister and speaker of my word, *of a righteous man,*] of a righteous and holy man, and commendable for his spirituall vertues.

V. 42. *Of these little ones,*] Out of the ordinary members of the Church, that is not eminent for any publike place, nor noted for any singular qualitie, and therefore contemptible in the worlds eye. See Matth. 18. 6. and 25. 40, 45.

Chap. XI.

VER. 1. *In their Cities,*] In the Cities of Galile of whence most of the Apostles were.

V. 2. *He sent,*] not for himselfe, who was very certaine of the truth concerning Christs person, *John* 1. 29. but to assure his disciples thereof by Christs most effectuall word and presence.

V. 3. *Art thou he*] namely the Messias which was promised to our fore-fathers.

V. 5. *The blind*] hee seemes to send them backe to consider upon the prophesies, Isa. 35. 5. and 61. 1. in which these benefits were promised to the Church by the Messias at his comming.

V. 6. *That shall not*] that shall not have taken occasion to alienate himselfe from me by reason of my person seeming weake, abject, and wretched in the respect of the world. Nor by reason of my doctrine contrary to the flesches understanding, which bringeth tydings, & beareth along with it the crosse and tribulations, 1 Cor. 1. 23. Gal. 5. 11.

V. 7. *Into the wildernesse*] where *John* the Baptist preached, *A Reed*] namely a thing of nought. The meaning is, did you goe by chance, or to behold some worldly greatnesse, or to heare the word of God, from an excellent Prophet of his, such a one as you beleeve *John* was? if it be so, why doe you not give credit to the witnesse which hee hath boren of me?

V. 10. *Before thy face*] in Malachy it is my face, but the sence is the same, for the father hath appeared to the world in his sons person.

V. 11. *A greater*] in dignitie of office, and in clearenesse of doctrine of salvation shewing with his finger Christ already come, and preparing the world to receave him, Luke 1. 15, 16. *that is least,*] every plaine beleever, or servant of *God*, in the state of the Church renewed by the Messias, shall have more advantage then Iohn the Baptist hath had, because he shall see the mystery of the redemption accomplished in my person and shall enjoy the fruit thereof by my spirit, spread abroad in greater abundance and vertue.

V. 12. *The Kingdome*] Iohn hath begun to stirre up the desire of participating of Gods grace in the Gospell, and that encreaseth and shall daily increase

more and more by vertue of my ſpirit, which brings forth ſtrength of faith, and fervency of zeale in mine elect in great number to come thronging into my Church, to enrich themſelves with the goods of it: which in this is like unto a city taken by force, where every thing is taken & ſnatched up. See Iſa. 60. 4. 8, 11

V. 13. *For all*] Johns prerogative above the precedent Prophets is, that they have only foretold, and deſcribed things to come, but hee hath declared the preſent ſalvation, and in him is begun the Evangelicall miniſtery, and the legall and figurative miniſtery is ceaſed.

V. 14. *If ye will*] know that hee is Elias, whoſe comming was foretold, unleſſe you will refuſe to beleeve the truth.

V. 15. *Hee that hath*] a frequent admonition in the Goſpell as Rom. 2. and 3. to ſtirre up beleevers that have receaved the gift of faith, which is the eare of the ſoule to make uſe of it in apprehending, and making uſe of thoſe things, which were particularly directed to them by revelation.

V. 16. *Unto children*] He hath a relation to ſome popular ſong which was uſed in thoſe dayes, to ſignifie that neither Iohns preaching of repentance, accompanied with great auſterity of life, nor the annunciation of Gods grace by Chriſt confirmed with that admirable benignity, in conforming himſelfe to the ordinary courſe of life, and calling unto him the moſt grivous ſinners: could aſſwage the Iews hardnes

V. 18. *Neither eating*] living almoſt of nothing, not caring for his body, nor giving it thoſe eaſes & delights which commonly men take in their life time. *They ſay*] eſpecially the Scribes and Phariſees. See Luke 7. 30.

V. 19. *Wiſdome,*] the beleevers indowed with true ſpirituall wiſdome, have acknowledged, approved of, and maintained againſt theſe calumnies as well the celeſtiall doctrine preached by Iohn and by Chriſt; as alſo Gods wiſdome in appointing each of them their manner of living, befitting their manner of preaching.

V. 21. *Tire and Sidon,*] prophane Cities, to whom the Prophets had denounced their extreame deſolation, Iſay 23. Ezek 26 and 27. and 28. *Repented,*] not with a generall, internall, and ſpirituall repentance, which the working of miracles cannot bring forth; but is an effect of Gods Spirit cooperating with his word, but only with an exteriour and diſciplinary kinde of repentance, which is nothing but being diſpleaſed, and a forſaking of thoſe great & grievous ſins which do fight againſt nature, and civill and morall juſtice, and do violate common ſociety, for which ſins the Lord deſtroyed thoſe nations. Now, this was ſufficient to condemne the Iewes inſenſible and inflexible rebellion.

V. 22. *But I ſay,*] we muſt ſuppoſe thoſe nations are indeed periſhed for their grievous ſins: but at the laſt judgement the malignity of theſe rebels ſhall appear to be more quad, & ſhall be ſeverely puniſhed.

V. 23. *Exalted*] by that incomparable bleſſing of having bin the place of aboad, and ordinary converſation of the worlds Saviour.

V. 25. *I thanke thee*] to the glory of thy divine Majeſtie, I acknowledge thy Soveraigne power accompanied with juſtice wiſedome and mercy: in ſo much that thou haſt not wrought upon the minds and hearts of wiſe worldly men, to give them a lively light of the myſteries of eternall ſalvation: but upon ſoules of a weake underſtanding in worldly matters upon ſimple, weake, ignorant, and contemptible people, 1 Cor. 1. 27.

V. 26. *Even ſo*] I doe not only acknowledge this truth, but do alſo conſent unto it, and approve of it.

V. 27. *Are delivered*] he meanes the univerſall Kingdome which he hath receaved from God his Father in the qualitie of a Mediator: and eſpecially over his Church to accompliſh the ſalvation of it, according to the Fathers everlaſting decree. *No man knoweth,*] namely the myſtery of the ſonnes perſon, and conſequently of the Holy Trinity. As likwiſe his Incarnation, and all the properties of his office of Mediator, is onely knowne by God by a proper, naturall and perfect knowledge; And all the men and Angells know thereof, they know it but only of his meere good will: and that which is revealed is done by the Sonne, to whom it onely belongeth to reveale it: as knowne to him by knowledge of nature; and he onely having that property of being the Word of God, Iohn 1. 1. and revealer of his ſecrets, Pſa. 2. 7. Iohn 1. 8. 1.

V. 28. *That labour*] in your ſoules and conſciences by a lively feeling of your ſins, by the terrour of Gods judgments and the hardneſſe of his ſcourges and puniſhments. And alſo by a painefull and fruitleſſe enquirie how you might ſatisfie Gods juſtice, and obtaine his favour by your own proper works, Iſa. 55. 2

V. 29. *Take*] Yeeld and ſubmit your ſelves to me by obedience of faith, laying aſide all pride and rebellion, 1 Cor. 7. 22. and 9. 21. 1 Pet. 2. 16 *Learne*] imitate my example in theſe vertues which are fitting and neceſſary for every Chriſtian.

V. 30. *Is eaſie*] the Italian *is pleaſing*] or eaſe: Namely, to thoſe that are regenerate whoſe ſanctified will, enclined by Gods Spirit, doth no more oppoſe Chriſts Law (which in the corrupt man is the only cauſe of the lawes ſeverity towards him) but rather conſents unto it, and ſets his whole delight therin, Rom. 7. 22. and 8. 7. and this yoake of Chriſts is oppoſite to the rigorous yoake of the law, unſufferable without Chriſt, Acts 15. 10. to the intolerable yoke of Phariſaicall orders, Matth 23 4. and to the cruell and tyrannicall yoake of the Princes of the world, Iſa. 9. 3. and 10. 27.

Chap. XII.

Ver. 1. *To pluckе,*] according to the permiſſion of the Law, Deut. 23. 25.

Ver

V. 2. *Is not,*] the lave did forbid them to dresse any food upon the Sabbath day, Exod. 16.23. which the Phariſees did ſuperſtitiouſly extend to theſe petty actions of plucking and rubbing of eares of corne.

V. 3. *Have ye not,*] the meaning is, the rigorous obſervation of ceremonies muſt yeeld to neceſſity, when there is no contempt nor profane rebellion, as David did without being reproved for it.

V. 5. *Or have ye not,*] Seeing God hath not tied the officers of his Temple to the obſervation of the Sabbath, they doing that day their moſt painfull and laborious ſervices: my ſervants and officers following me and ſerving me may alſo be free from the obſervation of it, ſeeing that I am true God with my father, and that my ſervice ſanctifieth theſe actions, as the ſervice of the Temple ſanctified thoſe.

V. 6. *Is one,*] namely I my ſelfe, everliving God, Lord of the Temple, and the Meſſias, who really and in truth am all that was figured by the Temple and the ſervice belonging to it.

V. 7. *If ye had,*] another reaſon which hath a relation to the Phariſees cruell hypocriſie, who thorow an oſtentation of externall diſcipline went againſt charity not pitying the Apoſtles diſtreſſe who did eat ears of corne for meer neceſſity.

V. 8. *For the,*] he yeelds a reaſon for the Apoſtles innocency, for if there were any ſin in their act, he was to judge of it, being the Soveraigne Lord of all exteriour ſervice, and of the due obſervance of it. And therefore ſince he did not finde fault with it they were not to cavill about it.

V. 10. *To heale,*] The Phariſaicall tradition did forbid the uſe of artificiall and naturall phiſick upon the Sabbath day, unleſſe it were in caſes of extreame neceſſity: and now they doe ſuperſtitiouſly and malignantly apply the ſame to miraculous cures and healings. See Luke 13.14. Iohn 9.16.

V. 15. *Them all,*] that had need of being healed.

V. 16. *And charged,*] See upon Mat. 8.4.

V. 19. *Not ſtrive,*] he ſhall not ſeek after worldly glory, whereupon ariſe great ſtrifes in the world, hee ſhall proceed in all humility in himſelfe, and mildneſſe towards others.

V. 20. *Till he ſend,*] till he be entred into poſſeſſion of his everlaſting kingdome to overcome and ſubdue all his enemies. *Unto victory,*] or everlaſtingly according to the phraſe of the holy language.

V. 22. *Blinde,*] by the meanes of the devill which poſſeſſed him, as Mat. 9.32. & 17.15. Luke 13.11.

V. 23. *The Son,*] the Ital. addeth *the Chriſt the Son*] namely the promiſed Meſſias of Davids progeny.

V. 25. *Beelzebub,*] See upon Mat. 10.25.

V. 26. *If Sathan,*] the ground of this reaſon is becauſe the Lord did drive devils out of mens ſouls by his ſaving doctrine, as well as out of their bodies by his Almighty word: wherefore one could not imagine that there was any colluſion with the evill Spirit as Impoſtors often times do, at whoſe inſtance the Devill comes out of a body to gaine any ſoules, by ſeduction, ſuperſtition, falſe doctrine, &c.

V. 27. *If I,*] You ſhew your malice in judging evill of me, becauſe that having exorciſts of your own nation which make profeſſion of driving Devils out of men, *Acts* 19.13. and do not condemn them, though you have no more reaſon to condemn mine actions then theirs. Now it is uncertain whether theſe Iewiſh Exorciſts mentioned alſo in other hiſtories did operate by any gift of God, and calling upon his name, or by ſome unlawfull art. Chriſt alſo doth not approve of them nor reprove the, but is content with confuting his adverſaries, by the example of theſe.

V. 28. *But if,*] if you do plainly perceave that I diſpoſſeſſe the Devill of the tyrannie, which he hath uſurped over ſoules and bodies; Acknowledge that I am that great and onely King of the Church, who onely have power to ſubdue mine enemie, and take away his prey from him, which otherwayes, and to every other man would be impoſſible.

V. 29. *Or elſe,*] if the kingdome of God were not come, the devill could not be overcome, and conſequently could not be ſpoiled. *Enter,*] words taken out of Iſay. 49.24.

V. 30. *He that,*] here Chriſt begins another diſcourſe. The meaning is, all thoſe that are not joyned to me, are mine enemies; there is no mean between theſe two waies; yet ſome ſin through ignorance, and thoſe may be pardoned, 1 Tim. 1.13. others through hatred and malice, againſt the light & motion of the H. Ghoſt: and in ſuch the ſin is irremiſſible. *Gathereth not,*] he that doth not concurre with me in my work, doth ſpoile and undoe it as farre as in him lieth. Or he that ſeekes his ſalvation any where but in me, ſhall loſe it everlaſtingly.

V. 31. *Wherefore,*] becauſe that in this contrariety between you & me, you may fall in an extream degree which is irremiſſible, I will give you notice of what nature this ſin is, that you may take heed of it. *Forgiven,*] may be pardoned by true converſion in faith and repentance. *Againſt the,*] that is to ſay, againſt his action and proper operation, which is to enlighten inwardly, and to ſeale Gods truth within the heart, giving it ſome reliſh thereof, and exciting ſome motion of Gods grace in it. See Heb. 6.4. & 10.29. *Shall not,*] the cauſe whereof is Gods will, who hath not appointed two regenerations, or ſpirituall reſurrections. Nor hath not promiſed to begin again the work of his grace which was brought ſo farre as the gift of the Spirit, when it is once deſtroyed by a generall apoſtacy, and utter extinguiſhing of the gift.

V. 32. *Speaketh*] ſhall out of his ignorance, without illumination of the Spirit have thought or uttered blaſphemy againſt Chriſt. See 1 Tim. 1.13. *Againſt the Son,*] not only againſt his perſon and his offices, but chiefly againſt that which is his proper operation, namely his word, which he doth outwardly reveal

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and teach, as being the word and wisdome of God. *But whosoever*,] that hath loosened the reines to the extreame wickednesse of his heart, in words of blasphemy and outrage against God and his truth, of which he hath had the seale and knowledge in his heart, by Gods Spirit, which is the extreame sinne of the devill and the damned, and the very height of the wickeds malice. *Neither in this world*,] that is to say never, as S. Mark saith. Or in this world by the effectuall application of the ministery of the Gospell, and by finding the peace of conscience, nor in the other by Christ his sentence at the last judgement. See Acts 3.19. 1 Thess 3.13.

V. 33. *Make the*,] that is to say put the case, or grant that the tree be good or bad, the fruits will be like it, therefore seeing you are perverse, you can neither thinke nor speak but perversely of me and of my workes.

V. 36. *Idle word*,] vaine and unprofitable word, which serveth neither for the glory of God, nor for the edifying of ones neighbour, how much more then of blasphemous words?

V. 37. *By thy*,] this seemes to be taken from such judgements in which malefactors are absolved or condemned according to their answers and confessions. But the Lord doth extend it to a more generall sense, namely, that in Gods judgement man shall be judged by his words as the neerest and most ordinary effects, and signes of what is in his heart.

V. 38. *We would see*,] a demand for curiosity, or for a prophane cloak for their incredulity. As much as to say, worke some miracle as may be beyond all exception, doubt, or contradiction.

V. 39. *Adulterous*,] that is to say, disloyall in Gods service, *Isay* 57.3. or a bastard and degenerate generation. *But the signe*,] instead of the miracle which you desire, I will give you an instruction by the figure of *Ionah*. For as he after he had beene three dayes in the fishes belly, went out to preach the will of God to the *Ninivites*: so three dayes after my death, I will rise againe. Or by my resurrection, *Rom.* 1.4. I will convince all that shall contradict me, and it shall be an undoubted evidence of the truth of my word.

V. 40. *In the heart*,] that is to say in the earth: a popular kinde of speech, for Christs sepulcher being hewne out of a rock, was rather above then under ground.

V. 41. *Shall condemne it*,] that is to say their example shall serve to aggravate this peoples rebellion. See *Ier.* 3.11. *Ezek.* 16. 51. *Rom.* 2 27.

V. 43. *when the*,] after Christ had confuted his malignant adversaries, upon the occasion of the possessed mans deliverance, he instructeth the people wishing them to beware that the devill have not any occasion to returne, by Gods just judgement upon any new sinne: for in that case the precedent benefit will aggravate the new ingratitude. And under this figure he teacheth all them who have been delivered from the devils spirituall tyranny, to beware lest they fall into it againe, for that he being driven out of his old habitation, will endeavour to come into it againe with greater fury and traine. Now this threatning, set forth to terrifie all men, takes effect in none, but only in such whose faith is but only for a time, not lively nor soundly rooted, as the elects is, in whom Christ dwelleth, and never departeth from them. *Dry places*,] receptacles of evill spirits which are driven out of heaven, and are not yet shut up in the infernall cloisters. See *Isay* 13.21. and 34.14. *Rev.* 18.2. and wandring in this lower part of the world, to tempt, seduce, and hurt men, taking no delight nor rest but in doing evill. See 1 Pet. 5.8.

V. 44. *Empty*,] Of Christ and of his Spirit, to whom as to the stronger he had yeelded the place. *Swept*,] figurative tearmes, as much as to say made ready to receive him, all vertues which are hinderances and odious to the devill being rooted out, and vices established there in instead of them.

V. 45. *Seven*,] that is to say a great number, many spirits often possessing one body. See Mark 5.9. and 16.9.

V. 46. *His brethren*,] according to some they were his neerest kinsmen. But yet some ancient writers have beleeved they were some of Iosephs children which he had by a former wife; and so commonly held to be Iesus his brethren, seeing that Ioseph was held to be his father: and those followed the holy Virgin, as mother of their family after Ioseph's death. See Mat. 13.55. Mark 6.3. Iohn 2.12. and 7.3. Act. 1.14. 1 Cor. 9.5. Gal. 1.19.

V. 48. *Who is*,] in mine office, and order of spirituall life. I acknowledge no kindred in the flesh, but onely and equally all true beleevers who are the children of God in spirit, adopted and regenerate by him, and my brethren and allies, that shew themselves to be such by their works.

Chap. XIII.

Mar. 3. *IN parables*,] this was a kinde of teaching used amongst the Iewes. A meane betweene an enigma, which was a disguising or covering of the truth in a briefe way, which was therefore the more obscure and a plaine similitude inserted in a proper and naturall discourse, and therefore cleere and intelligible. But a parable was a fained narration (and therefore differing from an allegory which takes its figure from a true history, but drawne to a diverse sense, *Gal.* 4 24.) to represent morall and spirituall things under the shape of common and corporall ones, serving for an insinuation and preparation to know the truth.

V. 8. *Some*,] the Italian addeth *some sinne*,]

V. 10.

V. 10. *Vnto them,*] contrary to that cleere and intelligible way which thou uſeſt to us.

V. 11. *Becauſe,*] the difference proceedeth from that God will not ſhew the plaine cleerneſſe of his word to this people, to whom he hath not given the inward light of his Spirit for to receave it. For that would no way profit them, but dazle their eyes with ſo much the more contradictions. Let it ſuffice that they have a darke image thereof in theſe parables which may ſerve them for a ſpurre, or for a preparation.

V. 12. *Whoſoever,*] in ſpirituall things God gives the externall meanes of his word and other things to them that have receaved the inward gift of internall life by his ſecret grace and Spirit, that they may increaſe and ſtrengthen themſelves therein: as if he ſhould ſay, he gives nouriſhment to them that have life. But from them that have not the inward gift he taketh away even the externall light of his word and his other gifts. *That he hath,*] Saint Luke ſaith, that which he ſeemeth to have: for indeed ſpirituall gifts do not truly belong to a man, if they be not rooted in him, by faith, love, and ſpirit.

V. 19. *The word,*] namely the Goſpell, which is the doctrine of Chriſts ſpirituall kingdom, by which alſo he gathereth together his elect and governeth them, See Mat. 3. 24. *Vnderſtandeth it not,*] doth not reciye any lively light thereof in his ſoule, nor doth not receive any deepe impreſſion by vertue of the Spirit, to the end that his heart may be bound to the obedience of faith and to a ſpirituall renewment, Rom. 12. 2. Epheſ. 4. 23. *In his heart,*] which is come to his heart throrow the externall ſenſes, but could not take root there by reaſon of the hearts hardneſſe. *Or plainely in his underſtanding,*]

V. 20. *But he,*] thoſe men which receive the word in a hard heart, ſignified by the ſtony part of the field.

V. 21. *Hath he not,*] the Goſpell doth not unite it ſelfe to his heart by a lively faith and love. See Heb. 4. 2. Iames 1. 21. *Is offended,*] growne cold, unwilling, alienated, Mat. 11. 6.

V. 22. *Among the,*] See Ier. 4. 3.

V. 23. *Beareth fruit,*] in confeſſion, good works, new obedience, and perſeverance.

V. 25. *Tares,*] the Italian, *Zizanie,*] a kinde of bid and hurtfull plant which ſpoyled the corne in Paleſtine, and was great and grew in branches, as appears by verſe 30. and is unknown in theſe dayes.

V. 31. *The kingdome,*] theſe two enſuing parables are both to one ſenſe, namely, to ſhew that Chriſts ſpirituall kingdome and the ſtate of his Church, groweth up out of ſmall beginnings to a ſupreame greatneſſe and power by the ſecret vertue of the holy Ghoſt. See Ezek. 47. 1. 5. Dan. 2. 34. 35.

V. 32. *Becommeth,*] this was a ſingularity of that countrey.

V. 34. *That it might,*] not that this were an expreſſe propheſie concerning the Lords manner o teaching; but the meaning is, that as the Prophets did anciently preach heavenly things unto us, under earthly figures (called Enigmas and Parables) ſo did Chriſt alſo, and to the ſame ends.

V. 37. *The Sonne,*] who in his proper perſon firſt ſowed the Goſpell, and afterwards continueth the ſowing of it by his ſervants, working in and by them by his onely power and vertue.

V. 38. *The children,*] namely, the faithfull, adopted, and regenerate by God, and made heires of the everlaſting kingdome of glory. *Which are ſowne,*] that is to ſay, raiſed and brought forth in the world by the preaching of the Goſpell.

V. 40. *In the end,*] then all ſcandalous people, hypocrites, and prophane men, ſhall be ſeparated and rooted out of the Church. And that the Lord will not have this done before, ought not to be underſtood of every particular wicked man (for by the order of policy, and of the Church, many wicked men may and ought to be cut off from the one and the other, Pſal. 101. 8. 1 Cor. 5. 7.) but of the generality; becauſe God will not have his Church in this world perfectly purged from all manner of mixture with wicked men: whereof many belonging to his election are converted at their appointed time which the Lord pointed at. V. 29.

V. 41. *Things that offend,*] all perſons which by their evill example, ſerve for nothing but for offence, hinderance, corruption, and ruine of others.

V. 44. *The kingdome,*] the meaning of theſe two parables is, that the heavenly glory, and the participation of Chriſts whole ſpirituall kingdome, is a thing of ſuch incomparable value, that for to obtain that, all other manner of good things ought to be laid aſide and forſaken which is the laudable purchaſe pointed at Iſay 55. 1. Rev. 3. 18. *He hideth,*] not to ſignifie a malignant ſuppreſſion of this knowledge, but the ſecret keeping of it in ones heart. Luke 2. 51.

V. 47. *Is like,*] the preaching of the Goſpell gathereth together into the externall body of the Church, not onely all the true elect and beleevers, but many hypocrites alſo and wicked men with them, who are never quite ſevered from it, but at the end of the world. *Of every kinde,*] both good and evill. See Mat 22. 10.

V. 51. *Vnto them,*] namely to his Diſciples.

V. 52. *Therefore,*] I have performed my charge in teaching you faithfully, and in this new manner. Now you ought to be faithfull diſtributers of the Goſpell, whoſe doctrine you ought to joyne with the doctrine of the law, and the Prophets: imitating good fathers of families, who having made plentifull proviſion of the old, and new fruits of the earth in their ſtorehouſes, doe happily feed their family

mily therewith. See Gant. 7.13. *Scribe,*] that is to say Doctor of the law. See Mat 2.4. *Instructed unto,*] to preach it, to do it service, and further it.

V. 54. *His owne,*] namely to Nazareth, where he was brought up. Mat. 2.23. *Mighty workes,*] namely his miracles, Mat. 7.22.

V. 57. *Offended,*] See upon Mat. 11.6. *Save in,*] a common proverbe grounded upon the ordinary fault in men, which is to make small account of such things as are born by them, and to give but little respect to their owne countrey-men even in divinest things, because that intimate familiarity and acquaintance breedeth contempt.

V. 58. *Their unbeleefe,*] thorow which they made themselves unworthy of Gods favour, and also did nullifie the chiefe use of miracles, which is the confirmation of the faith to heavenly doctrine. See Mark 6.5.

Chap. XIV.

Ver. 1. *Herod,*] firnamed Antipas, who was the sonne of the great Herod, Luke 3.1. *Tetrarch,*] lord or chiefe of the fourth part of a countrey. This sheweth that under Alexanders successors began this division of Iudea into foure parts of which the ancient Iudea made the one, and the other three had been annexed to it, 1 Mac. 10.38. and 11.28, 34.57. See Luke 3.1. Now after the death of Herod the great; Antony, and after him the Emperour Augustus divided also this kingdome into foure parts amongst his children: taking the ancient Iudea away from them, and the title of Kings, though by abuse they yet retained it amongst themselves. Verse 9. and to this Herods lot fell Perea and Galile, whither the ancient partitions were yet observed, or whether there were some alteration.

V. 2. *Mighty workes,*] the Italian, *the powers worke in him,*] the Iewes call the Angels so. The meaning is; he is a man wholly divine, and celestiall, and hath Angels to assist him, working in him and by him.

V. 3. *Had laid hold,*] whether it were that Iohn was Herods subject, as Luke 23.7. Acts 12.1. or that Herod had taken him in his countrey. *His brother,*] by the father, but not by the mothers side.

V. 5. *when he would,*] Marke 6.18, this is attributed to Herodias, not to Herod, who contrariwise did keepe Iohn from being put to death for a certaine time. But that which is here spoken is to be referred to some sudden anger, which was tempered by some better thoughts signified by S. Mark.

V. 6. *The daughter,*] by her first husband called Salome. *Before them,*] publickly and in the presence of them all.

V. 15. *The time,*] to be abroad in the fields.

V. 19. *He blessed,*] that is to say, he prayed; an ordinary action of piety at meales, by which giving God thanks for his good guifts, he was also requested to give them the vertue of nourishing the body, and to sanctifie the use of them to the soule. See Deut. 8.10. 1 Sam. 9.13.

V. 22. *Constrained,*] for they parted from him very unwillingly, especially to go upon the water so late without him, in whom was all their confidence.

V. 24. *Of the sea,*] of Genazereth.

V. 25. *watch,*] the night being divided into foure equall parts wherein they kept a watch upon the City walls. See Mark 13.15.

V. 31. *Doubt,*] See Iames 1.6.

V. 36. *That they might,*] through great faith and humility; or by some superstitious weaknesse grounded upon the miracle set downe, Mat. 9.20. and tolerated by the Lord.

Chap. XV.

Ver. 1. *Of Ierusalem,*] or that were come from Ierusalem.

V. 2. *The tradition,*] this word, with the addition, your, or of men, or of the elders, or the like, signifieth a doctrine, order, or observance about Gods service instituted by men, and kept from father to sonne, not out of Gods expresse word: whereof some were laudable, concerning the order and decency of the Iewish Church; othersome were superstitious; and othersome wicked and damnable. *Of the Elders,*] as who should say of the Prelates of the Iewish Church. Or whether he meanes the Elders who made those lawes, Marke 7.3. Or the moderne ones which caused them to be observed. *They wash not,*] according to the Iewes scrupulous fashions. Whereof see Marke 7.3.

V. 3. *Why doe you,*] the Lord is content to redargue the Pharisees hypocrisie by a just recrimination without giving them any answer to their question; which he doth nevertheless to his Apostles, verse 17.

V. 5. *But ye say,*] namely, by a false interpretation in a matter of vowes. *It is a,*] see of these oaths, Mat. 23.18. *By whatsoever,*] it appeirs by the Iewes writings, that this must be understood of these words pronounced in manner of an oath by an irreverent sonne, and angry with his father or mother, the meaning whereof is, I sweare that I will never doe thee no good, nor yeeld thee any relieefe, seeing it is not lawfull for me to dispose of consecrated things which are offered to God, to which use I doe by an

in expresse vow from henceforth, employ all those things which you might expect from me. And this rash and wicked oath and vow was allowed of by those Doctors, by reason of the respect they did beare to offerings, more then to the law of honouring father and mother which comprehends all the duties of children and against the forbidding of doing them any wrong, whereof this execration was a kinde; and ought to have been disannulled and punished, rather then to have been approved of, and held to be firme and irrecoverable.

V. 6. *And honour not,*] as Saint Marke expounds it Chapter 7.12. By honouring is meant to serve, and releeve with all manner of respect. *Of none effect,*] ye are the cause that the Commandement is broken by your Doctrine, which teacheth men to have more respect to their vicious oathes, then to Gods expresse law: and all by reason of the superstitious esteeme in which you hold ceremonies, above true and reall piety, and the duties thereof.

V. 11. *Not that,*] your corporall uncleannesse, for which your Pharisees have appointed so many washings before meales, for feare least the food should be made uncleane, and defile the man which maketh use of it cannot staine the soule. 1 Corinth. 6. 13. Colos. 2. 22. Titus 1. 15. but so may your vices and sinnes which proceede from the heart by words and deeds: now hee especially mentioneth the words, to make good the opposition, betweene that which commeth in, and that which goeth out of the mouth.

V. 12. *We are offended,*] that is to say, we are distasted, and alienated from thee.

V. 13. *Every plant,*] every man that is none of my fathers elect, and hath not received from him the lively root of a true and lively faith, doth wither away soone or late, and is cut off from having any communion at all with me. Mat. 13.21. 1 Iohn 2.19. Iude 12.

V. 15. *This parable,*] hee speakes thus by a mistake, and Christ reproves him for it. And not perswading himselfe that Christ should speake properly as disannulling the difference of cleane and uncleane meats; which was so strictly commanded by Moses Law. And holding peradventure some harsh opinion touching that which Christ had said of proceeding out of the mouth.

V. 22. *Of Canaan.*] S. Marke calleth her a Grecian of Syrophenicia, because that Syrophenicia which was in the confines betweene Palestine and Syria, was for the most part inhabited by the reliques of the ancient Canaanites who in those dayes used the Greeke tongue and rites, which were brought into that Countrey by Alexander and his successors, Kings of Syria.

V. 23. *Answered her not,*] to try and sharpen her faith the more. *Send her away,*] granting her request.

V. 24. *I am not sent,*] my fathers will is that whileſt I am in this world, I should direct my ministery, and distribute my favours only upon the Israelites. Rom. 15.8.

V. 26. *To dogges,*] To prophane and uncleane persons, such as the Pagans were in their false religion and customes in respect of the people of God, which were adopted and sanctified by him.

V. 27. *Truth Lord,*] a confession of her unworthinesse: not to be quite put off without any hope as the wicked are, when they be convinced, but to come on with a more fervent invocation, joyned with a deepe humility.

V. 29. *Vnto the sea,*] namely unto the lake of Genazereth.

V. 32. *Three dayes,*] in which time it is likely they had spent all their provision which they had brought with them.

V. 36. *Gave thanks,*] by this word is meant the same as by the word blessing, Matth. 14.19. namely the act of piety which was used before meales, as an acknowledgement and praise to God for his benefits.

Chap. XVI.

Ver. 1. *Tempting,*] not with an upright intention to be instructed and conformed but with a temerary essay to try Christs power, whose ordinary miracles they did vilifie and cavill at, and for to have a pretence for their incredulity if hee denied their request as hee had formerly done. Matthew 12. 39. as if it had beene for want of power.

V. 3. *Ye can,*] though the conjecture of the future temper of the aire be of it selfe very uncertaine, yet men by long custome have observed certaine naturall signes, which doe seldome faile. Why doe not you then use the same industry to gather the signes of the Messias his comming, which signes are given by the Prophets by the succession and termination of times, and in Saint Iohn Baptists preaching by the properties and circumstances of my person, and of my workes and doctrines? if so bee you doe sincerely desire to bee cleered of it? But all that you doe is nothing but meere hypocrisie.

V. 5. *They had,*] They found they had forgotten.

Verse 7. *They reasoned,*] as wondering at it. Or they argued, as laying the blame upon one another by a double errour. First, because they thought Christ had forbidden them to make use of the same bread as the Pharisees did. Secondly, because

that they mistrusted they should want food, because they had not then provided any.

V. 13. *Philippi,*] this is set downe to make a distinction between two Cities of one name; whereof one hath bin built by Herod the Great, and the other by Philip the Tetrarch his son, neere unto Lebanon.

V. 14. *Iohn,*] risen againe from the dead.

V. 17. *For flesh,*] that is to say, no humane light, understanding, or vertue, which is in thee or any man else. Thus often times is called all that is in man, and that proceedeth from him, through his own pure naturall beginnings, which without the work of regeneration and of Gods Spirit, are in regard of spirituall things like unto a body without light, understanding, and motion.

V. 18. *I say also,*] in exchange of that thou hast confessed me I tell thee, that as I have given thee this firname of Peter, Iohn 1.42. for a signe of the stedfastnesse of faith which I will grant thee, Luke 22.32. and of the office of Apostle, accompanied with the infallible light and guide of the holy Ghost, I will cause the doctrine of this selfesame faith to be the foundation of my Church: authenticall truth, worthy to be beleeved without any further proofe, as immediately inspired by God, and the rule of every ones doctrine. Now as Peter had spoken in the name of all the Apostles for a signe and proofe of their unity of faith. So Christs answer belongeth to them all, in regard of their common doctrine and equall Apostleship. See Rom. 15. 20. 1 Cor. 3 10. Ephes. 2. 20. Rev. 21. 14. *The gates,*] that is to say, according to the phrase of Scripture, the Devils Citty, opposite to the City of God spoken of before, and to the gates thereof, spoken of hereafter, and thereby is meant his kingdome, his endeavours, his deceipts, his plots, and the devices of his whole faction.

V. 19. *I will give unto thee,*] I will make thee the steward of my Gospell and of the spirituall goods of my house; an office signified by carrying the keyes, Isay 22.22. Rev. 3.7. So is the doctrine of faith called the key of the kingdome of heaven, Luke 11.52. and the Ministers of the Gospell the Stewards. Luke 12.42. 1 Cor. 4.1. Tit. 1.7. 1 Pet. 4.10. *Binde,*] a similitude taken from masters of great houses, who had authority over their slaves, to punish them with imprisonment, stockes, or any other way to shew the authority of the ministery of the word, Mat. 18. 18. Iohn 20.23. over the members of the Church, for to exercise a reasonable discipline over them, to tye and captivate their consciences, by censures and denunciations of Gods judgements, and exclude them from the externall communion of the Church by excommunication for their errours: or to restore them, and set them free upon their conversion and repentance, and all this ministerially and declaratively, by power of, and according to the rule of their commission, not absolutely and out of a full liberty and power. Others understand the word binding for to declare a thing to be unlawfull; and by the word loosing, to suffer a thing that is lawfull, the conscience being bound by the forbidding, and loosened by the permission.

V. 20. *Charged he,*] it should seeme he did it because hee would remaine unknowne for that little space of time, untill his death: and to make as it were a pause in manifesting himselfe to the world, to give way to the execution of Gods councell concerning his rejection, and suffering by the Iewes.

V. 22. *To rebuke him*] driven thereunto by his love to Christ, more carnall than spirituall: and thorow his naturall fervencie, which savoured of rashnesse and presumption: and the false hope he conceaved of Christs worldly kingdom; and being fraught full of the Crosse.

V. 23. *Satan*] a proverbiall kind of speech used when one would reject an evill and pernicious counsellour, who either wittingly or ignorantly makes himselfe and instrument of the Devill. See 2 Sam. 19.22. *An offence*] a disturber and hinderance as he was in thee lieth of my vocation. *Thou savourest not,*] thy judgement and affections are yet but carnall; both groveling as yet upon the earth, and not enlightned by the Spirit of God in divine, and heavenly things.

V. 24. *Deny*] that is to say let him lay aside all manner of presuming upon his owne understanding and forsake all his owne desires and affections, and having no regard at all of himselfe, subject himselfe wholly to Gods will, and prepare and dispose himself to all manner of sufferings for my sake. And so he reproveth Peter for his two vices, namely his presumption, and feare of afflictions.

V. 26. *For what*] this is a reason added to the exhortation of ver. 24.

V. 27. *Shall come*] that is to say, hee shall appeare in his essentiall glory of everlasting Sonne of God, which he hath from his Father by eternall generation; and in the Majesty of King of the Church and Iudge of the world bestowed upon him by his Father as he is Mediatour: and in the exaltation of his humane nature into celestiall glory.

V. 28. *Comming*] that is to say go up into heaven, and by his glorious going up take possession of his Kingdome, and from thence manifest it, and exercise it here in the world by his word and spirit.

Chap. XVII.

Ver. 2. *Transfigured*] not in his naturall shape, forme and stature of his body, but in regard of a miraculous splendor with which he was covered as it were for a proofe of his glory.

V. 3. *Moses*] to signifie the consent and concordancie which was betweene Christ, and the Law and the

the Prophets. Now they were knowne to the Apostles, either by mentall revelation, or by their discourses.

V. 4. *It is good*] words of a man in rapture not knowing what he said, Luke 9. 33. dazeled with the Majestie of this glory, transported with the present joy, contrary to the terror of the death and passion of the Lord whereof Moses and Elias were talking with him, Luke 9. 31.

V. 5. *Overshadowed them*] Namely those representations of Moses and Elias, which it is very likely was but in vision and vanished away, this cloud covering them: And Iesus remained alone appearing in his true body and reall substance.

V. 9. *Tell the vision*] See the cause thereof, upon Matth. 16. 20.

V. 10. *Why then*] Seeing that Elias who appeared even now, hath againe withdrawne himselfe, how can this agree with the common opinion of the Iewish Doctors grounded upon the Prophesie of Mal. 4. 5. (though evill understood) that he must come into the world before the comming of the Messias: shall he come another time, and in another manner. Or seeing thou art already come, and hast revealed thy selfe in thy glory, how doe they say that Elias ought to come before thee.

V. 11. *And restore*] that is to say hee shall serve to convert Gods people from their evill wayes and corruptions both in doctrine and manner of living, and shall prepare them to receave *Iesus Christ*, and so shall establish the state of the Church. See Luke 1. 16, 17.

Vers. 15. *Lunaticke*] that is to say by the meere operation of the Devill or by a naturall disease accompanied with or aggravated by the possession of the Devill. v. 18 See Mat. 9. 32. and 12. 22.

V. 17. *O faithlesse*] it appeares by Marke 9. 14. that he doth here by reproove the Iewes who contended with the Disciples, and contradicted their doctrine, as if they could not have verified it by this miracle. It might also bee a generall reproofe to the father of the Child and to the Iewes, for their incredulity, and to the Disciples also, because that for want of Faith in Christs speciall promise, Matth. 10. 1. they had made themselves incapable of doing this miracle.

V. 20. *If yee have faith*] seeing that the command of working miracles, and the promise of Gods assistance to the working of them, was not generall to all beleevers but particular to the Apostles, and other persons of those primitive ages of the Christian Church, to whom God revealed this his will. Therefore by this word Faith, must not bee understood the common faith of all beleevers to the generall promises of Gods grace, but the particular faith in those promises. 1 Cor. 12. 9. and this faith was a condition which God required in that man whom he would assist with his power in the working of that miracle. *Ye shall say*] if God hath made you any such promise; Or if by secret inspiration it bee revealed unto you that it is convenient and necessary for the confirmation of the Gospell.

V. 21. *This kind*] It seemes that from hence and, Matth. 12. 45. it may bee gathered, that there are some Devills more malignant, cruell and obstinate then others. And others beleeve that the difference consists onely in the more or lesse power that God doth grant them. *By prayer*] not by a transistory act of faith; but by a long and persevering exercise of it, to obtaine at Gods hands the victory over so powerfull and rebellious an enemy of faith, desiring Gods power by prayer: and prayer being enflamed and purged by fasting.

V. 24. *They that*] these it should seeme were the Collectors of the halfe Sheckells, that every Iew above twenty yeares of age did pay yearely after hee was once set downe in the roll of his Nation, Exod. 30. 13. who under the Roman Empire, and in Capernaum a Citie of Galilee, where there was a mixture of Pagans, and many Iewes which were not very religious and libertines, gathered this money onely of those who voluntarily paid it without any enforcement, or authority. For the Romans under *AUGUSTUS* had assigned this money for the Capitoll: though the most pious kinde of Iewes paid it also voluntarily to the Temple. See Mat. 22. 17. *Doth not*] that is to say is not your master one of those good and willing Iewes, that of their owne accord pay this dutie to the Temple?

V. 26. *The Children*] that is to say according to this common reason, I the Sonne of God, and Lord of the Temple should be free. But seeing I am not yet knowen to be such, I will pay it, because that this people shall not take me to be a contemner of Gods order and service.

V. 27. *For mee and thee*] peradventure because the other Disciples were absent, or because these Collectors had spoken to Peter lonely.

Chap. XVIII.

Vers. 1. *In the Kingdome*] Namely in the kingdome of the Messias which is called of heaven, that is to say spirituall and divine, by reason of the Lawes and state thereof, and by reason of the quality required in his subjects: and of the last accomplishment of it in heaven. Now the Disciples, thorow ignorance imagined there should bee in it degrees of worldly greatnesse; and from thence proceeded their question.

V. 3. *As little*] in humility, simplicitie, feare, innocencie docility, &c. See Mat. 11. 25.

V. 4 *One such*] namely a true Christian that shall have laid aside all worldly pride, whereby hee is become abject in the sight of the world.

V. 6. *Offended*] despising or wronging him for his simplicity and humilitie, and shall thereby have disturbed him in the course of his heavenly vocation and holy disposition, and caused him to take evill councell, and forsake it: Or to conceave any sorrow therefore, and grow faint therein. *A milstone*] the Italian addeth, *an asse milstone*] that is to say a great one, such as Horses and Asses doe turne, opposite to your lesser ones which were in handmills.

V. 7. *Woe*] infinite evills shall come upon the world because of offences, as well upon the offenders, as those who are offended. *It must needs be,*] they are inevitable by reason of the malice, weakenesse, inconstancy and other vices of men: and by reason of Gods providence which suffereth them either for judgment or for tryall: and yet mans error shall not thereby bee excusable.

V. 8. *Cut them off*] See upon Mat. 5. 29.

V. 10. *Little ones*] that is to say vile, and abject in the sight of the world, for their condition and profession. *Their Angels*] men ought not to contemne poore beleevers, seeing God hath so farre honoured them, as to give them his own Angels to be guardians and ministers unto them, Heb. 1. 14. who are as it were his household and ordinary servants, which is signified by seeing the face, 1 King. 10. 8.

V. 11. *For the*] another reason, why those poore beleevers ought to be honoured; namely because God hath made them partakers of his glorious salvation, Iam. 2 5.

V. 12. *How thinke ye*] he sheweth another cause of the contempt, especially of the Pharisaicall contempt, because that the beleevers are poore converted sinners. Now saith he, that ought not to make them to be lesse esteemed, seeing that Christ came expressely for such, and that Gods glory, and the joy of Angels is the greater therefore *Doth he not leave*] others have it doth he not leave the ninetie and nine in the mountaines, *&c.* and goeth to seek that which is gone astray?

V. 15. *Shall trespasse*] by personall offence, or by offence given secretly betwixt him and thee, Luk. 17. 3. Now Christ having spoken against them that give offence, hee now turneth to them that take offence, teaching them how they should proceed therein. *Heare thee*] namely thy just complaints, to confesse his fault and amend it. Or to give glory to *God*, and promise repentance and conversion. *Gained*] thou hast brought him againe to his duty, and hast bent him to be a good brother to thee. See Sam. 5. 20.

V. 16. *Take with thee*] that the reproofe may bee of greater weight, these men seconding it, and also because that if hee bee stubborne, the relation which thou shalt make thereof to the Church, may bee the better verified.

V. 17. *Vnto the Church*] namely to the assembly of those who have the government of the Church in their hands, and are to provide for the order, peace and discipline of it, 1 Cor. 5. 3, 4. and 2 Cor. 2. 6. according to the *Iewes* custom, who had also their consistory, for the reforming of behaviour and manners. *As an heathen*] hold him as a prophane man, worthy for his rebellion and hardnesse to bee forbidden the communion of beleevers, as Publicans and heathens were amongst the Iewes, Mat. 5. 46. Luke 15. 2.

V. 18. *Ye shall*] namely you ministers and governours of the Church, proceeding in knowledge, uprightnesse, and wisdome according to the duty of your office: See Mat. 16. 19.

V. 19. *If two*] the meaning seemes to bee, that God being called upon in conjunction of spirit, without passion or partiality, though there Ecclesiasticall Iudges bee but few in number, and consequently of little authority and respect in the world, yet he would assist them by his Spirit, that they might doe such things as should be ratified in Heaven. Yet this may likewise be understood generally of the concord and charity necessarily required in all those that pray unto God concerning one and the selfe same thing. See Mat. 5. 23, 24. 1 Pet. 3. 7. *Any thing*] according to his will, as well in the thing it selfe, as touching the manner of asking it, 1 Iohn 3. 22. and 5. 14.

V. 20. *In my Name*] by my authority, and by my commission, and calling upon me in Faith. *Am I*] in grace and spirit.

V. 22. *Seventy*] that is to say without any limitation.

V. 23. *The Kingdome*] that is to say Gods spirituall government in his Church, re-established by the Messias.

Chap. XIX.

Ver. 2. *Healed them*] namely those that were sicke and impotent amongst them as Mat. 12. 15.

V. 3. *Tempting him*] to catch and accuse him, either for being contrary to Moses and the Law of God if he had absolutly reproved divorces. Or for favouring, and authorizing lasciviousnesse, wickednes and inconstancy amongst men, if hee had approved of them. *For every*] indifferently at the Husbands pleasure.

V. 4. *Made them*] the Italian, *Made men*] that is to say in the first marriage, which he appointed for an example and rule to all subsequent marriages he created but one man to one woman, and one woman to one man to condemne poligamy and appointed that they should be one and the selfe same flesh, to reprove divorces. See Mal. 2. 15.

V. 5. *And said*] that is to say he inspired Adam, and in aftertimes Moses to give this instruction and Law. *Leave*] See upon Gen. 2. 24.

V. 8. *Suffered*] the Law for the indissoluble bond of

of matrimony, was the first, and everlasting law, and God altered nothing therein by Moses, only seeing your Nations rebellion in the liberty they tooke in divorcing themselves, he did set down a rule therefore for a time, in regard of some civill order. But I who am the supreame Law-giver will now in the dayes of grace and of the spirit bring all things unto their first forme.

V. 10. *If the case*] if matrimony have so strict a bond, it is better to abstaine from it, then to come into such a case, of necessitie to suffer so many things by a woman as may cause a man to repent that ever he was married to her. Words of persons which were as yet too carnall, and used to this liberty.

V. 11. *Cannot receive*] that is to say they have not the gift of continency by *Gods* special grace that they can be without the use and remedy of matrimony, 1 Cor. 7. 2. 7, 8, 17.

V. 12. *Have made*] who have a firme resolution grounded upon the feeling & firm perswasion of *Gods* gift, to abstaine from woman, for to keep an undefiled holinesse, and from the use of matrimony to employ himselfe freely in Gods service either in a publicke, or in a private calling, 1 *Cor.* 7. 32. *That liable*] let every one examine himselfe, what gift hee hath from God, and left him do accordingly.

V. 13. *Put his hands*] that he should blesse them, and recommend them to God by his prayer. *Rebuked them*] as importune, and respectlesse people, requiring of Christ too base and mean a thing in the Apostles judgments, who were in that deceaved.

V. 14. *For of such*] so farre are you deceaved in thinking that children by reason of their weakenesse and contemptible qualities, are unworthy to bee presented unto mee; that contrary wise no bodie is capable of my Kingdome, unlesse hee be first by the spirit of regeneration brought into a spirituall estate, to bee like a little Childe in the order of nature.

V. 17. *Why callest*] the sence wherein thou qualifiest me to be good, is not that in which I ought to bee acknowledged and honoured: humane and morall goodnesse cannot make mee a Law-giver to mens soules, as you desire me to do, and according to that degree wherein you place your Doctors: To attribute that title unto me in that sence as you should do you ought to acknowledge me to be true God. *If thou wilt*] not to remit him againe to his own workes, by which no man can be justified nor saved, Rom. 3. 20. Ephes. 2. 8, 9. 2 Tim. 1. 9. Tit. 3. 5. but to draw him to the service of God from those traditions: in which the Pharisees reposed most of their righteousnesse and Pietie: and to beate downe his presumption, whereby he thought the Law was easie for him to accomplish: And to bring his conscience to a severe examination, according to the spirituall sence of the Law, by which man comes to have knowledge of his sinne, Romans 3. 20. to learne thereby to seeke his salvation in Gods favour thorow Christ. Rom. 10. 4.

V. 20. *All these*] words of a lying arrogant hypocrite, and one that was ignorant of the true spirituall sence of the Law, which requireth of man not only the externall discipline of manners and actions: but puritie, and righteousnesse in all his thoughts, internall motions and affections of the heart.

V. 21. *If thou*] an answer fitted to his vaine boast. The meaning is, if what thou sayest of perfectly observing each commandement be true, shew it in thine obedience to the summary of the Law, which is to love God above all things, and thy neighbour as thy selfe. Performe the first in following of me who am the true God as he had signified, ver. 17. And the second in giving thy goods to the poore. And if thou wilt doe neither, thou shewest thy selfe to bee an Hypocrite in all the rest.

V. 24. *For a rich man*] for it is very hard for such a man not to put his trust, and settle his heart and affection upon his wealth.

V. 26. *This is*] without Gods speciall grace no man can be saved, and much lesse rich men, as being full of worldly cares, not feeling the necessity of Gods grace and assistance; enemies to the Crosse, proud, insolent and made drunke with their temporall happinesse and Idolaters to their goods, *&c.*

V. 27. *We have*] that is to say we have done that which this young man would not doe, an ordinary defect in the Apostles to have a respect to worldly rewards.

V. 28. *In the regeneration*] that is to say in the life to come when there shall bee new heavens and a new earth, 2 Pet. 3. 13. Rev. 21. 1. thereby correcting his Apostles for their coveting of worldly greatnesse. *Judging*] according to your measure, and under mee you shall be made partakers of the glory of my Kingdome: and raised up in glory above the common of my Church, signified by the Twelve Tribes, Daniell 12, 3. Luke 22. 28, 29. 1 Cor. 6. 2. Rev. 2. 26.

V. 29. *An hundred fold*] in spirituall goods, far more excellent then temporall ones, in true and full contentment of spirit, as it were in ful plenty and also in the charitable communion of beleevers in the Church.

V. 30. *But many*] do not trust to that you have been the first that followed mee and that you have begun well, you must persevere unto the end, otherwise you shall fall from your prerogatives, Gal. 3. 4. Rev. 3. 11.

CHAP. XX.

VER. 1. THe *Kingdome*] Gods calling, and the distributing of his grace in the spiritu-

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all state of the Church is such that God oftentimes makes equall and preferres in giving rewards those that were called last, to the first called. Whether it bee out of his absolute free-will, or for some other reason which is unknowne to men. And also regardeth not so much the beginning as the ending and the accomplishment: whereby all worldly glory and all contradiction against God is beaten down, and all are tyed to persevere.

Ver. 2. *A penny*] which was worth a Drachme weighing the eighth part of an ounce.

V. 15. *Evill*] that is to say envious, Deut. 15. 9. Prov. 23. 6.

V. 16. *For many*] besides that first reason that every reward dependeth upon Gods free-will, there is this reason also, that is not the externall calling and profession of the Gospel which causeth one to be preferred before the other, but Gods internall election, ratified by true faith and Repentance, 1 Cor. 4. 7.

V. 21. *May sit*] let them have the first degrees of honour in thy temporall Kingdome which they apprehended and conceaved. See Mat. 18. 1.

V. 22. *Are you able*] for to arrive to the glory of my Kingdome, you must passe thorow many lets and troubles following mine example. Therefore before you desire the reward, you should examine your selves how you are disposed towards that combate. *To drinke*] an ordinary terme in Scripture to signifie afflictions and calamities distributed to each one as it were for their portions. *Baptized*] this kinde of figure is taken from the ancient manner of Christning plunging the whole body in water above the head: So Christ hath beene wholly plunged in anguish and torments, Psalme 69. 2. And it should seeme that Christ had a relation to the two Sacraments of the Christian Church, which are signes and tokens of grace on Gods side, and on mans side bindeth him to imitate Christ, 1 Cor. 12. 13. *We are*] an ignorant and presumptuous answer.

Verse. 23. *Yee shall drinke*] Not by your owne strength and power as you presume at this present, but by the help and speciall grace of my spirit. *Is not mine*] in the quality of mediator in which I do converse here in the world: I have no charge to give degrees of the glory to come, but only to gaine my Churches salvation.

V. 26. *Whosoever*] Christ speakes to his Apostles as to his Ministers, telling them that their chiefe dignitie and honour consisted not in commanding, as it is in worldly Lordships but in humbly and faithfully serving for the profit and salvation of men, though not to their wills and desires.

V. 28. *To be ministred unto*] As a King or Prince in this world during his abode there. *For many*] namely for all Gods Elect, Matth. 26. 28. Rom. 5. 15. 19.

V. 31. *Rebuked them*] disdaining their condition: or in regard of Christ to whom they imagined them to bee troublesome: or being offended at the glorious name which they gave him.

V. 34. *Followed him*] they became his followers and Disciples.

Chap. XXI.

Vers. 1. *Bethphage*] A Castle neere to Ierusalem. *Of Olives*] a little hill on the East side of Ierusalem planted with Olive Trees. See Zech. 14. 4.

V. 2. *Straight way*] at the first comming into the Castle without going or seeking farre.

V. 3. *The Lord*] namely I the Soveraigne Lord of all things, whereof I will imprint the knowledge in the master of the Asse. Now he foretelleth these things which were so farre off, to come, for to confirme his God-Head to his Disciples. *And straight way*] some referre these words to Christ himselfe, as much as to say that he would send them backe again presently.

V. 7. *They set him*] which was a signe of honour, and acknowledgement of a new King, 2 Kin. 9. 13.

V. 8. *Strewed them*] in signe of a publicke rejoycing and honour, as it is yet used in these dayes.

V. 9. *Hosanna*] an Hebrew word which signifieth save, I pray thee, and is taken out of Psal. 118. 25. Now because the Iewes in the Feast of the Tabernacles, bearing branches according to the Law, Lev. 23. 40. used this word for a joyfull acclamation and prayer to God for the peoples safety and prosperity: they did at the last call the branches themselves Hosanna. And as it was the custome to carry greene boughs, at feastings and publick rejoycings, and 2 Mac. 10. 7. So they likewise cried Hosanna also out of the said feasts of Tabernacles. And that which is added to the sonne of David, signifieth that they did all this for the honour of Christs withing him all manner of happinesse. *Is he*] this is also taken out of Psalme 118. 26. Now in these acclamations, Christ was by some acknowledged for to be the true Messias sent by God, and accompanied by his power. And by other some for a great Prophet onely. *In the highest*] the Italian addeth *places*] that is to say, may this happinesse light upon thee from Heaven, and from God, Eph. 1. 3. or enjoy it one day perfectly in Heaven.

V. 12. *That sold*] things necessary for offerings and sacrifices: as beasts incense, salt, flowers, oyle, wine, &c. for to have them there ready for Gods service. There were also money-changers that exchanged current Roman money, Matth. 22. 19. into Iewish Shekells, and halfe Shekels, appointed by God

God for amercements, Lev. 5.15. for the tribute of each head, Exod. 30.12. for the redeeming of vowes Lev. 27.3. Now all this was done in the first Court of the Gentiles: and at the first it seemeth it was but onely for commodiousnesse: but afterwards it grew to prophane merchandizing and avarice. See Zech. 14.21. *Doves*] for offerings, most commonly for poore people. See Levit. 5.7, 11. and 14.22. Luke 2.24.

V. 16. *Perfected*] the Italian. *Established*] against all the oppositions and contradictions of the wise and great ones of the world, thou hast appointed an assured praise for thy selfe, out of the mouth of those that believe in thee, who are like unto little children. Others perfected, that is to say the praise of these little ones is sufficient for thee; thou desirest no other praise. Or out of the mouth of little ones, thou hast made up a whole harmony and consort of praise.

Ver. 17 *Bethany*] A Castle neere to Ierusalem Eastward neere the Mount of Olives. See Iohn 11.18.

V. 19. *When he saw*] Christ knew well enough that there could be no fruit seeing it was not yet the season, Mar. 11.13. but all this was done to instruct men, to whom many things concerning this representation may be applyed rather then to the Fig-tree. As to have fruits of the Spirit ready at all times, not to be contented with being, and having received the gift of God, but to operate, and yeeld fruit. Not only to abstaine from doing evill, but also to endeavour to do all manner of good: to avoyd Gods last curse, by which all power of wel doing is taken away from man; and the false seemingnesse is discovered and vanished away, as Christ cursed the Fig-tree as well the leaves as the fruit. *Said unto it*] not thorow any extraordinary anger, but only to give his Disciples instruction.

V. 21. *I say unto you*] the Lord seeing his Disciples too much fixed upon the miracle of the Figge-trees withering, is likewise content to instruct them concerning the strength of faith in doing of miracles, without going on any further to the other instruction that ought to be drawn out of that action. *If ye shall say*] See upon Mat. 17.20.

V. 23. *The Elders*] namely the Magistrates, and Seniors.

V. 24. *The Baptisme*] that is to say his whole ministery in generall. Now the meaning of this propose question is. Doe you believe that Iohn was a true Prophet sent by God? If you doe believe it, why do you not believe the witnesse he bore concerning me? Iohn 1.15.27. and 5.33. if not: declare your selves openly as you desire I should do. But seeing that either through base feare, or being convinced in your owne consciences, you dare not to doe it, you are not worthy to receive any further instruction. *From Heaven*] that is to say from God, according to the Iewes manner of speaking. See Dan. 4.26. Luke 15.18. *Of men*] that is to say of meere humane invention, without any calling or power from God. See 2 Pet. 1.21.

V. 31. *The Publicans*] of which many after an evill life, and an open rebellion against God, have bin converted at Iohns preaching, whereas you that professe perfect obedience, are but hypocrites, and have withstood Iohns words, who called you to repentance, Luke 7.29, 30. *Goe into*] that is to say in the spirituall state of the Church restored by me, they have an advantage above you, by vertue of true humility, faith and repentance, in the participation of Gods grace; and in holy praise and esteeme with the Church.

V. 32. *In the way*] with a manner of living, and a doctrine, so holy and so irreprehensible, that you have had nothing to say against him, as you maliciously doe against me, accusing me for favouring men of an evill life. See Mat. 11.18, 19.

V. 33. *Parable*] the housholder is God, the vine the Church of Israel, the Husbandmen the Priests, and Governours of that Church, the servants the Prophets, the Sonne *Iesus Christ*. The meaning is, that God having given the Priests His Church to keepe, governe, and edifie by wholesome doctrine and lawfull administration to reape from thence the fruits of service, honour, and obedience, they had taken all to themselves, making themselves Lords of mens Consciences, and drawing every thing to their owne profit and glory, acknowledging God no longer, nor thinking upon giving him any account troubling and slaying his Prophets, and at last Christ himselfe, who came to recall them to their duety. *Digged*] in the rocke, or walled and plastered it well, according to the manner of the ancients. *And hedged.*] See Mat. 25.14.

V. 41. *He will*] Luke 20.16. their answer seemeth to be contrary to this. But it is likely that they first answered as St Matthew saith here, and that afterwards when they saw the parable aymed at them, they altered their opinion.

V. 43. *The Kingdome*] that is to say the title of being his people and Church over which he particularly reigneth by his word and spirit, shall bee taken away from you and transferred upon the *Gentiles*, who shall voluntarily obey him, as sincere and loyall subjects and children.

V. 44. *Shall fall*] as I shall be the sound foundation of my Church, so will I likewise be an occasion of ruine to all mine adversaries, 1 Pet. 2.7. whom I will destroy, if they assault mee, or undertake to withstand me. Now if the ver. 43. did immediately follow the verse 42. and the 42. after the 43. it seemes that the sequell of the discourse would stand in better order.

Chap. XXII.

Ver. 2. *The Kingdome*] the sence is God the Father, when he would establish his Sonnes Kingdome in the world, and make him head of his Church, joyned unto him by everlasting covenant, would first call the Iewes to the participation of the everlasting goods in Christ, as those for whom they seemed to bee prepared, by reason of their ancient prerogative, but because they shall refuse them, hee shall punish them with finall destruction and shall receave the Gentiles in their place.

V. 7. *His Armies*] namely the Romans, executioners of Gods vengeance. See Dan. 9. 26.

V. 10. *Both bad*] indifferently, worthy, and unworthie, as well by reason of their condition, base, or honourable: as in regard of their goodnes or badnes. To shew that in the assembly of those that are called, which is the externall Church, many hypocrites and wicked men, are gathered together, with the good and true beleevers. See Mat. 13. 38, 47.

V. 11. *Had not one*] the Italian *was not clothed*] a frequent figure for the gift of regeneration, by Christ his spirit, without which no man can bee Christs, Rom. 8. 9. 2 Cor. 5. 3. Rev. 10. 8.

V. 14. *For many*] because that many who are called, doe not answer to Gods calling: and that amongst those also which doe answer, some are rejected appeareth that the eternall election is not of all, but of a few.

V. 16. *Herodians*] Ancient writers have written that those were a certaine Sect, which referred the Prophecies of the re-establishment of the Kingdom of Israel, that were spoken of the Messias to Herod the great: and as his followers, and partakers, approved of and seconded his tyrannie and wickednesse, by which hee mixed pagan superstitions and Idolatries with Iudaisme: and favoured the domination of the Romans, to the oppression of the people; and were the Sadducees companions in prophanenesse as it appeares by the conferring of Matth. 16. 6. with Marke 8. 15. And this Sect lasted even after Herods death, following and teaching his maximes, celebrating his birth day, and doing many things in honour of his memory. *The way*] namely his Law and doctrine, according to which every one ought to proceed, and bee guided. *The person*] the Italian. *The qualitie of the persons*] whither they be meane or great ones and Princes, because that their insidious question had a relation to the commanding Romans.

V. 17. *Is it lawfull*] they have a relation to the halfe Sheckell which was imposed upon every Iew yearely, Exodus 30. 13. which the Romans had transferred upon their Capitoll. The payment which of was very grievous to this Nation: as well because it was a signe of slavery, ill beseeming the people of God Iohn 8. 33. as also because they held this imposition to bee a prophane sacriledge. The deceipt which lay hidden under this question was this; that if Christ had answered that it was not lawfull to pay it, they would have accused him and delivered him into the hands of the Romin Governour, for a seditious man, Luke 20. 20. And on the other side if hee had said that it was lawfull they would have disgraced him among the people, as one that consented to the Romans tyrannie, and impiety.

Ver. 19. *Shew me*] The meaning is. Seeing that God hath subjected you to the Romans, as it appeareth by the stamp of your currant coyne, which is a signe of supreame power, beare it patiently: that doth not any way hinder the service which you owe to God as you are his people. See 1 Corinthians 7. 21. and it is an easie matter to satisfie both God and Cæsar in this payment which consists in a little summe of money. Now it is thought that Christ had a Relation to that the Romans receaved their Tributes in Roman Coyne, and as this pennie was, and not in Iewish Coyne as the Sheckell was.

Verse 21. *The things that are*] this may have relation as well to the halfe Sheckell which they might pay to God, though they paid as much to the Romans, as also to the true service of the heart, and true Religion, which God requires, Iohn 4. 24.

Verse 29. *Yee doe erre*] as well in denying of the Resurrection, as also in that you so absurdly discourse of the state of those that rise: as if that by their resurrection they should returne to a civil, and animall life. *The Scriptures*] whose cleere passages concerning resurrection, the Sadducees wilfully to deliverances from extreame miseries and calamities. See 1 Corin. 15. 34. *The power*] which is the Soveraigne cause, working in the Resurrection, Phil. 3. 21.

Verse 30. *As the Angels*] not as concerning their incorporeall substance, but concerning the qualities of their bodies, and the condition of their celestiall life, being therein exempted from all imperfections of the animall life. See 1 Corin. 15. 42. 43.

V. 32. *God is not*] this reason hath two grounds, the first, the Sadducees held, that the Soule after death was also turned into some corporeal beginnings: and lost all manner of subsistency, Act. 23. the other that God had made his covenants, not only with the soules of the Patriarchs, but with their whole persons: and that their very bodies did bear the sacred signes thereof, participating also in the hope

mise of regeneration: whence followed that they should also bee glorified, by meanes of the resurrection: Seeing that when God doth call himselfe the God of any one, that importeth by the true meaning of the covenant, the eternall communication of his grace, life, and glory.

Verse 35. *A Lawyer*] the Italian. *Doctor of the Law*] Marke 12.28. he is called a Scribe which was the common name for all the expounders of the Law: but by Luke 11.45. it appeares that there is some difference betweene the name of Scribe strictly taken, and Doctor. The Scribe taught all the people in the Synagogues as a publicke Preacher: and a Doctor in the Schooles as a Reader. *Tempting him*] to see if hee would agree with the Pharisees doctrine, who determined in this kinde concerning the degrees of Commandements, and of sinnes; to assigne proportionable degrees of satisfaction. Or to take an occasion of extolling themselves as fulfilling that which was most eminent, and singular in the Law.

Verse 39. *Is like*] that is to say equall in authoritie, and of as great necessitie to be obeyed, of an inseparable connexion with the other, of the same morall, not ceremoniall kinde. See Iames 2.10. *As thy selfe*] doing him all manner of good as thou wouldest have done to thy selfe, Matth 7.12. Luke 6.31.

Ver. 42. *Whose sonne*] from whom ought he to descend according to the Scriptures.

V. 43. *In spirit*] that is to say by divine and prophetick revelation.

Verse. 45. *If David then*] this name of Lord which *David* attributes unto him sheweth that the Messias must be somewhat else besides the Sonne of David onely. That is to say the everlasting Son of God also.

Chap. XXIII.

Ver. 2. *Sit*] they hold the degree of Doctors and ordinary expositors of Moses his Law: though that were but only by humane introduction, for want of Priests and Levites to whom God had given that office.

Ver. 3. *Whatsoever they*] according to the Law which they instruct you in, Deut. 17.11. for otherwise Christ had warned them to beware of their false doctrines, Matthew 16.6.12. See 1 Thess. 5.21. 1 Ioh. 4.1.

Verse 4. *They binde*] They tye and binde mens Consciences, to a rigorous and exact observation of the Law, for which they care but little themselves.

Verse 5. *Phylacteries*] So the Greekes called certaine writings which they did weare about them against witchcrafts and Sorceries: to the resemblance of which, though to a diverse use, were made certaine borders of skinnes or some other such kinde of stuffe, whereupon the Iewes writ certaine passages of the Law and did weare them upon their Gownes, Deut. 6.8. for a remembrance. Now for to make a shew of greater holinesse, the Pharisees did weare these borders, broader then the ordinary sort of people. *The borders*] See the Law concerning this, Num. 15.38. Deut. 22.12.

V. 7. *Rabbi*] that is to say Master.

V. 8. *Be not yee*] avoid this vaine glory of titles, and doe not attribute unto your selves the authority of absolute masters of my Church. But referre the glory to me onely, and teach nothing but that which you have learned of mee. See 2 Cor. 1.24. 1 Pet. 5.3.

V. 9. *Call no man*] as the precedent commandement was directed to the Pastors: So this teacheth the beleevers not to yeeld that absolute reverence, nor power over their Consciences to any living man which belongeth to God onely, as ignorant people did use to do to the Pharisees. For laying these abuses aside, these titles of honour may bee used in a good sence and meaning. See 1 Cor. 4.15. 1 Thes. 2.11.

V. 12. *Shall humble*] by a true and sincere humility.

V. 13. *Yee shut up*] ye hinder, as much as in you lyeth, by your false doctrine, authority and example, men from participating of that salvation and redemption which I bring to the world, and the spirituall re-establishment of my Church, in the grace, conduct, and glory of God. *That are*] that seemed to have some desire thereunto, and were ready to enter into it.

V. 14. *Long*] which you make them dearely pay for, either directly, or indirectly, by begging, and other trickes of Covetousnesse. *Therefore*] because you cover your Covetousnesse with the vaile of pietie.

V. 15. *Yee compasse*] you bestow a great deale of studdy and labour. *Proselyte*] a Greeke name signifying a man that commeth home from without. And so were called the Gentiles that embraced the Iewish Religion, and there were of diverse sorts and degrees, some turning to their religion, and living and inhabiting amongst them, and being circumcised. Others turned to their religion, and dwelt amongst them, but were not circumcised. Others turned to their religion, but neither dwelt with them nor were circumcised. *Yee make him*] teaching him to set his righteousnesse, and ground his salvation upon his works, and not upon me who am the only end of the law. And turning him from the true spirituall sence of the law by your false doctrines and from Gods pure service by your traditions: and infecting him with your hypocrisie and other vices, you cause his conversion to Iudaisme, to serve him for nothing but for his greater condemnation. *Twofold more*] far more

superstitious and fervent in your Sect, as ordinarily the Disciples of false Doctors are worser than they themselves.

Verse 16. *By the Temple*] See upon Matthew 5. 33. 34.

Verse 17. *That sanctifieth*] which being holy causeth the Gold which is offered unto it to bee holy also.

Verse 18. *By the gift*] See upon Matthew 15. 5.

V. 20. *who so*] all your distinctions are frivolous and false, for the Altar and the gift have an inseparable relation one to the other: the Altar being appointed only for gifts, and they being not holy without the Altar.

V. 21. *Shall sweare by*] the Temple hath no divinitie in it, whereby one ought to sweare by it. Wherefore either such oathes are vitious and unlawfull, or if sweating by the Temple, man hath a relation to God, who is present in it, they can not bee held for vaine.

V. 23. *Pay tithe*] pay tithe of the smallest herbs, which is not commanded by God, thorow an affectation of greater devotion.

V. 24. *Strains*] a proverbiall kinde of speech, as much as to say, you are very scrupulous in small and indifferent things, and very licentious in principall and necessary ones.

V. 25. *Extortion*] he points out the two chiefe vices belonging to worldly goods, namely the getting and using of them.

V. 26. *Cleanse*] cause the use of the goods to be cleane from sinne, and sanctified by prayer, thanksgiving, and faith, 1 Tim. 4. 5. Tit. 1. 15. and then thou shalt not need to feare the uncleanesse of the vessell should defile thy conscience.

V. 32. *Fill yee up*] the meaning is you confessing your selves to bee the sonnes of those, which slew the servants of God and having hitherto imitated them, there remains nothing but that you should accumulate your rage upon me, and upon my servants, to cause the fulnesse of Gods judgments to fall upon you: seeing that according to his justice the wicked children of wicked parents doe oftentimes beare the punishment of both, Genesis 15. ver. 16. Psalme 69. 28.

V. 34. *Wherefore behold*] because I know that you are wicked and cruell as your fathers were, I doe foretell you that you will persecute my servants to the uttermost. Whereupon shall follow your utter ruine. *prophets*] by these names are meant all the ministers of the Gospell, some called and inspired immediately, as Apostles, Evangelists, and Prophets: other some meditely as Pastors, meant by wise men; and Teachers, meant by the name of Scribes. See Ephes. 4. 11.

V. 35. *All the*] namely the punishment for all my servants innocent bloud, *Zacharias*] it is the same man as is called the sonne of Iehoiada, 2 Chr. 24. 20, 21. and we must imagine that the father had two names according to the customs of the Iewes. Now Christ makes mention of him, not because he was the last of all the Prophets that the Iewes slew, but because he is the last of them that were mentioned in the ancient Scripture.

V. 36. *All these things*] the accumulated punishments for all the murthers, which had been formerly committed.

Verse 37. *How often*] seeing that Gods will cannot bee an imperfect will of desire onely, which is a signe of infirmity, Psalme 115. 3. and that his decree is immutable and will suffer no opposition, Isa. 46. 10. Rom. 9. 19. wee must of necessitie understand christo be meant of the dispensation of outward meanes by the word, exhortations, commandements, &c. which are the rules, and the object of mens obedience, and the argument of the condemnation of their rebellion: though oftentimes Gods secret will was not to accomplish the worke, but that all was done either to trie their wickednes, or for some other ends. See Deut. 13.

V. 38. *Your house*,] God will quickly forsake your City and your Temple, withdrawing his protection and presence from thence, whereby all things will runne into utter ruine.

V. 39. *I say unto you*,] my corporall presence shall shortly leave you, and soone after that I will take away from you the spirituall presence of my grace and vertue, untill the time come of the conversion of your whole nation. Rom. 11. 25. 2 Cor. 3. 16. which time you shall acknowledge me to be the true Messias according to the meaning of the word, Psa. 118. 26. for the applying of which title unto me, you have reproved the people, Mat. 21. 9. 16. and then in the end of the world you shall see me come in glory to your everlasting happinesse.

Chap. XXIV.

Vers. 1. *To shew him*,] it seemes that the occasion of this discourse came from that which the Lord had spoken, Mat. 23. 38. concerning the desolation of the Temple whose greatnesse and soundnesse of building seemed to make the prediction to be very unlikely.

V. 3. *Of thy comming*,] whereof he had spoken in the end of the precedent chapter. Now it should seeme that the Apostles understood that of the manifestation of Iesus Christs temporall kingdom, which they imagined should come, and that they beleeved that the desolation of the Temple and the nation should not happen untill the end of the world.

V. 5. *In my name*,] usurping my title and dignities.

ples. Now Christ fore-armeth his Disciples and the whole Church against the deceipts of false Christs and Antichrist telling them of their comming, and strengtheneth and instructeth them concerning his true and last comming in glory.

V. 10. *Be offended,*] see Mat. 11 6.

V. 14. *Of the kingdome,*] see Mat. 4 23. and 9. 35. The meaning is, you ask me concerning the end of the world and of the Temple together, as if the one could not happen without the other. I tell you that the ruine of the temple shal happen first; & after that the Gospell shall be preached all the world over, and by meanes of it will I enter in o the possession of my spirituall kingdome, gathering together mine elect, and fighting against mine enemies, and after that the end of the world shall come. *In all,*] generally, to all nations without any difference, even to the Iewes, see Rom. 10. 18. Colos. 1. 6. *For a witnesse,*] for instruction and perswasion of the elect; and for the conviction and condemnation of the wicked. *And then,*] namely after that my Gospell hath gone over all the world, and that I have hereby gathered my Church together.

V. 15. *When ye,*] he gives an answer to the Apostles question concerning the desolation of the Temple. Now by this abomination, it should seeme is meant the military Roman Ensignes or Eagles, they being a prophane nation; and held their said Eagles for gods, and worshipped them, and whersoever they came, they brought desolation along with them, especially to the Iewes, see upon Dan. 9 27. *Stand,*] the Italian *sta,*] by the Romans in the Temple.

V. 16. *Then let them,*] after the Citie is taken, and the Temple profaned, then shall the desolation of the whole nation come, therefore let him that can, save himselfe.

V. 17. *To take,*] to stand to save his goods or householdstuffe, but let him flye.

V. 20. *On the Sabbath day,*] because that upon that day they were limited to goe but a very small journey, Acts 1. 12. wherefore a man might not flye farre. And also on that day, being strictly kept holy, it would be hard to provide for many things necessary for the flight. Now Christ in the Apostles persons, speaks to all those who in those dayes should dwell in Iudea, where the Iewish ceremonies should still be observed.

V. 22. *Those dayes,*] if the Iewes persecution under the Romans were not moderated by Gods providence, and limited within the compasse of a very short time, the whole nation would perish. *For the elects sake,*] the elect amongst the Iewes whom God would also gather together in the appointed time, see Rom 11. 5.

V. 24. *If it were,*] see 2 Thess 2. 13. Rev 9 4.

V. 27. *As the lightning,*] refuse ye all those that shall give you these false impressions of the Messias his comming, for I will come no more to live upon the earth: and as for my comming to judgement it shal be with so much glory and universall splendor, that you shall not need to looke for it in secret places, by the direction of other men.

V. 28. *For wheresoever,*] this is not a reason for things spoken in the precedent verse, but a confirmation of the exhortation which he had made to them, to avoid the deceipt of them who shall againe looke for Christ upon earth. Whereas true beleevers by the motion of the Spirit ought to looke for him in heaven whither he is gone to feed his Church from thence by the perpetuall application of his death and passion. As Eagles and such like birds do by a naturall instinct or faculty flye a great way to finde out carkases.

V. 29. *Immediately,*] with God, with whom a thousand yeeres are but as one day, Psal 90. 4. 2 Pet. 3. 8, 9. Or under the foresaid afflictions of the Iewes, we must also comprehend all the afflictions of the Church untill Christs last comming. *The Sunne,*] the Prophets do often times thus by a figure describe the horror of Gods judgements, Isay 13. 10, Ezek. 32. 7. Ioel 2. 31. and 3. 15. but here it seemes all ought to be understood in its proper signification, see Rev. 6. 12. *The powers,*] the whole frame of heaven, most strong and immutable in its being and motion, the mighty bodies thereof, most mighty in their substance and lastingnesse, and in the swiftnesse of their motion, and power of their operation.

V. 30. *The signe,*] there is no particular signe specified here. One may take it to be some glory, or divine light, which shall be about him, or the sound of the trumpet, and voice of the Angell, 1 Cor. 15. 52. 1 Thess. 4 16. Or the appearance of him in his owne likenesse. *The Tribes,*] the Italian, *the nations,*] namely which are themselves to, and rebellious against Christ. *Mourne,*] for horrour of the present judgement, and for despaire. See Revel. 1. 7. and 6. 15, 16.

V. 31. *From one end,*] a vulgar terme: for to the eye the earth seemes to be bounded with the heavens.

V. 33. *That it,*] the Italian, *that he,*] namely Christ comming to judgement.

V. 34. *This generation,*] the Italian, *this age,*] that is to say, you shall soone see the effects of these my predictions. And if these evils doe last long, persevere in faith, and be watchfull, to expect my comming every houre, and to prepare your selves for it: for my words shall be fulfilled. I give you no particular signe of the moment of it, for that is a secret which God will not have revealed to men.

V. 36. *My father,*] Mark 13. 32. The sonne excludes himselfe from this knowledge; not that he wanteth any divine perfections, either of knowledge or any other, Iohn 5 20. but because his office

of Doctor of the Church, would not beare him out in the declaring of it.

V. 40. *Then shall,*] there shall be this dissimilitude betweene these dayes and Noahs dayes, that the distinction of those who shall be saved, and of those who shall perish, shall not be by companies or families, as Noah and Lot saved all their families: but every one shall be saved by his own faith and pure conscience, and shall perish by the vices which are contrary thereunto. See Hab. 2. 4. Matth. 25. 9. *Be taken,*] gathered up by the Angels into the kingdome of heaven.

V. 41. *Be grinding,*] according to the custome of those dayes, which was to imploy their bondmen and bondwomen in grinding at handmils, Exod. 11. 5. Isay 47. 2. Now it seems that the Lord would shew that Gods election doth extend it selfe to all sorts of persons, and separates the most joyned.

V. 42. *Watch,*] be in a perpetuall actuall exercise of faith, and be fittingly prepared to receive your Saviour.

V. 43. *What watch,*] See upon Mat. 14. 25.

V. 45. *Hath made,*] these words are directed to the pastors of the Church and teachers of Gods word and ministery of his grace, Matth. 16. 19. whereof the two principall vertues are also pointed at; faithfulneese in the substance of the ministery, and prudency in the manner of exercising of it, to salvation and edifying.

V. 47. *Shall make him,*] by the figure of the custome of men, in preferring faithfull servants to be overseers of a great household: he points at the state of glory to which faithfull sheepherds shall be exalted in the kingdome of heaven, above the ordinary members of the Church.

V. 48. *If that evill,*] the Lord seemes to point at some singular particular person that should usurpe a tyrannie over the Church: and should change the spirituall service into a temporall domination and carnall delights, Rev. 18. 7.

V. 51. *Cut him asunder,*] from all communion of his house, and from his favour. See Deut. 29. 21. *With the hypocrite,*] who having been till then mixed with the true beleevers, and hidden under faire shewes, like unto that disloyall servant, under the cloak of being Christs minister, shall be punished with eternall punishments. See Mat. 25. 32.

Chap. XXV.

Ver. 1. *The kingdome,*] namely the state of the Church wherein God reigneth in his Sonnes person. *Tenne Virgins,*] a similitude taken from the fashion used at weddings, at which anciently the maidens which were the brides kinswomen and acquaintances went forth with Lampes and Lights in great troopes to meet the bridegroome, when hee came to the brides house, to have her away to his owne house, which was commonly done in the night time. Now the bridegroome is Christ: the time of the wedding is at his last comming: the night is the Churches estate in the world, the Virgins are they that make profession of the purity of the Gospell; the wise Virgins are they that are provided in their hearts with instructions in faith and piety, and with the gift of the Spirit, which is the oyle that burneth, not howsoever alwayes in actuall exercise. The foolish ones are they that have neglected to gaine or preserve the foresaid gift of the Spirit in the Church: the lampes are the hearts; the sleeping and slumbering, is the slackning or ceasing from continuall exercises of piety and expecting of Christ which is caused by the infirmity of the flesh thorow Christs long staying.

V. 9. *Not so,*] whereby is shewed that every one shall live by his owne faith, and not by other mens, Hab. 2. 4. *Goe ye,*] provide some yet if you can from him that furnisheth every one, namely from God, for every one receaveth onely for his owne share. Not that that minute of time will suffer any such new providing. *And buy,*] see upon Isay 55. 1.

V. 14. *Travelling into,*] this voyage is a figure of Christs ascent and abode in heaven, Matth. 21. 33. *And delivered,*] whereby is showne Christ his distribution of the gifts and graces of his Spirit, 1 Cor. 12, 7. Ephes. 4. 8. to be imployed to the advancement of Gods glory, to the edification of his Church and increase of gifts in him that hath them: whereof at his comming must be given a most strict account.

V. 15. *According to,*] proportionably according to his calling, accompanied with some speciall gift for to manage it.

V. 21. *Into the joy,*] namely into everlasting happinesse, Heb. 12. 2.

V. 24. *That thou art,*] this is spoken onely for the making up and framing of the parable, and cannot be any wise applyed to Christ, unlesse it be to shew that he is a severe judge against those that lose or do not cause his graces to increase, unlesse here be some mark of Gods right in demanding of man, obedience and service, as the fruit of originall justice which was conferred upon Adam in his first creation, which he lost by his owne default: though God do not give it againe to every one as he commeth into the world.

V. 27. *Thou oughtest,*] this also is only spoken for to make up the similitude.

V. 34. *From the,*] an ordinary phrase to say from all eternity, before any time was, Ephes. 1. 4. 2 Tim. 1. 9.

V. 35.

V. 35. *For I was,*] not that workes are indeed the cause of salvation, Rom. 3. 20. Ephes. 2. 9. 2 Tim. 1. 9. Tit. 3. 5. but because they are the true fruit of a lively faith in Christ, the onely author of salvation, in whom and by whom the faithfull are the children of God, and their persons are made acceptable: and their works brought forth by Christs Spirit are approved of and crowned through grace.

V. 37. *When saw we,*] to shew that the Lord worketh in this reward of grace beyond all humane apprehension and imagination: and how much more beyond the worth of any worke, and without any merit of the person? See Ephes. 3. 20.

V. 40. *Vnto me,*] for you have done it for my sake, and in regard of me, Mat. 10. 40. 42. and that all beleevers are one and the same spirituall body with Christ their head.

V. 41. *For the devill,*] from hence as well as from other passages may be gathered, that there is a chiefe of the apostated and evill spirits. See Mat. 12. 24.

Chap. XXVI.

Vers. 3. *Assembled together,*] in publike Senate or great Councell which judged of the most weighty matters, as of a false Prophet, such an one as they judged Christ to be. And this Senate consisted of seventy Iudges besides the High Priest, and the chiefe Magistrate of the people. Num. 11. 16, 17, 24.

V. 5. *The feast day,*] in the dayes of unleavened bread, presently after the Passeover, which were no festivall dayes. The Iewes observe in their writings that their noted executions were reserved until those solemne dayes, to cause the greater terrour and example, by reason of the great concourse of people to the feast: but here the Priests advise not to proceed that way for feare of the peoples rising.

V. 6. *Bethany,*] See Mat. 21. 17. *The Leper,*] the cause of this surname is unknowne, peradventure he had bin cured of the leprosie by the Lord.

V. 7. *There came,*] by Iohn the 12. 1, 2. 12. it appeares that this hapned before Christs entrance into Ierusalem. It may be that S. Matthew reserved this history for this place to make a continued narration of Iudas his treason after the first occasion of it, which he took upon the losing of the price of this oile, whereby he hoped to reape some benefit. *Powred it,*] to honour him according to the custome of those times.

V. 8. *His Disciples,*] Iohn 12. 4. this is especially referred to Iudas, who it is likely was the author of this murmuring.

V. 11. *Always,*] the meaning is: you have alwayes opportunity enough to releeve the poore, but as for me who shall shortly dye for you; and my corporall presence shortly after bee taken away from you, will not know how to yeeld me any more humane service, this woman hath done me as it were the last; correspondent to that which they doe to dead bodies imbalming them: which seeing it could not be done after my death (see upon Mark 16. 1.) she hath as one should say anticipated the doing of it in my life time. So Christ doth esteeme of this deed more then the woman her selfe expected, he would.

V. 15. *Thirty peeces,*] the Italian *thirty sheckels,*] according to the prophesie of Zech. 11. 12. and because that was the set price for servants that were killed. Exod. 21. 32. it seemes there was some hidden mistery in this number, Christ having taken upon him the forme of a servant.

V. 17. *The first day,*] namely the fourteenth day of the first moneth, in the end of which they were to eat the Paschall Lambe, Exod. 12. 18. Luke 22. 7. which Christ strictly observed. But the Iewes by an ancient tradition even from that time that they dwelt in Babylon, as it is thought, when a great feast, especially the Passeover was immediately before the Sabbath, as it hapned at our Saviours passion, they rejourned the feast untill the Sabbath, to avoid the great incommodity of having two festivall dayes one after another; and therefore in this Passeover they did eat the Lambe a day after the Lord had eaten it, as it appears by Iohn 18. 28. and 19. 14. wherupon also that Sabbath is called the great day, that is to say the yeerly feast, Iohn 19. 31.

V. 18. *My time,*] some important affaire urgeth me to celebrate the Passeover before the rest of the people (though peradventure the man did not understand this secret) and it should seeme that it was lawfull for any man that would, to eat the Passeover the proper appointed day if he pleased to burthen himselfe with the observing of two festivall dayes together.

V. 23. *That dippeth,*] that ordinarily, and now at this present also eateth with me, Marke 14. 18. according to the prophesie of Psal. 41. 9.

V. 24. *Goeth,*] to his death, or shall shortly die.

V. 26. *Were eating,*] that is to say, whilest they were yet at table. Others expound it after they had eaten, namely the Paschall Lambe, Luke 22. 20. 1 Cor. 11. 25. *Tooke bread,*] a part of the bread, or of the unleavened cake, whereof they had eaten with the Lambe. Here Christ ordaineth the new Sacrament of the Christian Church which is the holy Communion, correspondent in its sense and use to the ancient Passeover: which was also cancelled by this. Now as the Iewes divided this Paschall Supper into two parts; in the first they did eat the Lamb, and in the second they did eat all round of an unleavened cake dipt in a sawce made with bitter herbs

harbor, and did drinke of the same cup called the cup of praise, Psal. 116. 13. and it is likely that all this was done by our Saviour after that second part, Luke 22. 20. and that the ceremonies were taken from thence. *Blessed it,*] using the ordinary act of prayer at meales which was done here by Christ, not so much in regard of the food of the body, as in regard of the food of the soule to true beleevers, by himselfe: whereof this corporall bread was to be the Sacrament and seale, Mark 14. 22. Luke 22. 17. 19. Or as Saint Paul saith, 1 Cor. 10. 16. he blessed the bread, that is to say, he changed the ordinary and naturall use thereof into a Sacrament of the soules food: and desired of God that this ceremony might be verified by his grace and spirit in the soules of beleevers, and the true effect produced in them. *Brake it,*] in remembrance of the breaking of Christs body, 1 Cor. 11. 24. by the piercing of it upon the Crosse; or by his sufferances both in soule and body, all the while that he was man. *This is,*] this bread which is consecrated by me is the sacrament of my body offered as an expiatory sacrifice for you. So oftentimes the spirituall names are attributed to these corporall parts of the Sacraments as are correspondent to them: as well by the analogie of the signification, as by the vertue of sealing, and by the reality of the spirituall thing given and effected by God, together with the use of the signe in true beleevers. See Gen. 17. 10. Exod. 12. 11. and 40. 15. 1 Cor. 10. 4. 16. Ephes. 5. 26. *My body,*] that is to say, my flesh. John 6. 53, 54. to which Christ afterwards distinctly addeth his blood: not only to represent himselfe whole by these two parts, as Heb 2. 14. but chiefly to shew that his body in this Sacrament ought to be considered and apprehended by faith, not so much living or glorified, as offered in true sacrifice of expiation, in which the blood was to be spilt, and the thing offered to be cut in peeces, verse 28. 1 Cor. 11. 24. Finally, under these two words Christ comprehendeth his whole person, with his merit, obedience, vertue, and benefits, wherein consists the true pasture of the soul, receaved to a spirituall and everlasting life by the mouth of it, which is faith, which also unites Christ unto it, as food is united to the body.

V. 28. *For this,*] a reason why he commandeth them to participate of this cup, because that it is the true Sacrament of the blood of the covenant of grace, opposite to the figurative blood of the ancient covenant of the law, Exod. 24. 8. *Of the new,*] upon which is grounded the everlasting covenant of God with men, manifested and given out in a new manner, more clearly, powerfully, and fully under the Gospell then under the law. See Ier. 31. 31. Heb. 8. 8 *Is shed,*] that is to say, must be shed, and will shortly be shed indeed.

V. 29. *Henceforth,*] that is to say behold this is the last meale that I shall make with you in this world, to testifie unto you my boundlesse charity, and leave you a perpetuall pledge of my self, untill I doe receive you into the Communion of mine everlasting goods in heaven, which shall bee new ones, that is to say of another nature and qualitie, though figured by the corporall eating and drinking, *Matth.* 8. 11. Luke 14. 15. Revel. 3. 20. and 19. 9. Now though Christ did eate sometimes after his resurrection, with his Disciples, yet that was not as being yet in the necessities of an animall life: but by a certaine secret dispensation to certifie his Disciples of the truth of his person, Acts 10. 41.

V. 30. *An hymne*] which was one or more of Davids Psalmes, as the Iewes write, wherewith ended the Paschall Supper.

V. 31. *Offended*] See Mat. 11. 6.

V. 36. *Gethsemane*] it was some place of the mount Olives, the word may signifie in the Hebrew tongue an oyle presse. Or in the Syriack tongue a butter churne.

V. 37. *Sorrowfull*] in his humane nature, in respect of which he had all the naturall affections like to men, except sinne, Heb. 2. 18. and 4. 15. Now Christs deity did for a while suspend the influence of its joy and comfort, by an unspeakeable dispensation to let his humanity suffer those horrible, & incomprehensible torments, equivalent in weight with the everlasting ones, to give Gods justice satisfaction for the sinnes of all the elect, for which he had made himselfe a curse, Gal. 3. 13. bearing upon himselfe the wrath and curse of God which he overcame and satisfied by his perfect righteousnesse, Isa 53. 6. 10.

V. 38. *And watch,*] to be witnesse of my sufferings, and to be instructed and strengthned by mine example.

V. 39. *O my father,*] a purely naturall desire in Christ, meer man: by which for a short moment, he was afraid of death and of the torments, and did shunne them, but was quickly recalled to obedience by a deliberate will to submit himselfe to God. And besides that, this desire was but conditionall, that the will of God accepted of by Christ, from the contemplation of which he was a while diverted by the extremity of horrors. Therefore there was no sinne, but onely a short conflict of nature, presently overcome by reason and a firme will. Or a small suspension quickly overcome by a most strong resolution. *This cup,*] see Mat. 20. 22.

V. 41. *The Spirit,*] that operation of Gods Spirit which is in you, is indeed very fervent and vigorous: but it is withstood and counterpoized by the oppositions of your remisse and corrupt nature: wherefore you might easily be overcome, if you did not by prayer to God obtaine new strength: and by your watchfulnesse you did not keepe your selves

from the deceipts of the wicked one. See Galat. 5. 17.

V. 45. *were heavie*] not so much with naturall sleepinesse, as with extreame griefe, Luke 22.45.

V. 45. *Sleepe on*] an ironicall kinde of speech: as Christ said I could not awake you with my words; here are other people, who will awake you in another manner.

Ver. 46. *Let us bee going*] not to runne away but to goe meet with mine enemies: And so he sheweth his free-will to offer himselfe to death, after he had overcome and ruled all humane affection.

Ver. 51. *One of them*] namely Peter, Ioh. 18.10.

V. 52. *That take*] that is to say have undertaken to shed humane bloud, without any calling.

V. 53 *Twelve*] which was the compleate number of a Roman army which Christ peradventure thought upon.

V. 60. *Found they none*] well agreeing, and that had any conformity, betweene two, or three, whereby they might legally condemn him according to the Law, Deut. 17. 6.

61. *I am able*] they falsifie the words, and subvert Christs meaning, and therefore are called false witnesses.

V. 63. *Held his peace*] bearing his calumnies patiently and being disposed to not hinder, nor stay the prefixed houre of his death. And to shew that he did voluntarily take upon him the qualitie of guiltie before men; for a signe that he did as such an one appeare before God for them: Yet without wresting or concealing the truth which was necessary to bee known of all men concerning his person and office.

V. 64. *Hereafter*] in time to come, at my second comming to judgement I will make it plainely appeare what I am, which you now aske me in derision and malice. *Of power*] the name of God Himselfe, used amongst the Iewes.

V. 65. *Rent*] to faine great zeale and wrathfulnesse, as against a great blasphemie, as they used to doe when they saw or heard of some cruell act. See Ier. 36. 24.

V. 67. *Did they spit*] as it were upon a condemned malefactor.

V. 68. *Saying*] after they had covered his face, Mar. 14 65.

V. 71. *Of Nazareth*] see Mat. 2. 23.

V. 73. *Thy speech*] rough, Galileish, Acts 2. 7. the Apostles being most of them of that Country, where the Lord was most frequently conversant, Ioh. 7. 52.

Chap. XXVII.

Ver. 2. *Delivered him*] for the Romans had left the Iewes the power of judging the crimes of such as were malefactors of their owne Nation, but had reserved the power of condemning them to death, and executing of them to themselves Iohn 18. 31.

Verse. 3. *Repented himselfe*] with that kinde of griefe and repentance, which proceedeth only from the wound of Conscience, and from the feeling of Gods wrath, without any conversion, faith, or hope in his mercy: which kind of repentance can produce nothing but death, 2 Cor. 7. 10.

V. 6. *Treasurie*] the Greeke Corbana, a Syriack word, which signifieth the place where they layed up and kept the gifts and offerings which were made in the Temple, and consecrated things.

V. 7. *The Potters field*] it was some close which was so called for an unknowne cause. *Strangers*] heathens, from whom the Iewes would be separate even after their death.

V. 9 *The Prophet*] many Greeke Copies doe adde Ieremie in stead of Zechariah, but it is likely that this change might be slipt into the text, by the error of Coppiers and Scriveners. *And they tooke*] this is the proper meaning of Zechariah, which the Syriack translation hath also followed, though your Greeke Texts have and they tooke, *&c.* and they gave, *&c.* as if Zechariah had set downe the prediction and Saint Matthew the fulfilling of it. *Of him that was valued*] of him, who though he was a true Israelite, yet the Iewes bought his life at the same rate as by the Law they ransomed a poore slaves life that was a stranger, Exod. 21. 32. See upon Mat. 26. 15.

Verse 12. *Hee answered nothing*] See upon Matth. 26. 62.

V. 15. *At that feast*] the Italian. *At every feast*] at the Passeover as Saint Iohn saith, though peradventure it may also bee understood of the other two solemne feasts of the yeare.

V. 16. *They had*]-by these words may be meant either simply that Barrabas was a Iew, or that the Iewes had taken him and condemned him according to their Law, and afterwards had put him into Pilates hands as they had done Iesus.

V. 24. *That he could*] Or that all this would not helpe it. *He tooke water*] a vaine ceremony, to shew that hee protested himselfe to bee innocent of his death, to which he was forced by the Iewes. See Deut. 21. 6.

V. 25. *His bloud be*] if there be any injustice in it, we take the guilt and the punishment thereof upon our selves.

V. 26. *when hee had*] that is to say, having first sought to appease the peoples fury, by this smaller punishment, as for a slight fault, Luk. 23. 16. Ioh 19. 1. Or for a kinde of torture used before execution: to get the whole truth out of the Delinquent. Now amongst the Romans in such cases they used rods or wands for free persons, and whippes for slaves, *&c.*

which Christ had taken the shape upon him, Phil. 2.7

V. 28. *A Scarlet robe*] which might be the robe of some Centurion, or Sergeant, who used to weare that colour. Now all this was done in scorne because he had stiled himselfe to bee King of the Iewes. See Luke 23. 11. But Gods secret providence did here note two things: first that Christ presented himselfe before Gods judgement seate in a strange vesture, namely as a sinner, and a pledge for all the sins of the world, Isa. 53. 6. 12. 2 Cor. 5. 21. secondly that he only suffered the bloudy punishment therefore according to the prophesie, Isa. 63. 2.

V. 29. *A reed*] instead of a Scepter, and herein also there may bee a mistery namely that Christ governeth his Kingdome by very weake meanes, and disperseth the powers of this world, 1 Cor. 1. 25. 28.

V. 31. *To crucifie him*] the Crosse was a punishment wherewith the Romans punished their slaves, and such as were Authors of sedition, a crime whereof Christ was accused, and had voluntarily made himselfe a servant. See Luke 23. 2. and Isa. 49. 7. Phil. 2. 7.

V. 32. *Of Cirene*] in Africa. *They compelled*] See upon, Mat. 5. 41. *To beare*] the custome of the Romans was that malefactors did carrie their crosse to the place of execution. But Iesus being so faint, that he was not able to beare so great a burthen, this poore contemptible man was joyned to him, to help him to beare it up behinde, Luk. 23. 26. Ioh. 19. 17. for to shew figuratively what communion poore beleevers have with Christ in his sufferings. See Mat. 10. 38.

V. 33. *Of a skull*] so called by reason of the great company of bones of executed men which were in that place.

V. 34. *Vineger*] there stood a vessell with vineger there ordinarily, Iohn. 19. 29. for to comfort a little those which suffered, but it should seem that the inhumane Souldiers, thorow an insolent kinde of scorne had mingled gall amongst it. *He would not*] namely this first time, that this vineger thus mingled was presented unto him, before hee was lifted up upon the Crosse. For it was offered him againe another time, after he was nailed on, Luk. 23. 36. and then he took it, Iohn 19. 30.

V. 35. *Casting lots*] this must specially be understood of the coat without seame, Iohn 19. 24.

V. 36. *They watched*] because that delinquents which were put to death by the Crosse, lingered in paine a great while.

V. 44. *The theeves*] namely one of them, Luk. 23. 39

V. 45. *The sixth houre*] which was at noone or midday *Darknesse*] not by any naturall eclipse, the moon being then at the full but by a supernaturall miracle, to shew that the great Sun of righteousnesse and life, was as it were encumbred & overcast with darknes. Luk. 22. 53. being brought unto extremitie. And likewise to shew Christs infinite power, & the grievousnesse of the Iewes fact. *Over all the Land*] some affirme that it was over all the world, others thinke that it was in Iudea onely, and the Countries thereabouts.

V. 46. *Eli*] these words of the Psalme are here related in the Syriacke tongue, which in those dayes was most frequent amongst the Iewes. *Forsaken*] not that the Father, and the Sons God-head had forsaken Christs humanity, neither concerning his personall union, nor the presence and influence of all manner of vertue and love: neither did Christ judge it to be so: seeing that he calleth him father. But because the Father and the Sons God-head, did suspend their effect of joy and comfort, to let his humanity feele all the sorrowes and torments which God had appointed: though the same Deitie did give him strength and sufferance to beare, and overcome them, See Psal. 98. 1. Isa. 63. 5 Heb. 9 14.

V. 47. *This man*] whither it were in a scoffing manner by reason of the name Eli, or whither they had misunderstood it, or whither they were strangers and did not understand the language.

V. 50. *Cried*] with the words contained, Luk. 23 46. Ioh. 19 30.

V. 51. *The vaile*] which separated the holy place from the most holy, in the Temple, see Exod. 26. 31 2 Chro. 3. 4 And this breach was a signe that by the death of Christ all Mosaicall ceremonies were annihilated: amongst which the chiefe was the secret service which was yeelded to God in his sanctuary. And besides to shew that the heavenly sanctuary was open to all true beleevers for to direct their prayers and spirituall service to God, Heb. 9. 8. and 10. 19, 20, 22.

V. 52. *That slept*] which were dead in certaine hope of a resurrection: an ordinary terme in Scripture. *Arose*] namely after Christs Resurrection, not to die any more, nor yet to live an animall life, but to accompany the Lord ascending up to heaven, as first fruits of the resurrection of the dead.

V. 54. *The Sonne of God*] that is to say a divine man: for there is no great likely-hood that these prophane people were illuminated in the knowledge of Christs God-head. See Marke 15. 39. Luke 23. 47.

V. 56. *And Mary*] some have beleeved that it was the blessed Virgin, as Mother in law to these children of Ioseph borne by another woman. See upon Matth. 12. 46. And indeed the Mother of Iesus stood by the Crosse, Iohn 19. 25. *And the mother*] called *Salome*, Mark. 15. 40. peradventure it was the same Mary the wife of Cleophas, Iohn 19. 25.

V. 57. *Of Arimathea*] this is old Rama, or Ramathaim in the tribe of Benjamin.

V. 62. *The preparation*] that day which was before the Sabbath, or before any other solemne feast

was

was so called, and especially the nine houres, namely the three houres after midday, untill the end of that day after which the feast day was.

V. 65. *A watch*] of Roman Souldiers, appointed to lie in garrison in a strong hold which was by the Temple, for the securing of it, and for the publike peace: whither the Iewes might call upon them, whensoever they had need, for to assist them, or whether Pilate suffered them upon this occasion to make use of them.

CHAP. XXVIII.

V. 1. *The other*] namely she that is called the mother of Iames and Ioses, Matth. 27. 56, 61.

V. 2. *There was a*] namely whilest these women were upon the way, the Lord rising at that instant, and comming out of the monument, for by that time they came thither he was gone: but the Angell remained there, at whose sight the watch fled: and in the meane time, the women came, who were told by the Angell that the Lord was risen: and they went and reported it to Peter and Iohn Ioh. 20. 2. and these two Apostles comming to the Sepulcher, the women came backe with them: but they returning to the Citie, Mary Magdalen stayed by the monument, Iohn 20. 10, 11 and it is likely that the other women staid there with her, and Mary had a new vision of Angels: and the Lord appeared first to her, Mar. 16. 9. Iohn 20. 14. which she related to the other women by the way as they returned to Ierusalem, for to make the second report thereof to the Apostles. *The Angell*] the first time there appeared but one, the second time two, Luke 24. 4. Iohn 20. 12.

V. 7. *I have told you*] assure your selves of it, doe it, and doe not faile, as for my part, I have discharged my commission.

V. 9. *Iesus*] by Marke 16. 9. and Iohn 20. 14. it appeares that hee appeared to Mary Magdalen in some speciall manner before he appeared to the rest.

V. 18. *Is given unto me*] in qualitie of Mediatour. And in the personall union of the two natures divine and humane, I have received from my Father the universall Kingdome of the world, and the spirituall Kingdome over my Church: and now I enter into the glorious possession and administration of it.

V. 19. *Therefore*] namely to make knowne what I am, to gather together my subjects, and beleevers, to governe and distribute the effects of my Kingdom unto them, to bring tydings unto them of the judgement of the Nations, which is done by the preaching of the Gospell. See Psal. 110. 2. Isaiah. 2. 3, 4. *All Nations*] indifferently without any distinction of Iewes or Gentiles. *Baptizing*] See Mat. 3. 6. for a Sacrament of my grace, in remission and expiation of sinnes, and regeneration to a new life. And likewise for a token that they are bound on their side, to consecrate themselves to me, and give themselves over to the conduct of my spirit, and to confesse my Name perpetually. *In the Name*] to consecrate them unto the onely true God, revealed in three persons 1 Iohn 5. 7. by the baptisme administred by their power and authority, which are also called upon to ratifie the externall ceremonie thereof, each one by the speciall property of their operation.

V. 20. *I am*] not in corporall presence, Mat. 26. 11. but in the presence of my God-head, Spirit, and vertue. *With you*] namely with my beleevers and true Church, whereof ye now represent the body.

The holy Gospell of Our Lord Iesus Christ according to Saint *MARKE*.

Argument.

BEcause that in the sacred History this name of Marke is often mentioned amongst the Disciples, and followers of the Apostles. There was a doubt made, first whether wee ought in all other places to take it for one and the same person, called Iohn amongst the Iewes, and Marke amongst the Romans, as this diversitie of names was in those dayes very frequent. Then if there were diverse of one name to which of them ought to be attributed the composing of this Gospell? The opinion of the Ancients hath bin, that whether there were one or many, the writer of this book is he who is mentioned, 1 Pet. 5. 13. called by S. Peter his Sonne whither it were because hee was by his meanes converted to the Christian faith.

Or becauſe he had taken him for a conductor and companion in preaching of the Goſpell, as an Evangeliſt, whereby he might have received the gift of the Holy Ghoſt, as it was very uſuall in theſe firſt beginnings of the Church. And as Saint *Paul and other Apoſtles, after they had founded a Church by their owne preaching at the firſt, did afterwards employ the Evangeliſts, in the directing and ordering of Churches in ſeverall provinces. So it is thought that S. Peter ſent Marke to give a forme to the Church of Alexandria in Ægypt, and peradventure to all the other Churches of that Country, for to governe them. And from thence alſo proceeded a conſtant opinion, that* Saint *Peter did dictate this Goſpell unto him, to be as it were the foundation, of the eſtabliſhment, and propagation of Chriſtian doctrine amongſt thoſe Churches. Now there is a great conformitie betweene this Goſpell and* Saint *Matthewes; but only that* Saint *Markes is a little briefer, and that there is ſome ſlight diverſitie of order, according to the liberty of the Holy Ghoſt in inſpiring and directing his ſervants.*

Chap. I.

Ver. 2. *In the Prophets*] ſome Texts have it in Iſaiah the Prophet.

V. 10. *He ſaw*] namely Iohn, Iohn 1. 33.

V. 15. *The time*] that is to ſay, the time prefixed by God for the comming of the Meſſias, which is therefore alſo called the fulneſſe of times, Gal. 4. 4. Epheſ 1. 10.

V. 25. *Rebuked him*] refuſing to have the father of lies to beare witneſſe of him, as Luk. 4. 41. Acts 16. 17, 18.

V. 26. *Torne him*] having ſhaken, and ſtretched him, as if he would have torne him in peeces.

V. 29. *They were*] namely Chriſt and his Diſciples.

V. 34. *To ſpeake*] others to ſay that they knew him.

Ver. 38. *Came I forth*] that is to ſay ſent by my Father, Luk. 4. 43. come from heaven the habitation of my glory, and appeared to the world in the fleſh.

V. 45. *To publiſh it*] to publiſh many things, and divulge what was done. *Could no more*] by reaſon of the great multitudes which thronged unto him, and hindered him from uttering his doctrine, which was his principall buſineſſe.

Chap. II.

Ver. 2. *The word*] of God namely the Goſpell.

V. 8. *In his ſpirit*] the Italian. *By his ſpirit*] namely by his God-head and divine power.

V. 14. *Levi*] called alſo Matthew.

V. 18. *And they*] namely Iohns Diſciples, Matth. 9. 14.

V. 26. *Abiathar*] called alſo Ahimelech, 1 Samuel 21. 1.

V. 27. *The Sabbath*] that is to ſay the Law of the Sabbath was made for the good of man, as well his ſpirituall as his corporal good, for to eaſe him of his labours: And not to ſubject all neceſſary reſpects of man, to an abſolute and ſuperſtitious honour of the day in abſtaining from every act, whereby it appeares that if God commanded mans reſt on the Sabbath day, much more would he have his nouriſhment and ſuſtentation.

Ver. 28. *Therefore*] that is to ſay, ſeeing that the intent of the Law touching the Sabbath is ſuch, it belongeth to me who am the Soveraigne Lawgiver to know what belongeth to mans neceſſity, and not to you falſe Iudges.

Chap. III.

Ver. 2. *And they*] namely the Scribes and Phariſees which were there preſent.

V. 3. *Stand forth*] to the end that the miracle ſhould be manifeſt.

V. 10. *Plagues*] that is to ſay any corporall infirmitie or diſcommodity ſent by God for a puniſhment or correction.

Verſe 11. *Unclean ſpirits*] which were in the poſſeſſed.

V. 17. *Boanerges*] to repreſent the power of the Goſpell which they preached, it being a voyce from heaven, able to affright, and terrifie mens conſciences, for the ſalvation of the elect, and condemnation of unbeleevers. See Ioel 3. 16. Heb. 12. 26.

V. 21. *His friends*] this is diverſly underſtood: ſome hold that theſe were ſome of Ieſus his kinſfolkes, which did not beleeve in him, Iohn 7. ver. 3, 4, 5. and that here they ſought to take him: either becauſe they imagined really that thoſe divine motions which they ſaw in him,

and his manner, [or] manner of proceeding, were effects of some distraction in his minde. Or that they made shew of beleeving him, for to rescue him from the Pharisees persecution. Others hold that they were some of his good friends come to take him out of the throng and presse he was in, which was ready to make him faint: and to this sense they referre the words, he is beside himselfe. But the ensuing calumny of the Iewes seems to confirme the first sense.

V. 26. *And he,*] others, he is divided and cannot subsist.

V. 30 *They said,*] contrary to the internall feeling of their conscience which was inlightned and convinced by the holy Ghost which they out of meer malice opposed.

V. 31. *His brethren,*] this seemes to be a continuation and taking againe of what was spoken, v. 21. and it may be that there were diverse opinions, and severall intentions amongst these friends of his.

CHAP. IV.

VER. 2. *In his,*] that is to say in his discourse, or in his manner of teaching.

V. 10. *They that were,*] these were some that followed Christ, besides his ordinary Disciples.

V. 11. *But unto them,*] namely to those who are strangers to my Church, 1 Cor. 5. 12. Coloss. 4. 5. 1 Thess. 4. 12. 1 Tim 3. 7.

V. 12. *They may see,*] for a punishment of their wilfull blindnesse and hardnesse, Mat 13. 15. the doctrine of the Gospell is obscurely propounded to them, to convince and condemne them, and not to enlighten them to salvation, whereof they have shewed themselves unworthy and uncapable.

V. 21. *For there,*] he gives a reason for what was meant by the precedent similitude, that is to say, that one ought to make the gift of faith, and knowledge of the Gospell, to shine forth brightly by a free profession, and by good works; for though it were yet clouded and darkned through the ignorance, hatred, and false judgements of the world, it would notwithstanding very shortly appeare manifestly, even as old ancient prophesies had been cleered by him.

V. 26. *The kingdome,*] that is to say, the preaching of the Gospell, by which the Church is gathered together, and governed in Spirit under Gods obedience, doth produce its effects, by a secret power of God in the hearts of his beleevers by little and little; that the very servants of God know neither the moments nor the meanes. Let them therefore faithfully do their office, and leave the increase and blessing to God, 1 Cor. 3. 6. 7.

V. 27. *Should sleepe,*] should go and come, and do his businesses according to his course of life.

V. 33. *As they were,*] that is to say, accommodating himselfe to the small capacity of the hearers, he used these familiar similitudes, to infuse the truth the more easily into humble and make men, and to hide it from the adversaries and hardened persons.

V. 36. *As he was,*] at that present having taken neither food nor rest, but had beene teaching all the day, and now there being no provision nor preparation made ready for him.

CHAP. V.

VER. 2. *A man,*] S. Matthew saith two, but peradventure one was more noted and fiercer then the other.

V. 7. *I adjure thee,*] an impudent boldnesse of the devill, in using the name of God who is his judge, and irreconcileable enemy, to have him be a meanes and a mediator toward Christ, whereas intercession is alwayes made by some friend.

V. 9. *what is,*] a question grounded upon the custome of evill spirits, to take upon them proper names, when they doe enter into mens bodies, or when they become their masters or ministers, by wicked covenants. Now Christ asketh his name to make the greatnesse of this mans misery apparent, and to shew the wonder of his deliverance. *Legion,*] a Roman name for a great company of armed men; though it is very unlikely that there should be just as many spirits as there were souldiers in a legion.

V. 20. *Decapolis,*] See upon Mat. 4. 25.

V. 23. *At the point,*] S Matthew saith that she was dead, but it may be that at his first arrivall he told him that she lay at the point of death, and afterwards having further advice by his servants, Verse 35. he might adde, she was deceased.

V. 43. *Charged them,*] see the reason upon Mat. 8. 4.

CHAP. VI.

VER. 3. *The Carpenter,*] hence seemes may be gathered, that Christ before he was baptized, used Iosephs trade, who was a Carpenter, Mat. 13. 55. *The brother,*] see upon Mat. 13. 55. *Offended,*] see upon Mat. 11. 6.

V. 5. *He could,*] no for any want of power in him, but for want of disposition in the people, who were faithlesse: which disposition of faith according to Gods appointment is requisite in him that draweth neere unto God to receive any benefit at his hands: as the seed ought to be sowne before the harvest be reaped. Besides that, miracles, being the seale of the doctrine: there was no reason to shew them, where there was no faith in the Gospell. See Marke 9. 23.

V. 9. *Sandals,*] the Italian *Soles,*] a Greek word,

and it was a kinde of shoes, made with soles only laced or buckled over the foot.

V. 13. *Anointed,*] certainly this ceremony had been appointed them by Christ, for a token of his grace and (supernaturall) vertue) to do these cures to the body only; having therein no particular relation to the soule, nor the salvation of it. See Iames 5.14.

V. 27. *An executioner,*] the Italian, *A Serjeant,*] or one of his guard; others a souldier, according to to the custome of the Romans, that oftentimes employed souldiers in capitall executions, commanded by soveraigne Lords, out of the course of justice.

V. 48. *And would,*] he did as though he would have passed by them, without staying with them, to excite in them a greater wonder and desire.

V. 51. *Beyond measure,*] more then they were when they saw him walke upon the water.

V. 52. *Considered not,*] that is to say, these miracles seemed new and strange unto them, because they had not well considered the former ones.

V. 56. *They might touch,*] it is likely that this was because they had seene a miracle already done in this manner. Mat. 9.20. See Acts 19.12.

CHAP. VII.

VER. 3. *Oft,*] the Italian, *up to the elbow,*] according to the Iewish custome, by a scrupulous superstition. *Of the Elders,*] namely of the governours of the Church, or of their forefathers.

V. 9. *Full well,*] an ironicall kinde of speech.

V. 11. *By whatsoever,*] this is but only the beginning of the Pharisaicall law, which ought to be supplied in this manner. If any one have made any such oath he cannot break it, though he should thereby faile in his duty towards father and mother. See upon Mat. 15.5.

V. 19. *Purging,*] that is to say, leaving by this separation, the nourishment of the body cleere from the dregs.

V. 22. *Evil eye,*] that is to say envie. See Mat. 20. 15. *Blasphemy,*] or slander.

V. 24. *would have no man,*] avoiding the vanity of applause and concourse. And likewise because he was come thither onely for the good of this woman, according to the motions of his Godhead.

V. 29. *For this,*] seeing thou hast that disposition which is appointed by God, in a constant and persevering faith, thou shalt receive the benefit which thou desirest.

V. 32. *To put his hand,*] which was an ordinary signe of the application of Christs divine power.

V. 33. *Put his fingers,*] gestures, and actions which he used at his pleasure, to shew that he healed beyond all order of humane meanes, by his almighty power.

V. 34. *He sighed,*] in signe of his fervent charity, and of his zeale in praying: which he did as he was man and Mediator, attributing the glory to God his father; from the exercising and manifesting of which he abstained in the time of his humiliation. See Iohn 11.33.38.

V. 36. *Charged them,*] See upon Mat. 8.4.

CHAP. VIII.

VER. 7. *Blessed,*] see upon Mat. 14.19.

V. 12. *Sighed,*] having compassion upon their obstinate incredulity. See Luke 19.41.

V. 15. *Of Herod,*] See upon Mat. 22.16.

V. 23. *Had spit,*] See upon Marke 7.33.

V. 25. *He put,*] not that the Lord, who as he was true God could doe all things in a moment, had any need to take time, or to go severall times about his miracles, but all this was done as he pleased, to cause (as it is likely) his power to be the more distinctly knowne: and also to instruct men in their degrees and progresses of their spirituall illumination, to give God the glory wholly, both for the beginnings and for the accomplishment.

V. 26. *Nor tell it,*] See upon Mat. 8.4.

V. 38. *Shall be ashamed,*] who by reason of the misery and reproach which accompanieth the Gospell will not make open profession thereof. Or having done it, draw back or fall away. See Rom. 1.16. 2 Cor. 4.2. 2 Tim. 1.8. and 12.2. *In the glory,*] See Mat. 16.27.

CHAP. IX.

VER. 1. *With power,*] gloriously accompanied with the divine power of the H. Ghost to gaine the world, and convert their hearts.

V. 12. *Be set at nought,*] this terme, taken, as it should seeme from Dan. 9.26. signifieth the lowest degree of Christs humiliation, Phil. 2.7.

V. 13. *As it is written,*] this hath a relation to Saint Iohn Baptists comming, which was foretold by the Prophets; and not to his persecutions, whereof we read nothing in them.

V. 16. *With them,*] meaning his Disciples who were in the same company.

V. 17. *A dumbe spirit,*] that is to say, a spirit by whose meanes my sonne is become dumbe.

V. 18. *Teareth him,*] he torments, draweth awry, & stretcheth him, as if he would tear him to peeces.

V. 20. *Tare him,*] See upon Mark. 1.26.

V. 23. *If thou canst,*] as much as to say, doubt not thou of my power which is infinite, but see whether for thine owne part thou beest disposed in faith as thou shouldest be. Which faith the Lord so long as he was in the world, did never let passe without effect, and for defect of it he did oftentimes forbeare doing of his miracles. See Marke 6.5.

V. 24.

V. 24. *Vnbeleefe,*] that is to say, the ſmalneſſe and weakneſſe of my faith, joyned with much doubt, and miſtruſt.

V. 31. *For he taught.*] it ſeems, that the meaning was, that Chriſt did begin to withdrew himſelfe from the frequent company of men, and from the other parts of his office, and actions of his life, to prepare himſelfe for his approaching death, and to diſpoſe his Diſciples to it.

V. 37. *Receyve vs not,*] ſeeing that Chriſt as he was mediator, referred all to his fathers glory and ſervice. See Iohn 5.30. and 6.38.

V. 38. *Saw one,*] it might be ſome one who having imbraced Chriſts doctrin and faith was moved by Gods ſecret inſpiration to do miracles, though he was not one of Chriſts ordinary followers. The Diſciples were moved with jealouſie or raſhneſſe of judgement: and Chriſt without penetrating any further into the action, plainly ſaith, that by this means his truth and his glory might be promoted, and that therefore the Diſciples ſhould forbeare to forbid him, as if this power did belong only to them. *In thy name,*] calling upon thee, and interpoſing thine authority.

V. 40. *Is on our part,*] that is to ſay, may be a profitable inſtrument in Gods work, or in this furious hatred which the world beareth me and my Goſpell, you ought to hold it as a favour and gaine, if any one be not againſt us. And if God himſelfe rewardeth ſmall benefits done to his, you likewiſe ought to except of and love thoſe, who make profeſſion of my name, though they be not ordinarily in our company

V 43. *Into Hell,*] the Italian, *Into Gehenna,*] ſee upon Mat. 5.22.

V. 49. *For every,*] he gives a reaſon of the precedent exhortations, of cutting off all occaſion of ſin: for as every offering under the law was to be ſalted, Lev. 2.13. ſo every Chriſtian, to preſent himſelfe unto God in a living Sacrifice, ought to be purged from all corruption by the holy Ghoſt, who hath the operation of fire, Mat. 3.11. 1 Cor. 3.13 and by the ſame ought to be imprinted with holineſſe, as the ſalt ſeaſoneth meat & preſerveth it frō putrefaction.

V. 50. *Is good,*] namely, for the aforementioned uſes. Chriſt directeth his ſpeech to his Apoſtles and miniſters of his word: as if he ſaid, to you is committed the preaching of the Goſpell, by which the holy Ghoſt fulfilleth his internall operation, *Ioh.* 17. 17. and if you corrupt this word, or corrupt your ſelves who are the veſſels of it, ſo that the Spirit of God cooperate no more init; from whom ſhall any amendment be looked for? *Have ſalt,*] imitate ſalt in what it is good, namely, in the wholeſome, pure and pleaſing, ſeaſoning of your doctrine and actions, and not in its evill, in being too tart and auſtere; whereupon ariſe diviſions and ſtrifes; ſeeing there are ſome kinds of ſalt, that are too ſharpe and corroſive. See Iames 3.17.

Chap. X.

Ver. 3. *Moſes,*] Chriſt hath a relation to the ſeventh Commandement, of not committing adultery, againſt which they ſinned, who broke off lawfull marriages by unlawfull divorces.

V. 11. *Put away,*] that divorceth himſelfe from her, unleſſe it be for adultery, Mat. 19.9.

V. 12. *If a woman,*] the law of God makes no mention of divorces undertaken by women: a thing which was unheard of amongſt the people of God, and contrary to all modeſtie: yet in thoſe dayes it was uſed in imitation of the Romans and Grecians. See upon 1 Tim. 5.9.

V. 15. *Shall not,*] ſhall not ſubmit himſelfe by obedience of faith to the Goſpell, thorow which God re-eſtabliſheth his kingdome amongſt men, and maketh them partakers of the good things thereof. *As a little,*] laying aſide all pride, malice, preſumption of carnall wiſdome, and putting on the true humility, docility, ſimplicity, and innocency which is in little children. See Pſal. 131.2. Mat. 18.3.

V. 21. *Loved him,*] he ſhewed him ſome ſignes of favour, as congratulating with him for this outward and diſciplinary holineſſe; not any way approving of his pride and hypocriſie, nor being contented with this outward bark of action. Neither that he diſſembled againſt his thought, but in a kinde of gracefull contempt of his vanity.

V. 32. *Amazed,*] by reaſon of his frequent predictions, by which he foretold his approaching, ſufferings, and death in Ieruſalem, whither they ſaw him going.

V. 42. *Which are accounted*] the Italian, *that account themſelves,*] who though they ought to acknowledge themſelves to be Gods ſervants, for the good & profit of their people, do attribute unto themſelves thorow immoderate preſumption an abſolute power over them, 1 Sam. 18.11. Others which are accounted, &c. that is to ſay, whoſe ſovereignty is only in the falſe figure and appearance of the world, and not in truth, which is only in the kingdome of *God.*

V. 46. *As he went out,*] Saint Luke ſaith, that this hapned at his comming thither, and not at his departure; and S. Matthew ſpeaks of two blinde men. But this may be reconciled, ſaying, that the Lord ſtaid ſome time in Iericho, going out and comming in again; & that at one time being gon out, comming in againe he met with two blinde men, whereof this Bartimeus was of moſt note.

Chap. XI.

Ver. 16. *Any veſſell*] namely that was not wholly for the ſervice of God, but for theſe Merchants and other mens uſes, which was a kinde of prophanation. See Neh. 7. 8. Zech. 14 20. 21.

V. 17. *Of all nations,*] or for the uſe of all nations, or amongſt all nations.

V. 18. *Deſtroy him,*] ſecretly, and by cunning. See Mat. 21 46. and 26.4.5.

V. 22.

22. *In God,*] namely with a faith as he every way requireth in all parts and qualities, and such as one as he ingendreth in his beleevers by his Spirit.

Chap. XII.

Ver. 10. *Not read,*] the meaning is, That passage of the Psalme hath a reference to you, as this my parable hath.

V. 15. *Shall we give,*] this repetition seemeth is not superfluous; for the first question may be understood of the rigour of right, and the other of what was expedient or decent, by way of councell and advice.

V. 34. *Thou art not,*] because he was pliant to be taught by Christ: and that the spirituall meaning of the law, taking off the marke of the hypocrisie of externall Discipline, is that which guideth and prosseth the consciences to flye to Christ, to be saved from the curse of the law, which in this spirituall sense bindeth all men, Rom. 3. 20. and 7. 7. *From the kingdome,*] namely from Gods grace in the Gospell, by which he re-establisheth his kingdome in salvation and blessing which had beene violated by sin.

V. 38. *In his,*] See upon Mark 4. 2.

V. 41. *The treasury,*] the Italian, *the chest of offerings,*] there were two kinde of offerings offered in the Temple; the one of money for the repairing of the building, to buy the ordinary offerings for sacrifices and other uses; Which in ancient times were put into the Priests hands, and afterwards were by them carried into a chest in the inner courts 2 Kings 22. 9. But it is likely that in insuing times, to avoid all manner of fraud, diverse chests were placed in some place not specified, of the peoples Court, where every one cast in what money he pleased, as it is here said. See Iohn 8. 20. The other kinde was, of other goods, which were laid up in certaine magazines belonging to the Temple, Nehem. 10. 37, 38.

V. 44. *Of her want,*] of her exceeding small store, as 2 Cor. 8. 2.

Chap. XIII.

Ver. 4. *Shall be fulfilled,*] namely these things which thou foretellest.

V. 6. *I am Christ,*] the Italian, *I am he,*] namely the promised Messias, the King of the Church. See Mat. 24. 5.

V. 27. *Of heaven,*] a popular terme. For to the eye the heavens seeme to terminate the earth round about, See upon Mat. 24. 30.

Chap. XIV.

Ver. 12. *When they*] the same day as according to the law they were to kill the Passeover, though the Iewes by tradition did transferre the feast to the day following, Mat. 26. 17. See why the Lambe is called a Sacrifice, upon Exod. 23. 27. 2 Chro. 35. 11, 12.

V. 35. *The houre*] that is to say that he might not come to that terrible point of his extreame sufferings.

V. 36. *Abba*] it was a Syriack word which little children used to their fathers, which was afterwards used, in all affectionate prayers to God Himselfe, See Rom. 8. 15. Gal. 4. 6.

V. 41. *It is enough*] so the Lord doth in earnest correct those words which before he had spoken ironically.

V. 50. *They all*] namely his Disciples.

Ver. 51. *A certaine*] there is no certainty either what this young man was, or why hee followed the Lord in this habit. Some conjecture that it might bee some of the servants of the house, where Iesus had eaten the Passeover, who for curiosity or for affection might rise out of his bed, when he saw the Lord goe forth in the night so, to see the issue of the words, which he might heare from himselfe, concerning his apprehension. Others will have it be some one, that did rise sodainly at the noise. *A linnen cloth*] it might bee his shirt, or some other night raiment. *The young men*] namely the Souldiers.

V. 55. *Agreed not*] or were not sufficient.

V. 61. *Of the blessed,*] namely of God, to whom all glory and praise is due. And this was a name of God very frequent among the Iewes.

V. 62. *Of power,*] namely of the glorious God, according to the Iewes custome. See upon Mat. 26. 64.

V. 69. *A maide,*] the Italian, *the maide,*] in Saint Matthew it is said that it was another: but it may be that the first which was she that kept the doore, Iohn 18. 17. told the other, and she told the standers by.

V. 72. *He wept,*] or he went out and wept.

Chap. XV.

Ver. 7. *In the insurrection,*] he seemes to insinuate some new and notable insurrection.

V. 21. *Of Alexander,*] knowne and famous persons in the Church at that time.

V. 23. *Wine,*] this should seeme to be another kinde of drinke besides the vineger mingled with gall, Matth. 27. 34. For this wine was given to condemned men in mercy, to dull their sences. The other was given by the souldiers, in mockery and insolency. Vnlesse we should say, that these wicked men mingled all together. *Received it not,*] as well to preserve and keepe himselfe in his entire senses to the last, to make his sufferings perfectly voluntary: as because he would not abate any thing of his torments: willing to beare them all thorow obedience,

ence and overcome them by his onely vertue, uprightneſſe and innocency.

V. 25. *The third,*] namely, of cleere day. which was divided into twelve even hours, Iohn 11.9. and therefore this third houre was correſpondent to our nine a clock in the morning. See touching the houre of our Lords death, upon Iohn 19.14.

V. 32. *And they,*] that is as much as to ſay, one of them, Luke 23.39.

V. 39. *That he ſo,*] the Italian, *that after he had cried ſo,*] though there were ſome apparent cauſes, to judge, that in this death there was ſome ſupernaturall thing, it being cleere that it was a voluntary death, ſeeing he was yet full of life, yeelding ſo ſtrong a cry, and that he had no other wound but onely the piercing of his hands and his feet: whereupon Pilate alſo marvelled that he ſhould be dead already. Yet for all that we muſt beleeve, that the Centurion had ſome divine inſtinct to beleeve and ſpeake in that kinde.

V. 40. *The leſſe,*] ſo ſirnamed, either by reaſon of his ſtature, or for ſome other unknowne reaſon to diſtinguiſh him from the other two, Iames of Alpheus, and Zebedeus, the Apoſtles.

V. 43. *Becauſe it was,*] it ſhould ſeeme that this was the occaſion which moved Ioſeph to make ſuch haſte, by reaſon of nights drawing on; namely, becauſe at the ſelfeſame time he began the preparation of the feaſt, which laſted from nine houres untill the beginning of the day, which was before the feaſt, of which three houres there was at the leaſt one feſtivall. *The preparation,*] ſee upon Matthew 27.62.

V. 43. *Counſellor,*] Senator or member of that great Councell of ſeventy two. *The kingdome,*] namely, the reſtauration of the ſpirituall kingdome of the Church by the Meſſias. See Luke 2.25.38.

Chap. XVI.

VER. 1. *Had bought,*] namely in the three laſt houres of the day, in which our Lord was crucified, Pſal. 16.9. See upon Iohn 19.40.

V. 4. *For it was,*] ſo that it was impoſſible to remoove it out of the place without rouling of it. Or we muſt ſuppoſe that they wondered that it ſhould be ſo rolled away, being a very great ſtone.

V. 5. *Into the ſepulchre,*] cut out in the rock in the manner of a cave. *A young man,*] an Angell in that wonted forme: to repreſent that this age was the condition of the bleſſed life alwaies equal, like to the ſplendor and glory of the angels, and their vigor and ſwiftneſſe in their ſervice and motion.

V. 7. *And Peter,*] whether it were to preſerve Peter in the honour of being in the firſt order amongſt the Apoſtles, or to comfort him particularly after his repentance. Or becauſe Peter with Iohn had ſhewed himſelfe moſt zealous of inquiring out the truth of the buſineſſe by comming to the Sepulchre and going into it. Iohn 20.3,6. and that therefore the Angell would free him from his anxiety.

V. 8. *Neither ſaid they,*] that is to ſay, they ſtayed not to talke with any one, but runne in haſte to relate it to the Diſciples. Mat. 28.8. Luke 24.9.

V. 12. *In another forme,*] ſeverall from that in which he appeared to Mary Magdalen; or from that which he was in before his reſurrection, or in regard of his habit, Iohn 20.15. or in regard of the ſplendor of his countenance after his reſurrection, or that their eyes were dazled by a divine power, Luke 24.16.

V. 14. *At meat,*] after their meale in their talke and holy converſation a good while before night, Iohn 20.19.

V. 16. *And is baptized,*] that is to ſay, hath added himſelfe to my Church being baptized, taking it as a token and ſignall of the open profeſſion of faith, which is neceſſary to ſalvation, Rom. 10.

V. 17. *Theſe ſignes,*] this promiſe is eſpeciall for thoſe firſt times of the Goſpels preaching; and belonged onely to thoſe who had the gift of working of miracles, either in generall, as the Apoſtles, or in particular, as others of the Church, 1 Cor. 12.7. 8,10,28.

V. 19. *Had ſpoken,*] ſevetall times, Acts 1. 2,3.

THE HOLY GOSPELL OF OVR LORD IESVS CHRIST ACCORDING TO SAINT LVKE.

Argument.

QVestionlesse the writer of this Gospell is, that Luke, of whom Saint Paul speaketh in diverse places of his Epistles; calling him sometimes the most beloved Physician. Col. 4.14. Sometimes his faithfull companion, who hath not forsaken him in all his labours, 2 Tim. 4.11. Sometimes his fellow labourer, in the Lords work, Philem. 24. Though it be not specified any where, who or whence he was, nor when he was converted to the faith (which notwithstanding seeme to be after our Saviours ascension into heaven) nor what office he hath borne in the Church. But howsoever it is likely that he was one of the Evangelists, whereof the Apostles had always some one under them, to send and imploy for the planting and ordering of Churches in particular Provinces: or to manure, maintaine, and set forward the Gospell, in those places where the Apostles had first sowne the seed of it: for which purpose the Evangelists were endowed with the infallible conduct of the Holy Ghost in their word and writing. Such an one was S. Luke under S. Paul: who also seemeth to have compiled this Evangelicall history, for the use of the Gentile Churches, for which the Apostle was especially appointed: having to that end indited it in a stile which retaineth the character and property of the pure Greek tongue more then the rest of the Evangelists. Now he therein relates by way of summary, the greatest part of the doctrines and notable acts which the other had touched: and addeth thereunto diverse parts which do illustrate and make up the body of the history exceeding well. Especially touching the miraculous birth of Iohn the Baptist, and of Iesus Christ: And many other heads, from which the Church may draw great increase of knowledge and edification.

CHAP. I.

VER. 1. *As many,*] it is likely that he meanes the holy and true Evangelists, and not the other false ones. The meaning is, seeing that Gods providence would raise up diverse writers of the Gospell. I also moved by the same Spirit do freely undertake the same worke.

V. 2. *Of the word,*] namely, of the Gospell, or of Christ himselfe called the word, Iohn 1.1.

V. 3. *To me,*] by divine inspiration. See Acts 15. 19.

19,35,38. 1 Chron. 24.10. *Theophilus,*] a noted perſonage in the Church, in thoſe dayes, Acts 1.1.

V. 5. *Of the courſe,*] the Prieſts being divided in ſeverall courſes or turnes to do their miniſtery in the Temple by weekes: 1 Chron. 24.3 Neh 12.1.12. *Of the daughters,*] namely of their deſcent or lineage.

V. 6. *Before God,*] in truth and ſincerity of conſcience, anſwerable to God, and to his judgements, and not in ſhew towards men onely.

V. 9. *His lot,*] this manner of diſtributing the particular ſervices in the Temple, is not ſpecified in Scripture, and therefore is thought to be brought in by tradition. Now that which is ſaid Exod. 30.7. that it belonged to Aaron to burne incenſe, ought alſo to be underſtood of all his children, 1 Chron. 6.49.

V. 10. *Without,*] namely in the peoples Court.

V. 13. *Thy prayer,*] which he had made long before for to obtaine children. For it is not likely that he ſought it at that time, being both paſt age. See v. 18.25. *Iohn,*] that is to ſay, favour or grace of the Lord, to ſhew not onely the abundant favour and grace of the Lord upon his perſon, but alſo the miniſtery of Gods grace in Chriſt, for which he was ordained.

V. 15. *In the ſight,*] that is to ſay in his ſervice, and in his eſteeme: which is oppoſite to Iohns meanneſſe according to the worlds eſteeme. *Neither wine,*] being conſecrated to God as a Nazarite. Num. 6. 3. *Shall be filled,*] that is to ſay he ſhall be abundantly endowed with the gifts of the holy Ghoſt beſeeming his vocation.

V. 16. *Shall he turne,*] that is to ſay, he ſhall be an inſtrument of their converſion, by his preaching accompanied with Gods power, Acts 26.18. Iames 5.19.20.

V. 17. *Before him,*] namely, before the Meſſias, who is the true God of Iſrael, as it is cleere by this paſſage. *In the Spirit,*] that is to ſay, adorned in his perſon, and acompanied in his miniſtery by the miraculous power of Gods Spirit, as Elias was, and for the ſame ends. *The diſobedient,*] this is added for the explication of the words of Mal. 4. 5,6. to ſhew that the childrens going aſtray from their fathers wayes which Malachy ſpeakes of was nothing but their diſobedience and rebellion; and their going aſtray from the wiſdome and juſtice of their good forefathers.

V. 19. *That ſtand,*] as his miniſter and meſſenger.

V. 20. *Thou ſhalt be,*] a miraculous ſigne to confirme the foretold things: and withall for a puniſhment of his incredulity. See Ezek. 3.26. & 24.27. *Becauſe thou,*] hence it appeares that Zecharias his requeſt, v. 18. did not proceed from a pure and humble deſire of being confirmed in Gods promiſe, as Marie's was, v. 34 but from a vicious diffidency.

V. 23. *As the dayes,*] which were a whole weeke. 1 Chron. 9.25.

V. 24. *Hid her ſelfe,*] untill the miracle came to be certaine, becauſe ſhe might not expoſe her ſelfe to the ſcorne of men, which might have moved her faith, and have redounded to the contempt of God.

V. 25. *This hath,*] words of admiration and joy after ſhe was certain of her conception. *My reproach*] becauſe that barrenneſſe was accounted a diſhonourable thing amongſt Gods people, Gen. 30.23. as a kinde of curſe of God, or defect of nature.

V. 26. *Sixth moneth,*] after Elizabeth had conceaved.

V. 28. *Favoured,*] who art excepted of at Gods hands, and haſt received this ſingular favour, as to be eſteemed worthy of this Soveraigne honour to be the Mother of the Meſſias.

V. 32. *Shall be called,*] that is to ſay, ſhall be acknowledged to be the true everlaſting and eſſentiall Sonne of God, though manifeſted in the fleſh, which he taketh from thee, and that by reaſon of the union of the two natures. *The throne,*] that is to ſay, the ſpirituall kingdome of the Church, of which Davids temporall kingdome was a figure.

V. 34. *How ſhall,*] a queſtion out of pure admiration, and a deſire to be inſtructed in a truth needfull to be knowne, and not to be apprehended by mans underſtanding. *Seeing,*] the Virgin ſpeaketh thus, becauſe that the Angell had ſpoken to her of Chriſts conception, as of a thing which ſhould ſhortly come to paſſe: and the marriage betweene Ioſeph and her might be deferred for a time, as it appeareth by Mat. 1.18.

V. 35. *Overſhadow thee,*] a figurative kinde of ſpeech, to ſignifie the ſecret power of the holy Ghoſt in this worke; taken moſt likely from thence that God did anciently appeare wrapped up in a Cloud and miſt, 1 Kings 8.12. *Therefore,*] that is to ſay, this ſupernaturall conception, and ſanctification of Chriſts humanity, ſhall cauſe the glorious name of Sonne of God, which did from all eternity eſſentially belong unto his Godhead, to be alſo fitly attributed to him in regard of his humanity, by reaſon of the correſpondency of it in perfect holineſſe and other vertues.

V. 36. *with her,*] of her being with childe.

V. 39. *The hill countrey,*] it was a part of the land of Iudah. See Ioſh. 15.48. *Into a Citie,*] namely Hebron, a City appointed for the Prieſts, ſuch as Zacharias was, in the ſame countrey of Iudah. Ste Ioſh. 21.11.

V. 41. *Leaped,*] for a ſigne of this new power, and motion of the holy Ghoſt, that did at that inſtant ſeaze upon the mother by Propheticall inſpiration. Or to ſhew the ſecret and miraculous correſpondency which was between Chriſt and Iohn, and Iohns joy at Chriſts coming. *Was filled,*] that is to ſay,

was inſpired and fully enlightened by the h. Ghoſt in the knowledge and miſtery of the incarnation of the Sonne of God; and in the knowledge of ſuch things as had hapned to Marie, though abſent and farre off.

V. 45. *That beleeveth,*] for Mary by faith, which is alſo a gift of God in her, had made her ſelfe capable of this miraculous grace: as that vertue was neceſſary in all miracles.

V. 48. *Hath regarded,*] that is to ſay, hath taken pity upon the wretched condition and eſtate that I the daughter of David was brought into, and hath not diſdained my poverty, but hath been pleaſed to chuſe me for a veſſell of his grace in this great work. See Pſal. 113. 5. 6. and 138. 6.

V. 51. *He hath,*] a prophecie of the eſtabliſhment of Chriſts kingdome, to the overthrowing of all the counſels and endeavours of Gods enemies. *In the,*] the Italian, *By the,*] as Pſal. 34. 22. and 94. 23. Or thoſe who are proud in the imagination of their hearts. See Iob 5. 12.

V. 54. *Hath holpen,*] or hath taken into his protection, or hath raiſed up.

V. 55. *As he ſpake,*] that is to ſay, as he promiſed.

V. 59. *They came,*] namely, into the place of prayer, or into the Synagogue, according to the cuſtome; or, into the private houſe with an aſſembly of people.

V. 60. *Not ſo,*] it is likely that Zacharias had given Elizabeth notice, by writing of the name which was appointed by the Angell. v. 13.

V. 66. *The hand,*] that is to ſay, Gods apparant favour and protection, was with him, and there appeared in him an extraordinary divine vertue and operation.

V. 67. *Prophecied,*] that is to ſay, he ſpake by divine inſpiration of the miſteries of the Churches ſalvation, which as yet were not fully revealed.

V. 68. *Viſited,*] that is to ſay, he hath in effect ſhewne the care he hath of them.

V. 69. *Raiſed up,*] he hath given the Church cauſe to triumph, by reaſon of the ſpirituall victory which the Meſſias hath had over all his enemies. See concerning this manner of ſpeech, 1 Sam. 2. 1. Pſa. 75. 4. and 89. 17.

V. 76. *Shalt be called,*] thou ſhalt not onely be ſo indeed, but ſhalt be acknowledged to be ſuch by publike teſtimony.

V. 78. *Day ſpring,*] namely, Ieſus Chriſt the true Sonne of righteouſneſſe, Mal. 4. 2.

V. 79. *Of peace,*] of perfect happineſſe.

V. 80. *In Spirit,*] namely in the gifts and graces of the holy Ghoſt, which proportionably to his age manifeſted themſelves to be in him, & wrought daily more powerfully and maturely in him. *Of his ſhewing,*] that he began to exerciſe his office by Gods expreſſe command.

Chap. II.

Ver. 1. *All the world,*] a popular kind of ſpeech, that is to ſay, the whole Roman Empire, which as falſely as ambitiouſly was termed univerſall, according to the ſtile of thoſe great Empires, Iſay 13. 5. and 14. 26. Ier. 34. 1. Dan. 2. 39. *Taxed,*] that the number of perſons, and their wealth, ſhould be ſet downe: as the cuſtome of the Roman Empire was to doe oftentimes.

V. 2. *Was firſt,*] for under the ſame Cyrenius there was another tax mentioned, Acts 5. 37. *Governour,*] in this firſt taxation he was not the ordinary Governour, but was extraordinarily deputed with a moſt ample power in that Province, to make this taxation.

V. 3. *Into his owne,*] this ought to be eſpecially underſtood of the Iewes, who by their ancient diviſions had their Tribes, Nations, and Families, with their inheritances, in certaine ſeverall Cities: in which they held their freedome of being Citizens, though they dwelt elſewhere.

V. 4. *Nazareth,*] where their habitation was; though they came from Bethlehem, where they were Citizens. *Of David,*] namely, the City where he was borne, and where the ancient ſeat of his family was, 1 Sam 16. 1. Iohn 7. 42.

V. 7. *In a manger,*] of the ſtable of that Inne, where they were lodged. In which Inne all other places were taken up, by reaſon of the great concourſe of people, either by ſuch as were firſt come, or ſuch as were of more note and eſteeme.

V. 9. *The glory,*] namely, an admirable and heavenly light which was wont to accompany the apparitions of Angels.

V. 13. *Heavenly hoſt,*] an ordinary name of holy Angels.

V. 14. *Towards,*] or amongſt men.

V. 19. *Pondered them,*] examining, gathering together, and comparing them one with the other, to ſtrengthen her ſelfe more and more in knowledge and faith. See Acts 17. 11. 1 Cor. 2. 13.

V. 21. *For the circumciſing*] Chriſt would be circumciſed for the ſame reaſons for which hee would alſo be baptized, and participate of the other Sacraments. See upon Mat. 3. 13.

V. 22. *Of her purification,*] namely of Marie. Now ſome texts have it of their purification, namely of Ieſus and his Mother: for the infants were reputed to participate of their mothers legall uncleanneſſe.

V. 24. *A paire,*] which was the offering for the poorer ſort of people, Lev. 12. 8.

V. 25. *Devout,*] or religious and fearing God. *Waiting,*] for at that time the mindes of true beleevers, were attentive to look for the comming of the promiſed

Meſſias. See Marke 1. 43. Luke 2. 38. *The Holy Ghoſt*] that is to ſay he was endowed with the ſpirit of propheſie.

V. 26. *Chriſt*] the Greeke name, anſwerable to the Hebrew name Meſſias; that is to ſay, annointed and conſecrated for eternall King and Prieſt, Pſal. 2. 6. Iſa. 61. 1. Dan. 9. 24.

Ver. 27. *The parents*] the Italian. *The Father*] and mother namely Ioſeph, according to the common opinion. See Heb. 7. 3. *After the cuſtome*] which was to preſent him to the Lord, and ranſome him, Exod. 34. 20.

V. 29. *Lord now*] even at this time that thou haſt accompliſhed thy promiſe unto mee, and that I have with mine eyes ſeene the Saviour of the world, I die happie and contented. See Geneſis 46. 30.

V. 31. *Prepared*] that is to ſay ordained and appointed from everlaſting, to make it knowne in the appointed time to all Nations without any difference to make them partakers of it.

Ver. 32. *To lighten*] or which muſt bee revealed to all Nations.

Ver. 33. *Marveiled*] not but that they perfectly knew it by the Angels Revelation: but becauſe they ſaw this light was alſo communicated to others, and and did ſpread it ſelfe abroad.

Verſe 34. *This child is ſet*] or ſent that is to ſay God hath eſtabliſhed him, to be the fundamentall ſtone of ſalvation, to all thoſe that ſhall receive him by a lively faith, who ſhall by him bee relieved from the fall of ſinne and condemnation. And contrariwiſe to bee a cauſe of a greater and more irreparable ruine, to thoſe who thorow their owne perverſeneſſe ſhall reject him. *For a ſigne*] as a miraculous perſon, approved by all the infallible ſignes of truth and vertue, to bee as it were a pledge, and ſignall ſet up of ſalvation, Iſaiah 11. verſe 10. whom the world notwithſtanding ſhall oppoſe thorow incredulity and hardneſſe of heart.

V. 35. *A Sword*] ſuch ſhall the oppoſition bee that thou thy ſelfe who art his mother, muſt prepare thy ſelfe to bee pierced with extreame griefes and anguiſhes. *That the thoughts*] that is to ſay God ſhall ſuffer and bring all this to paſſe, to the end that by the preaching of the Goſpell may bee diſcovered the impietie and rebellion of Gods open enemies. Which is never ſo fierce as againſt the Goſpell. And the hypocriſie of the falſe Children of Gods houſe: who under the profeſſion of his name and ſervice: doe reject the onely meanes of knowing him to ſalvation, and of ſerving him in truth. And finally to ſhew the internall difference of ſoules, whereof ſome thorow grace beleeve in CHRIST, the others reject him thorow their owne malice. See 2 Corinthians 2. 15, 16.

Ver. 36. *Had lived*] this ſeemeth to bee added for to commend this womans Chaſtitie and devotion: Who being left a widdow in the flower of her age had continued ſo, to dedicate her ſelfe wholly to workes of piety in the Temple, according to the manner of many holy women in thoſe dayes, Exod. 38. 8. 1 Sam. 2. 22.

Verſe 39. *They had*] Namely IOSEPH and Mary.

Verſe 40. *Waxed ſtrong*] whereby is ſhowne, That the fulneſſe of the gifts of the Spirit, ſhewed it ſelfe in him, and brought forth extraordinary good effects, according to the progreſſe of his age, and the increaſe of his bodily ſtrength, hee being every way made like unto man, except ſinne. *The grace*] that is to ſay, it plainely appeared that GOD did love him, in a ſpeciall manner, directing, keeping, and bleſſing him in all things.

V. 41. *Went*] carrying Ieſus along with them according to the Law. *At the feaſt*] the Law appointed all Males to come to the Temple at the three ſolemne feaſts, Exod. 23. 17. Deut. 16. 16. and becauſe here was nothing commanded concerning women. Some have thought that it is here ſpecially ſpoken of the Paſſeover, in regard of Mary; who came thither of free devotion. Others hold that the command of comming to the three feaſts, was reſtrained to the Paſſeover onely, after the people were multiplyed and ſcattered into farre Countries.

Ver. 49. *Buſineſſe*] namely to doe ſuch things as he had commanded me, and performe his ſervice: beginning at doctrine. Others tranſlate it to look to my fathers houſe.

V. 52. *In favour*] That is to ſay, Gods gifts, and graces, and his favour to Chriſt did daily appeare more evident and abundant, ver. 40. whereupon hee alſo obtained by a ſecret vertue the love and good will of men. See 1 Sam. 2. 26. Prov. 3. 4. Acts 2. 47. Rom. 14. 18.

CHAP. III.

VER. 1. *Being Governour*] as a Proctor or overſeer of the Emperours buſineſſes. For there were ſome provinces reſerved for Cæſar: diſtinct from them which belonged to the people of Rome, whoſe Governours were choſen by the people. *Herod*] Sonne to Herod the great, from whoſe other ſonne called Archelaus the Romans tooke away Iudea, reducing it into a province. *Tetrarch*] See upon Matthew 14. 1. *Iturea*] theſe provinces,

were Countries of the ancient Paleſtine, which lay beyond Iordan, bordering upon Siria. *Abilene*] this was alſo a ſmall Country beyond Iordan.

V. 2. *Annas*] according to the Law there could be but one high Prieſt, namely the firſt of Aarons lineage: But this order was perverted in thoſe dayes by the Iewes practiſes, and the Romans tyrannie: who had depoſed Annas & ſet Caiphas who was his Son in Law in his place, though peradventure they had left Annas the title for honours ſake, Act. 4. 6. or peradventure he was his great deputie, Numb. 3. 32. 2 King. 25. 18. *The word*] that is to ſay he had an eſpeciall command and revelation, for to begin to exerciſe his office. See *Luke* 1. 80. *In the wilderneſſe*] ſee upon Mat. 3. 1..

V. 6. *The ſalvation*] namely Ieſus Chriſt, in whom conſiſteth the ſalvation of the world, ſhall be manifeſted not onely to the Iewes, as hee was formerly but to all Nations indifferently.

V. 10. *Shall we doe*] to bring forth ſuch fruits as thou requireſt of us, ver. 8. and to flee from the wrath to come.

V. 11. *Let him impart*] ſhewing his pietie by acts of pure charity towards his neighbours.

V. 14. *Falſly*] vexing him by cunning or malice, and accuſing him for falſe crimes, *&c.*

V. 15. *Were in expectation*] concerning the comming and the manifeſtation of the Meſſias, that firme beliefe being rooted in the mindes of them who lived in thoſe dayes, that the time of it was come: as well in regard of the prophecies, and the accompliſhment of times, as by reaſon of ſome ſecret inſpiration of God.

V. 23. *About*] the meaning ſeemes to be, that he was newly entred into his one and thirtieth yeare. *Thirtie*] at which age the Prieſts began to enter into ſervice. Num. 4. 3. 35, 39, 43, 47. which it ſeems our Lord did imitate, who was the great ſpirituall Prieſt. *The Sonne of Heli*] the great difference that is betweene the two Genealogies of our Lord in Saint Matthew and in Saint Luke, as well in the names as in the number of the heads ſheweth plainely that they are two ſeverall ones. In that of Saint Matthew, Ioſeph is mentioned in his owne proper name as iſſued by naturall generation from thoſe who are there ſet downe. In that of Saint Luke, he repreſents other perſons, and eſpecially that of the Virgin Mary, whoſe true pedigree is ſet downe by St. Luke. For in the Iewiſh genealogies, women made no heads, but if they were not heires, the brothers only were named in them: and if they were as the holy Virgin was, they paſſed under their Husbands names; who ought to bee of the ſame Nation. And thereupon wee muſt note, that the Ancients by originall tradition have written that Davids line by Salomon failing in Ieconiah the branch of Zorobabel iſſued of David by Nathan, Mat. 1. 12. ſucceeded in the governement of the people. And that one of Zorobabell of Abiud ſet down by S. Matthew, and of Rheſa ſet downe by Saint Luke. And that it happened that Matthan the Grandfather of Ioſeph, iſſued of Abiud, Matth. 1. 15. married a woman called Biſtha, and of her had Iacob: and that after the death of Matthan, Melchi deſcended of the branch of Rheſa, married this woman, and had by her this Heli who is named by Saint Luke. So that Iacob and Heli, were brothers by the mother. And ſo Heli being married and dying without iſſue Iacob married the widdow according to the Law, Deut. 25. 5. and by her had Ioſeph. So that in Saint Matthew Ioſeph is the proper ſonne of Iacob: But in Saint Luke he is reputed the ſurrogate ſonne of Heli, in whoſe name hee was ingendred according to the Law. Then that all the branch of Rheſa being reduced only into the perſon of the bleſſed Virgin, Ioſeph as being her neereſt kinſman was betrothed unto her according to the Law, Num. 36. 8. So that Ioſeph is inſerted into the line of Rheſa by two titles; as engendred to raiſe iſſue to Heli, brother by the mothers ſide to Iacob, and as Husband to Mary, heire to all that line. Whereupon the ancients doe ſay two notable things. The firſt that this Heli was the Sonne of Melchi immediately, without counting Matthat or Levi, which Saint Luke puts in betweene Heli and Melchi. The ſecond that there are but ſeventy two generations in our Saviours genealogie ſet downe by Saint Luke, and yet adding thereunto the foreſaid Matthat, and Levi there would be ſeventy foure. Whereupon may be inferred that Melchi was the father of the Virgin Mary, and that he was the Sonne of Levi, who was the brother of Heli, both iſſued from Melchi. So that theſe two heads Matthat and Levi, were in the Regiſter collaterally joyned to Heli, with whom in reſpect of Ioſeph they were reputed but at one generation. Only to ſhew that as Ioſeph was come into this genealogie by ſurrogation in the name of Heli, ſo he had gotten alſo a ſecond right by eſpouſing Mary who was the heire. And though Ioſeph had no part in the generation of our Lord Ieſus, yet the Evangeliſts have beene pleaſed to ſet downe theſe genealogies as they found them in the Iewiſh records in which queſtionleſſe Ieſus was ſet downe as the ſonne of Ioſeph and Mary, according to the common opinion, corrected by the relation of the hidden truth concerning his miraculous birth.

V. 36. *Of Arphaxad*] in your common Text Cainan is ſet down betweene Sala and Arphaxad but that being contrary to Moſes his Hiſtory, and being rejected by the beſt antiquity, as a Scriveners error, cauſed by ſome Copies of the Greekiſh tranſlation, this Cainan hath bin here left out.

Verſe 38. *Of God*] that is to ſay created by him.

CHAP.

Chap. IIII.

Ver. 6. *Delivered*] so the Devill is constrained to confesse that he hath no power over the world but only by Gods permission, which hee falsly termeth a gift. Whereas indeed it is but only a leasing in to him. See Rev. 13. 2, 7.

V. 13. *For a season*] untill such time as he openly fell upon him, and assaulted him at the time of his passion. See Luk. 22. 53. Iohn 14. 30.

V. 14. *In the power*] carryed in this voyage by a divine power, and peradventure by a swift motion. As by the same power he had beene maintained in the desert without any food.

V. 16. *And stood up*] it was the fashion amongst the Iewes that if any one did come to their Ecclesiasticall meeting, who was knowne to have the gift of understanding the holy Scripture which was read every Sabboth day, Acts 13. 27. and 15. 21. they would intreate him to make them partakers of it for their common edification. See Acts 13. 15. 1 Cor. 14. 29, 30.

V. 17. *He had opened*] for bookes in those dayes were made of parchment or some such like stuffe rolled up about a stick.

V. 18. *That are bruised*] with troubles and torments in their slavery and captivity.

V. 19. *The acceptable*] that is to say the yeare or time of grace and reconciliation in which God hath shewed himselfe propicious, and hath layd open his good will to mankinde.

Ver. 21. *is this*] this is a summary of the Lords Sermon, shewing that those things which had beene spoken by the Prophet 3 were now accomplished by the Gospell, which hee had begun to preach unto them.

V. 22. *The gracious*] divinely pleasing, and gracious words, attracting soules by a secret perswasion, as proceeding from the grace of the Holy Ghost, of which hee was full, Iohn 1. 14. and words which brought them tydings of Gods grace, whereof hee was the Mediatour, Psal. 45. 2. Cant. 4. 3. Isa. 50. 4. Iohn 7. 46. See Ephes. 4. 29. Col. 3. 16. and 4, 5.

V. 23. *Physician*] an ordinary proverb, meaning, respect those that are neere thee more than strangers, thou hast wrought many miracles in other places, and here thou workest none: Whereupon thou art not here so much honoured nor accepted of as thou art elsewhere: Which things they spake because hee wrought never a miracle in Nazareth, Marke 6. ver. 4.

V. 25. *I tell you*] these examples are to shew that God oftentimes, in the communicating of his graces, preferres strangers and such as are far from him before those that are neerer unto him if they prove unworthy.

V. 30. *Passing*] having miraculously dazled their eyes: or restrained their power.

V. 36. *What a word*] that is to say doctrine accompanied with so many miracles? Or this kinde of operative word, which is so effectuall that it presently produceth its effects?

V. 38. *They besought*] namely his Disciples, or those of Peters houshold.

V. 39. *He stood*] that is to say he came and stood nigh her, and bowed himselfe over her.

V. 41. *Suffered*] See upon Mar. 1. 25. *To speake*] or to say what they knew, &c.

Chap. V.

Ver. 8. *Depart*] Peter finding in Christ a divine and extraordinary vertue did presently feel within himselfe the naturall terrors of the soule of a sinfull man when he drawes neere to God. Which terrors being overcome by faith in his grace are changed into an humble reverence and adoration. See 1 King. 17. 18.

V. 17. *The power*] that is to say, God whose actions are free, in a superlative degree would shew his power in delivering them there, thorow Christ; who also told them so. See Acts 11. 21.

V. 39. *No man*] the meaning is that all manner of change of life, though for the better, must bee done by little and little, and by a deliberate using ones selfe to it. By which meanes those things which seemed very harsh doe grow more pleasing to man. Even as they use to let Wines settle before they pierce them, or make use of them.

Chap. VI.

Ver. 1. *The second*] as it was commanded, Lev. 23. 14, 15. to count seaven weekes or Sabbaths from the day after the Passeover (at which time corne, especially the first kind of graine did begin to ripen in those places) to Pentecost.

V. 15. *Zelotes*] See upon, Mat. 10. 4.

V. 19. *There went*] see Mar. 5. 30.

V. 22. *Shall separate you*] the Italian. *Excommunicate you*] namely from the externall communion of Gods people, as prophane, whose names were blotted out of their register. This ought to bee understood of the Iewish persecutions, and those persecutions which were wrought by them who carryed the name of being the Church, and the heads thereof. See Iohn 16. 2.

V. 24. *That are rich*] that is to say worldly, that doe set all your delight, love, confidence and glory in your riches: which is the false wealth, opposite to poverty in spirit Luk. 12. 21. *For ye have*] you shall have no other, but temporall happinesse which you have

so

ſo much affected and deſired. See *Matth* 6.1.

V. 26. *when all men,*] when you ſhall have the generall applauſe and favour of the world, which you cannot obtaine without framing your ſelves to their wicked workes, and to the wronging of Gods ſervice. Iohn 15.19.

V. 27. *which heare,*] which have the gift of my Spirit, to receive my doctrine into your hearts, by the internall eare of the faith.

V. 30. *Aske them not,*] namely by unlawfull, violent, and ſcandalous wayes. Suffer the wrong that is done to thee, rather than to tranſgreſſe againſt the lawes of chriſtian charity and equity.

V. 32. *What thanke,*] what approbation or reward from God; who doth not hold that to be a good work, and done for love of him, which is done for carnall and civill reſpects, and thorow a meer naturall motion.

35. *Hoping for,*] with intent to loſe whatſoever ye lend, if your neighbours want do require it: and that you cannot get it againe without violating the lawes of charity, and giving ſcandall and offence. Or without any reſpect to your ſelves, to expect a recompence or an equall curteſie for requitall. *Ye ſhal be*] you ſhall ſhew your ſelves to bee ſuch in effect. See upon Matthew, 5 45. 1 Iohn 2. 29. and 3. 9, 10.

V. 38. *Into your boſome*] See upon, Pſal. 79.12.

V. 40. *Shall be*] the Italian, *Ought to be*] that is to ſay muſt, or ought to content himſelfe to be ſo.

V. 43. *For a good*] or the Tree is not good which bringeth forth evill fruit. And this is the reaſon of the precedent exhortation. As if he ſhould ſay to beare the fruit of judging thy brother uprightly; cleanſe thy ſelfe from thine owne vices.

Chap. VII.

Ver. 3. *He ſent*] Saint Matthew ſaith that he came himſelfe. But that which was done in his name was attributed to himſelfe.

V. 5. *A Synagogue*] a place for our meetings for exerciſes of piety. This Centurion was of the third kinde of proſelites noted upon, Matthew 23. 15.

V. 21. *And plagues*] ſee *Mar.* 3.10.

V. 29. *Juſtified*] namely theſe men acknowledged and defended Gods honour, in the truth of his doctrine of grace preached by Iohn, and confirmed by Chriſt againſt the accuſations and reproofes of the Phariſees and Doctors, after they had embraced it by a lively faith.

V. 30. *Rejected*] or diſannulled that is to ſay they did by their incredulity cauſe the preaching of Gods grace, by which he determined to ſave man thorow faith in Chriſt, to bee of none effect to them. See Acts 20. 27. *Againſt themſelves*] to their owne perdition. Others tranſlate it in themſelves.

V. 37. *A Woman*] all the circumſtances ſhew that this was another woman and another act, beſides that which is ſet downe Mat. 26.7. Ioh. 12.2. *A ſinner*] that is to ſay a ſtrumpet.

V. 41. *A certaine creditor*] the Lord telleth this Phariſee, who was none of his adverſaries, yet had not as yet altogether put off the pride of his Sect: that he ought not to deſpiſe this woman ſo much; becauſe he was a ſinner as wel as ſhe, and a debtor to Gods judgment: and had need of his grace in Chriſt to obtaine remiſſion. And that if the woman were more loaden with ſin then he was, Gods grace was likewiſe more abundant towards her; and ſhe exchangeably did render greater love and acknowledgment. Whereupon ſeeing that mans dignity, conſiſteth in receaving and reſtoring much, ſhe had advantage above him.

V. 44. *No water*] according to the cuſtome in thoſe dayes eſpecially when a man came out of the Country.

V. 47. *For ſhe loved*] love is not here ſet downe for a cauſe of the forgiveneſſe, as it appeareth by the precedent ſimilitude: but for a certaine proofe, and effect of it.

V. 48. *Thy ſinnes*] the woman, according to the Lords diſcourſe having ſhewed much love towards him, had already receaved the pardon of her ſinnes, and felt Gods grace in her heart: And therefore that which he ſpeakes here, is but for a declaration, and greater confirmation of the thing.

Chap. VIII.

Verse 10. *That ſeeing*] See upon Mar. 4.12.

V. 13. *Of temptation*] namely of afflictions which God ſendeth them, to try who are indeed his.

V. 15. *With patience*] perſevering to the end, amidſt all their tryalls and afflictions, which is as were the fulneſſe and ripeneſſe of the fruit, Rom. 5. 7. Heb. 10.36.

V. 31. *Into the deepe*] that is to ſay into hell, out of which the Spirits are as yet ſuffered to wander, in the aire and upon the earth, Epheſ. 2. 2. and 6. 12. untill they be driven away, and ſhut up into the place of eternall torments, Rev. 20.2, 10.

V. 37. *Returned*] namely beyond the water to Galile.

Ver. 42. *Lay a dying*] Saint *Matthew* ſaith that ſhe was then dead: but wee muſt imagine that the father having ſeene her departing imagined ſhee was dead, though ſhee died but whileſt Ieſus was coming to the houſe.

V. 46. *That vertue*] See upon, Luk. 6.19.

V. 56. *They ſhould tell*] See upon, Mat. 8.4.

Chap.

CHAP. IX.

Vse. 28. *Eight dayes*] Saint Matthew and Saint Mark say six, but it should seeme that they reckoned neither the first nor the last day which are here spoken of wherein these things were done: and named only those six dayes which were betweene those two, which two are also included here by Saint Luke.

V. 30. *Them*] namely *Moses* and *Elias*.

Ver. 39. *Teareth him*] See upon *Marke* 1. 26. and 9. 20.

V. 46. *A reasoning*] or a discourse, and argument.

V. 47. *The thought*] of worldly ambition which did drive them into these discourses.

V. 48. *For he*] that is to say, I give you these precepts, because that true greatnesse before God, consists in a sincere and innocent humility like unto that of a little child.

V. 51. *Stedfastly set*] an Hebrew phrase, Ier. 42. 15. Ezek. 4. 3. to signifie a firme resolution to doe any thing.

V. 53. *Did not*] the Italian, *would not*] by reason of the extreame hatred which was between the *Iewes* and the Samaritans. See upon 2 Kings 17. 24. Luke 10. 33. Ioh. 4 9. for the Samaritans had their Temple of false worship in Garizim, opposite to that of Ierusalem, Ioh. 4 20.

V. 55. *Yee know not*] you doe not judge rightly of this motion of yours, it is but a kinde of hatred and carnall wrath, and you liken it to Elias his zeale. Or you are not enlightned by the Holy Ghost in this, to bee fully perswaded of Gods will, and justice as Elias was for to make this request in faith, and justly.

Ver. 62. *Having put*] that is to say no man that hath dedicated himself to Gods service in the worke of the Gospell, hath his heart yet turned towards the world, which he unwillingly leaveth, which is meant by the looking back. See Gen. 19. 26. Phil 3. 14. A similitude taken from plough men, who can never plough their furrowes straight, unlesse they alwayes looke before them. See upon 1 Kings 19. ver. 21.

CHAP. X.

Vse. 4. *Salute no man*] a hyperbolicall terme: which signifieth nothing but this, bee carefull and looke to the Commission which I give you, and bee not drawen away by any Offices of friendship, acquaintance, kinred or civill honesty. See 2 King 4. 29.

V. 6. *The Sonne*] that is to say some man capable of the blessing which you have pronounced and who is disposed to receive the doctrine of the Gospell, which bringeth tydings of the peace of God with men; which is especially directed to his elect: in whom hee creates a spirit of docile, and peaceable obedience of faith. See Iames 1. 21. *It shall*] see upon Mat. 10. 13.

Ver. 12. *In that day*] Namely of the last judgement.

V. 17. *Through thy*] that is to say as wee are thy Ministers, using thine authority, and call upon thy name for to drive them out.

V. 18. *I beheld*] the meaning is, do not you stand upon the driving of Devills out of mens bodies: for I have seene another with the eyes of the Spirit, who, now the Gospell is preached, out of the command which he usurpeth over this lower world, having his abode in the aire, Eph. 2. 2. and 6. 12. from thence assaults men with advantage, and troubles the whole world, since hee was driven out of the high heaven of glory, see Rev. 12. 9, 10.

Ver. 20. *Your names*] because you are chosen by God to everlasting life, Philip. 4. 3. Revel. 20. 12. and 21. 27.

V. 21. *Rejoyced*] by a motion of the Holy Ghost and a rapture of the soule, he perfectly did relye, and rest himselfe upon his fathers good will and pleasure, by a divine satisfaction, whereby all sorrow and griefe which he might feele or conceave by reason of the worlds contradiction, was swallowed up.

V. 22. *No man*] See upon, Mat. 11. 26.

V. 25. *Tempted him*] for if Christ had answered him, that it was to be done thorow faith in him, and in the Gospell, hee would have accused him for being contrary to Moses, and if hee had said that it was by the Law, hee would have replyed, that then his new doctrine, and the means which he propounded of obtaining salvation, were false and to no end.

V. 28. *This doe*] that is to say, examine thy selfe truely, whether thou doest or canst do it: for surely, if it were so, thou mightest gaine everlasting life by thy works, but thou shalt find that it is not so, Ro. 8. 3. and that the Law can not serve thee for any thing, but onely to discover thy sinne and thy condemnation unto thee, Rom. 3. 20. and 7. 7. Galath. 3. 21. 22. Make use therefore of the Law, to bee by it directed unto mee in whom is the accomplishment of it, and justification to life, Rom. 5. 18. See the like, though not the same History, Mat. 19. 17.

V. 29. *To justifie*] Namely to shew that hee had kept the whole Law: for if Christ had answered according to the doctrine of the Pharisees, Mat. 5. 43. that by the word neighbour are meant friends, kinsfolkes, neighbours by habitation, or well deserving persons: he would then have replyed that he had fulfilled that Commandement, for his presumption was

ſo extreame, that hee made no difficulty of obſerving the firſt Table. And if CHRISTS anſwer had on the other ſide beene according to his Doctine, Matthew 5. ver. 44. hee would have rejected it as contrary to common ſence, and would thereupon have appealed to the Doctors of the Church.

Verſe 30. *A certaine man*] A Iew. By this parable is ſhewne, that all men, even profeſſed enemies, as the Iewes, and the Samaritans were, Iohn 4. 9 and ſtrangers that knew not one another, as this Iew was to this Samaritan, are comprehended in the Law under this name of neighbour. And beſides that true Charitie conſiſts not in any ſhew and profeſſion of conjunction and affection, but in the reall workes of doing good. And moreover that the ignorance of many Pagans moved by a ſimple naturall affection to doe the workes of the Law did convince the Iewes great knowledge which was joyned with rebellion, and careleſneſſe, Rom. 2. 27.

Verſe 31. *Paſſed by*] without being moved to compaſſion, or taking any care of him; but going aloofe off with diſdaine. See Pſalm. 38. 11.

Verſe 36. *Was Neighbour*,] that is to ſay had done that which the Law had commanded; judging truely of the meaning of it, in what toucheth the loving of a neighbour.

Verſe 41. *Thou art careſull*] Chriſt reprehendeth two things in *Martha*. One that ſhee was too buſie in receaving and entertaining him too curiouſly according to the world. The other that ſhe had withdrawne her ſelfe from attentively hearing his word: which is the moſt neceſſary entertainment that we ought to give Chriſt.

Ver. 42. *Hath choſen*] hath addicted her ſelfe to the true duty of receaving mee into her heart where I will remaine everlaſtingly: whereas this my converſation in the fleſh which thou ſo much ſtandeſt upon, will at the laſt bee taken away from thee by my departure out of the world. See 2 Cor. 5. 16.

CHAP. XI.

VER. 1. *As alſo taught*] giving them ſome expreſſe forme of it.

Verſe 14. *And it was*] it did not onely ſay nothing within the man who was poſſeſſed, but made him dumb alſo.

Verſe 16. *From Heaven*] Which might bee without doubt or contradiction. For it is likely they ſaid. Theſe miracles which thou doſt here upon earth, may either be falſe by illuſion: or feigned by ſome colluſion with the evill ſpirit. And howſoever it bee, they are not to be compared with thoſe high miracles which were wrought by Moſes and the Prophets, above whom thou exalteſt thy ſelfe and thy doctrine.

V. 20. *With the finger*] by Gods Almighty power ſee Exod 8. 19.

V. 21. *Are in peace*] that is to ſay ſecure againſt all manner of invaſion.

Ver. 30. *Was a ſigne*] that is to ſay a divine warning, by meanes of the miracle wrought upon his owne perſon, being come forth of the Fiſhes belly againe alive. Which queſtionleſſe Ionas had told the Ninivites of, and was by them believed, whereupon they were moved to Repentance.. *Bee ſo*] that is to ſay, after my Reſurrection, I ſhall fully ſhew the truth of my perſon, and the power of my word. And whoſoever ſhall not then turne to me, ſhall bee inexcuſable, and condemned without any remiſſion.

V. 33. *No man*] Chriſt addeth this to his former diſcourſe to ſhew that having in his life time propoſed the doctrine of ſalvation, he would put it in full evidence and power after his reſurrection; but that the light of his word, outwardly preſented, could not be ſaving, if it were not receaved by the inward ſoule, which having no inſight in heavenly things, muſt bee enlightned and purged from all wicked affections, by meanes of the Holy Ghoſt.

Ver. 36. *If thy*] when thou ſhalt be not onely enlightned by Gods word outwardly, but regenerated alſo by the holy Ghoſt in all the parts of thy ſoule, then ſhalt thou bee capable of enjoying the divine light to ſalvation.

Ver. 38. *Waſhed*] the Greeke word hath a relation to the Phariſees curious and ſuperſtitious kinds of waſhing; for doubtleſſe Chriſt obſerved all manner of civill honeſtie.

V. 39. *Now doe yee*] thus doth the Lord peraventure point at the novelty of their traditions beyond that which was written in Gods Law.

V. 40. *Hee that*] namely God that created both body and ſoule requireth alſo to bee ſerved with the purity of both. Obſerve, that of the body according to the Law, it is ſufficient: but be chiefly careſull of that of the Soule which you moſt impiouſly are careleſſe off: for hypocriſie is likely joyned with the prophaneneſſe of the heart.

Ver. 41. *Give*] the waſhing of the diſhes is not that which maketh the meate cleane and holy to the conſcience of him that uſeth it; but the right uſe thereof eſpecially in the way of charity.

Ver. 44. *Appeare not*] which are covered at the top whereby the bones and cartions that are within them can not be ſeene.

Ver. 45. *Of the Lawyers*] the Italian, *One of the Doctors of the Law*.] See upon Mat. 22. 35.

V. 48. *For they*] this proveth not the conſent of their imitation, but a reproach of the wickedneſſe of their

their forefathers: Seeing they honoured the Prophets by building them rich Sepulchers, whereby they acknowledged that they had bin holy men, and wrongfully slaine.

V. 49. *The wisedome*] namely I my selfe who am the everlasting and subsisting wisdome of the Father, Prov. 8.12.

V. 52. *Ye have*] namely by your arts and usurpations, ye have appropriated unto your selves the power of expounding the Law of God, captivating mens consciences to your opinions, and spoyling them of all liberty of judgment and knowledge.

Chap. XII.

Ver. 2. *Nothing*] this generall sentence ought in this place to bee restrained to the publicke preaching of the Gospell, which untill that time had been preached but to few, in unfrequented and obscure places: and that secretly and obscurely.

V. 4. *My friends*] see Iohn 15.14,15.

Ver. 14. *Who made*] Christ not willing to entermeddle with any part of secular governement; doth notwithstanding herein doe his office, instructing this man and all his hearers, by giving them warning to take heed of covetousnesse, which was the beginning of this contention.

V. 21. *That layeth up*] namely he that heapeth up wealth to satisfie his unsatiable covetousnes before he makes provision of Gods grace and blessing by faith and good works, which are mans good treasure layd up with God, Mat. 6.20. 1 Tim. 6. 18, 19. Iam. 2.5.

V. 26. *For the rest*] namely for greater and more important things, that is to say to preserve your whole being, which dependeth upon the pleasure of God alone.

Ver. 33. *Sell*] this is not spoken to condemne all manner of property and possession; but to shew that charity ought not to be used out of superfluities onely as revenues and fruits are, but that in case of necessity, one ought to lay all out upon it, without any exception: and that this way your goods come to bee secured unto you being deposited in Gods hands, who causeth them to fructifie, both in bodily and spirituall blessings.

Ver. 35. *Let your*] be alwayes ready, like unto Travailers, for to forsake the world and the desires thereof, whether it be by death, or by my comming to judgement, to aspire to heavenly and everlasting goods: and trouble not your selves with the cares of this world. *Lights*] the Italian, *Lampes*] See upon, Mat. 25.1.

V. 37. *Shall gird himselfe*] figurative termes, the spirituall meaning of which is, that Christ shall with an unspeakeable charity, distribute and dispense his everlasting goods unto them, even as if a master should waite upon his owne servants at Table.

V. 38. *In the second*] see upon, Matth. 14.25.

V. 41. *Peter*] it seemes that Peter was moved to aske this question, either thorow presumption, as if it were impossible for them to bee overtaken or surprised. Or thorow ambition, as if it should belong to them onely to receave Christ at his comming, and to be by him exalted to that honour whereof he had spoken, ver. 37. And Christs answer beateth downe these defaults in his Apostles, telling them that the more honour and prerogative they had receaved at his hands, the more they were bound to a faithfull duty without which all their prerogatives would prove to their greater condemnation.

V. 49. *What will I*] that is to say the proofe of what I speake concerning the fire of divisions, and troubles which will happen in the world by reason of me, is already perceaved in the hatred which the Gospell produceth in the Iewish Nation against me, and shall daily produce more.

V. 50. *Baptized with*] hee calleth his sufferings and death so, which was like to an abisse or deepe into which he was plunged, according to the ancient manner of baptizing, and by which he was to bee consecrated to be the Saviour of the world. See Mat. 20.22. Heb. 2.10. and 5.9.

V. 58. *when thou*] that which I say unto you is for your salvation; because that if you neglect the time of Gods patience, in which his mercie is yet open, you must take heed least it befall you as unto a debter who suffereth himself to be imprisoned, after he hath wearied out or deceaved his creditor. Namlie that you shall finde no more grace nor pardon at Gods hands, See Psal. 32.6. Isa. 55.6.

Chap. XIII.

Ver. 1. *Of the Galileans*] there is no mention made of this action in any other place of Scripture, nor much lesse plainely set down in any Author. Some believe that it was an onset described by Iosephus the Historian, upon the Samaritans gathered together and risen, upon the instant as they were going to offer sacrifice in Mount Garizim: and that this name of Galileans is here improperly taken for any other people within the Land of Palestine, for Pilate had otherwise no power over Galilee: see Luk. 23.6. Others do refer it to some slaughter of some Galileans, come to some Feast in Ierusalem.

V. 2. *Suppose ye*] these chances ought not to make you run into any manner of rash judgments, *Iob* 9.2.

V. 3. *I tell you nay*] the use which you ought to make hereof is quite contrary, namely that you should learne to tremble, and to bee the first to condemne your selves and to make use of Gods patience to repentance, for at the last either soone or late Gods judgment will finde out all impenitent sinners either in this life or in the life to come.

V. 4. *The Towre*] this Hiſtory is likewiſe no where elſe: it is likely that it was ſome Tower of the walls of Ieruſalem, upon the top of a high precipice, under which was the poole of Siloe.

V. 6. *Parable*] the meaning of which is to ſhew Gods long ſuffering of the rebellious and unreaſonable Iewes.

V. 7. *Three yeares*] Some have thought that the Lord meant the laſt three yeares which were after his baptiſme, employed in converting the Iewes by his preaching, for ſo it was ſpoken in the beginning of the fourth yeare. *Cumbeth it*] it is not onely fruitleſſe in ſelfe, but alſo with its ſhadow, and by drawing unto it the moiſtnesſe of the earth, it ſpoyleth other plants which are neere it.

V. 10. *In one*] of the City, where he was at that time, for there were diverſe places for ſacred meetings in every City.

V. 11. *A ſpirit*] namely an infirmity which did ſtraine up her body, and made it crooked: Which infirmity proceeded not from any naturall cauſe, but from the operation of the devill.

V. 14. *With indignation*] the Italian. *Being wroth*] See upon, Matth. 20.

Ver. 16. *From this bond*] namely from this ſickneſſe, wherewith the Devill held her as it were bound, and hindered her in her actions. See Iob 42. 10.

V. 24. *Strive*] Chriſt according to his wonted cuſtome doth not anſwer directly to that curious and unprofitable queſtion: but ſheweth that indeed there are but few. From whence men ought to draw this uſe, namely to endeavour and ſtrive to be of that little number. *Will ſeeke*] thorow a blinde deſire of attaining to eternall happineſſe, not keeping the true way, nor uſing the conſtancy and endeavour which is required therein. See Iohn 7. 34. and 8. 21. and 13. 33. Rom 9. 31.

V. 25. when once] having ſpoken of the way, and of the endeavour, wherewith one muſt ſtrive to come to life everlaſting: he ſpeaketh alſo of the time convenient for it, either in regard of Gods grace ſingularly preſenting it ſelfe: or of his patience with men before their death, after which time the doore is ſhut. See Pſalm. 32. 6. Iſaiah 55. 6 *And yee*] he ſpeakes to the unbelieving Iewes, and all ſuch as were like unto them.

V. 31. Herod] whither the advice were true or falſe it is likely that they would make it ſerve for an inſtrument of their hatred and envie, to affright Chriſt, and make him goe further off. See Amos 7. 12. Ioh. 7. 13.

V. 32. That Fox] a pourtraicture of Herods fraudulent wit, See 2 Tim. 4. 17. *I caſt out*] the meaning is, I doe not feare any juſt puniſhment from Herod, nor any man elſe, doing nothing but good by my miracles: and as for unjuſt perſecutions, I know when and where they are provided for me by Gods immutable counſell to which I willingly ſubmit my ſelfe. *To day*] that is to ſay, yet for a ſhort time, after which, by my death at Ieruſalem, I ſhall finiſh the courſe of my life, and accompliſh the worke of my vocation. See Iohn 19. 28, &c.

Ver. 33. *Nevertheleſſe*] though I tell you theſe things, yet I will not ſtay with you, for I am going to Ieruſalem. Whither I ſhall come within theſe few dayes, and there ſhall be put to death, that being the Citie where the Prophets have continually ſuffered martyrdome.

CHAP. XIII.

VER. 1. *Watched him*] ſeeking to catch him in ſome error in his familiar converſation.

Ver. 4. Held their peace] not daring to ſpeake againſt their owne ſuperſtitious traditions: nor to contradict Chriſt for working of miracles upon the Sabbath day for feare of incurring the peoples diſpleaſure.

Ver. 7. A parable] this following admonition is ſo called, becauſe that under the barke of a civill precept is contained a ſpirituall doctrine of true humility before God: which hath a promiſe annexed to it, of being certainly exalted.

V. 12. *When thou*] not that hee condemned theſe honeſt curteſies amongſt kinſfolkes and friends. But to reprove the error of the Phariſees: who thought thereby ſufficiently to fulfill the Lawes of Charity, whereas indeed they were but onely cunning practices of covetouſneſſe, to receave againe as much, or more: Whereas true charity hath only regard to God and his Commandement, which hath alſo the free promiſes of everlaſting goods which ſerve for a ſpur to mens ſlowneſſe.

V. 15. *That ſhall eate*] That ſhall enjoy eternall goods in heaven.

V. 16. *A certaine man*] Chriſt calleth him back from that vaine admiration to the ſerious meditation, of the meanes of attaining to the ſaid happineſſe: which ly in the acceptance of GODS grace in Chriſt.

V. 23. *Compell them*] whereby is ſhewne that ſweete violence which God offereth to his elects ſlowneſſe ſollicking them to receave his grace, by the ſtrong and invincible motions of his ſpirit, and the effectuall inſtances of his word. See Ier. 20. 7. Iohn 6. 44. Acts 9. 5.

V. 26. *And hate not*] that is to ſay doth not renounce all manner of carnall love which is contrary to me, and to Gods calling. Or doth not love his friends leſſe then me: in which ſence the word hating is ſomtimes taken, Gen. 29. 31. Deu. 21. 15. 17.

Or

Christ, he doth not dispose himselfe to have even his very kinred, in case that their love be incompatible with the love that is due to me.

V. 28. *For which*] he gives a reason of the meaning of the foresaid speech, which is, prepare your selves for the Crosse: for if you have not strength and constancy to hold out to the last, and to rest all manner of lets and hinderances, all your former endeavours will prove to be a shame to you.

CHAP. XV.

VER. 4. *What man*] the end of all these similitudes is to shew Gods goodnesse and care in calling sinners to repentance, and the joy which other men ought to conceave therefore. By the first Christ justifieth his owne proceedings, by the other two instructeth the Pharisees, and all men in their duties of co-re joycing at these conversions.

V. 7. Just persons] not sported with any exorbitant misdeed, or such a guilty life as shall require an expresse reconcilation, and an expresse act of repentance. For otherwise if we take this word as large there is no man just, without sin, Eccl. 7. 20. and thus doth not live under a necessity of perpetuall repentance and confession.

CHAP. XVI.

VER. 1. *A certaine*] the end of this parable is to shew that men being but stewards of the goods which they have received of God, which goods they doe sundry wayes abuse; they ought before they goe out of this world and leave the possession and the administration of them, seeke to make amends, thorow charity to Christs members, for those faults which they have committed, in not employing the foresaid goods in Gods service, who is the onely and supreame owner of them, that so by this meanes they may be known to be Gods children, and bee receaved into the everlasting Kingdome. Now in this narration there are many parts which serve but only for the connexion of the parable; and neither can nor ought to be applyed to the spirituall sence.

V. 6. *Measures*] the Italian *Bates*] which was a measure of liquid things, Ezech. 45. 10, 14.

V. 8. *The unjust*] that is to say disloyall in his office. *Wisely*] namely in this action. The meaning is, that beleevers ought in time to seeke to cover by charity the errours which they have committed against God, in the obtayning and using of temporall goods, Dan. 4. 27. Luke 11. 41. 1 Tim. 6. 18, 19. *For the*,] this vertue of providing was found in this man; it being very frequent amongst worldly men: but very rare amongst beleevers in spirituall things. *In their*,] that is to say, amongst themselves in their manner of living, in their businesses and wayes guided by naturall reason. *Then the*,] then the elect themselves, supernaturally inspired by Gods Spirit, who for all that do not imploy this light, nor obey it with so much care, as worldly men do their naturall light. See John 12. 36. 1 Thess 5. 5.

V. 9. *Make to your*,] figurative kindes of speeches accommodated to the similitude. The meaning is, give the poore occasion by your bountifulnesse towards them to pray for you, and in a manner to lay open your charity before God; that he may according to his promises, and in regard of them, reward you therefore in the life everlasting. Which is ordinarily more for poore men then for rich, Luke 6. 20. Iames 2. 5. See Prov. 19. 17. Mat. 25. 40. *Of unrighteousnesse*,] that is to say, in the gaining, possession, and use of which, men do commit an infinite many errors, and which are the object, baite, and instrument of many sinnes. *To faile*,] that is to say, when you die, and lose the fruition and distribution of worldly goods and riches.

V. 10. *He that is*,] the right use of riches in beleevers, is a triall of the loyall use of their spirituall graces, and of the gift of the holy Ghost, which hath been conferred upon them: and contrariwise the abuse of the one sheweth the abuse of the other, and God likewise taketh away his spirituall graces, from them who do not use the temporall ones well.

V. 11. *The true*,] namely, the spirituall ones, which are the true treasure of man, and makes him happy.

V. 12. *Another mans*,] he meanes worldly externall goods, which a man at last must leave to others and is tyed to distribute to others. Prov. 3. 27. And by ones own goods, are meant spirituall internall goods which a man receives for himselfe as his own proper inheritance, and having received them, and using them as he ought to do, he never loseth them neither in this life, nor in the life to come.

V. 16. *Presseth*,] see upon Mat. 11. 12.

V. 17. *To faile*,] to be in vaine, or not to be accomplished.

V. 19. *There was*,] this is more likely to be a parable then a true history. *In purple*,] seeing that these colours white and red were the most magnificent kinde of clothing amongst the ancient. Prov. 31. 21. Rev. 18. 16.

V. 20. *Lazarus*,] it is the same name as Eliezer or Elizar which signifieth God is my helpe. This name seemes to be specified, not to signifie that it is a true history, but to shew that there is but one kinde of good poore men: such as this was, namely those that put their whole confidence in the Lord: whereas the rich man here hath no name, because there are divers kindes of bad rich men.

V. 21. *The Dogges*,] using (as one should say)

more pity towards him then the rich man.

V. 22. *Was carried,*] as for the body it had no pompous buriall, as the rich mans had; but as for the ſoule it was gathered up into heaven, into the communion of all true beleevers, of whom Abraham was the titular father, having been as it were the head of the covenant, the depoſitory of all promiſes, and a patterne of faith to all. See Rom. 4. 12. 16. Gal. 3. 7. 9. *Boſome,*] the geſture of a good father, towards his tender children.

V. 23. *Liſt up,*] all this ſignifies figuratively the addition of torment which the damned ſhall feele, through the remembrance of their worldly happineſſe, and the conſideration of the beleevers eternall happineſſe, whom they either contemned or afflicted in the world. And it doth alſo point at their deſpaire of ever being eaſed.

V. 25. *Sonne,*] a vulgar manner or kinde of ſpeaking accommodated to the narration. For otherwiſe Abraham acknowledgeth none for his children but only beleevers and holy men. See Iſay 63. 16. Iohn 8. 39. Gal. 3. 7.

V. 28. *He may teſtifie,*] the torments which are prepared for the wicked. Or proteſt and admoniſh them ſeriouſly, charging them with their duties.

Chap. XVII.

Ver. 5. *Increaſe,*] a requeſt good in it ſelfe, but which hath ſome leaven of pride in the Apoſtles thoughts: as if they had enough already, and that they wanted nothing but ſome addition of greater perfection. And the Lord ſheweth them that they had ſcarce as yet the firſt ſeeds of it.

V. 7. *which of you,*] by this ſimilitude taken from bond-ſlaves, bound to do their maſters all manner of ſervice, without any right of interchangeable requitall from them; he doth reprove the Apoſtles ſecret preſumption, who thought they had done ſo much for Chriſt, that they deſerved great rewards ſuddenly. And Chriſt contrariwiſe teacheth them that they did nothing but what was their duties: and that they ought rather to think upon perſevering in their labour to the end; remitting with all humility the reward to Gods good will, who gives it out of meere grace, and not as a thing due. Romans 4. 4, 5.

V. 9. *Doth he thanke,*] for to be any way bound unto him for it.

V. 10. *Unprofitable,*] a title of a ſervant which is remiſſe, and nothing worth. Mat. 25. 30. Rom. 3. 12. Phile. 11. made uſe of in this place; to ſhew a totall incapacity in men to deſerve at Gods hands. Seeing that in all their workes they give God nothing of their owne, but onely reſtore unto him that which is his. And beſides that they have no equality or proportion with him to oblige him: nor with his everlaſting goods to deſerve them. Iob 22. 2. and 35. 6. Pſal. 16. 2.

V. 12. *which ſtood,*] as uncleane perſons according to the law, which ought to ſegregate themſelves from the ſociety of other men. Lev. 13. 45, 46.

V. 20. *When the,*] when that earthly and moſt happy kingdome ſhould be eſtabliſhed in the world, which they imagined ſhould be under the Meſſias. *With obſervation,*] by apparant meanes and occurrencies; which may bee obſerved by ſenſe and diſcourſe, as the originall and beginning of your worldly Monarchies.

V. 21. *The kingdome,*] that is to ſay, it is a ſpirituall kingdome founded in the hearts and in the converſion of ſouls; and therefore cannot be known but onely ſpiritually by thoſe that have part therein. Others expound it is in the midſt of you, namely, by my comming in the fleſh, and by my preaching.

V. 22. *When ye,*] by reaſon of the great afflictions which ye ſhall endure after my departure out of the world: you ſhall deſire my bodily preſence for your defence and comfort; which at this preſent you have, Matthew 9. 15. Iohn 17. 12. yet let not this deſire induce you to ſuffer your ſelves to be ſeduced, to receive ſome falſe Chriſt or Saviour, or to ſeeke for me in the world; for I will come no more upon earth, but at the laſt judgement, and that comming ſhall be ſo cleere, and ſo certaine, that there ſhall be no doubt made in it.

V. 31. *He which ſhall,*] this diſcourſe which in S. Matthew is eſpecially referred to the calamities of Iudea; is here extended to the laſt comming of Chriſt; for the which he warneth thoſe who are his to prepare themſelves that they may then without any diſturbance or diſpleaſure for the deſtruction of the world, receive the Lord with compleat joy.

V. 35. *Be grinding,*] See upon Mat. 24. 41.

V. 37. *Where Lord,*] that is to ſay, where will thou appeare at thy laſt comming? whereunto the Lord makes anſwer with a ſentence taken out of Iob, expounded upon Matthew 24. 28.

Chap. XVIII.

Ver. 1. *Always,*] at all times and ſeaſons; never omitting the ordinary uſe thereof, and keeping alwayes themſelves ſo diſpoſed, as that they may be alwayes able to doe it at any houre and upon any occaſion. 1 Pet. 3. 7.

V. 7. *Though he beare,*] though he be long before he puniſh their enemies, and doe not execute his judgements ſo ſoone as humane impatience would deſire.

V. 8. *Speedily,*] in good time, when he himſelfe knoweth

knoweth it to be expedient and neceſſary. See Heb. 10.37. 2 Pet. 2.3, 9 *Neverthelesse,*] the meaning, one ſhall not need to marvell, if in the Churches great troubles, it will ſeeme that God hath forſaken it, ſeeing that faith ſhall be ſo decreaſed in the world, that it ſhall ſeeme to be quite vaniſhed away; and conſequently there will be very little calling upon God.

V. 11. *With himſelfe,*] the Italian, *By himſelfe,*] ſhunning the approach of ordinary men, as uncleane, according to the ambition of his ſect. See Iſay 65.5. Others, with himſelfe, that is to ſay, with a low voice, by an affectation of devotion and humility.

V. 12. *Twice,*] namely, the ſecond and fifth day of the weeke, which are our Monday and Thurſday, according to the Phariſees rule, mentioned by the Iewiſh Writers. *Tithes,*] as well of things tithe-able according to the law; as of thoſe whereof there is no tithe due, Mat. 23.23. by a ſuperabundant devotion.

V. 13. *A farre off,*] in ſome remote part of the firſt Court of the Temple, into which all manner of perſons even ſuch as were prophane, as this Publican was, might come, 1 Kings 8. 41. and that, through true humility and feeling of his unworthineſſe.

V. 14. *Iuſtified,*] that is to ſay, abſolved from his ſinnes before God, and receaved into favour.

V. 18. *Ruler,*] the Italian, *Of the chiefe,*] it is likely that it was ſome noted Doctor amongſt the Phariſees. Luke 14. 1. rather then a Ruler of the people, or a head of the Synagogue.

Chap. XIX.

Ver. 8. [*Give,*] for a proofe of my true converſion, by faith in thee, I doe diſpoſe my ſelfe to do theſe acts of charity and righteouſneſſe. *If I have,*] ſeeing that indeed I have done it, as I confeſſe before thee. *Fourefold,*] according to the law for theft, Exod. 22.1. Num. 5.7.

V. 9. *For ſo much,*] for that by his faith in me, he hath ſhewed himſelfe to be the true ſonne of Abraham in ſpirit, Rom. 4.12. Gal. 3.7. I will alſo make him partaker of the covenant made with Abraham, and reſtore him, to his former ancient degree of being a member of the Church, from which he hath been ſeparated by his hurtfull profeſſion.

V. 11. *That the kingdome,*] namely that temporall and earthly kingdome, which the Apoſtles dreamed of. Now inſtead of this vaine opinion, the Lord inſtructeth them, how they ought to prepare themſelves, for to have part in the everlaſting kingdome when it ſhould be revealed, namely, by the right uſe of the gifts of the Holy Ghoſt. The Noble man is Chriſt, the journey is his departure out of the world, the kingdome is the celeſtiall glory into which he is gone, unitill his returne to judgement: his ſervants are all beleevers, eſpecially and principally the Paſtors of the Church, the Citizens are the Iewes that have rejected him, the pounds are the gifts of his Spirit, the occupation or traffick is the uſe of them, to the glory of God, and ſalvation of his neighbour.

V. 13. *Pounds,*] a name of a coine of the value of one hundred Drachmes.

V. 26. *For I ſay,*] Chriſt his words.

V. 37. *The mighty,*] the great and tranſcendent miracles.

V. 38. *Peace,*] that is to ſay, now God is appeaſed and reconciled to men by the Meſſias, for which all the glory is due to him, as his alone is the work and bounty. And alſo the Angels which before were enemies to man, by reaſon of ſinne, ſhall now be friendly and favourable unto him. See Coloſſians 1. 20.

V. 40. *I tell you*] as much as to ſay, my perſon, my doctrine, my power, and mine actions are now ſo evident, that it is not poſſible to conceale them any longer.

V. 42. *If thou,*] namely, the people that is within thee, and the chiefe of thee, &c. as this poore troope of mine Apoſtles doth: or as theſe little Cities which have acknowledged and receaved me. *In this day,*] that is to ſay, at this time in which by an eſpeciall grace of God the accompliſhment of his promiſes is preſented unto thee. Or in this day of my laſt comming to Ieruſalem: after which thy ſinne will be accumulated by my death, and thy puniſhment will become irrevocable. *Thy peace,*] thy ſecurity and happineſſe both preſent and future.

V. 43. *For the,*] he gives a reaſon for his precedent lamentation.

V. 44. *Of thy,*] in which God hath manifeſted himſelfe unto thee in my perſon, to preſent his grace unto thee.

V. 47. *The chiefe,*] the Elders, Magiſtrates, and ordinary Iudges.

Chap. XX.

Ver. 5. [*Him,*] namely, Iohn, who did baptize.

V. 20. *Iuſt men,*] honeſt men, ſincere and zealous.

V. 34. *The children,*] namely men in this world.

V. 35. *They which,*] he ſpeakes eſpecially of the elect & beleevers; not but that the wicked ſhal riſe again alſo; but becauſe he would accommodate his anſwer to the Sadduces queſtion, which ſeemed onely to have a relation to the righteous and happy onely amongſt

amongst whom they imagined that if there were a resurrection from the dead, the order of this life should be re-established, and not amongst the damned.

Ver. 36. *Neither can they*] wherefore there is no more need of marriage to preserve mankind, which would otherwise come to nothing. And also because that immortality is accompanied with all the other qualities of a celestiall life, separate from all the conditions and wants of this present life. *Equall*] in glory and spirituall life. *Are the children*] their adoption doth then shew it selfe at full, and their regeneration is perfect, by this last degree of re-establishment of Gods Image in them. See Rom. 8. 23. 1 Iohn 3. 2.

V. 38. *Of the living*] that is to say all those holy Fathers, their soules doe live a celestiall life, which hath no other object but God, to contemplate, love, serve and glorifie him: and is quite separate from the world, and from this animall life. See Rom. 6. 10. And as for their bodies, they are living in *Gods* mind, to whom their resurrection is present, as well by his everlasting decree: as because they have had the seed of it in this life, in the gift of the *H. Ghost*.

Chap. XXI.

Ver. 5. *And gifts*] here ought not to bee understood sacrifices and offerings which were consumed, but ornaments, precious utensils, Iewels, and such like things dedicated in the Temple, by many mens devotions, and hanged up and kept in it.

V. 6. *As for these*] or are these the things which you look after?

V. 8. *I am Christ*] the Italian, *I am he*] namely the promised and expected Messias. *The time*] of his manifestation in the world, deceitfully imitating Iohn the Baptist his termes, Mat. 3. 2. and Christ his termes, Mat 4 17.

V. 12. *For my*] for the open profession which you shall make of believing in me.

V. 13. *Turne to you*] from these events you may be able to draw a certaine proofe of the truth of my predictions: that by those which concerne sufferings you may bee assured of them which concerne victory, and eternall reward. Or these worldly persecutions, shall be a certaine pledge unto you of the recompence prepared in heaven, Phil. 1. 28. 2 Thes. 1. 5. and shall enterchangeably be proofes of your faith, and loyalty towards God.

V. 19. *Possesse*] that is to say enjoy this present life so long as it shall please God, exercising your selves in perpetuall patience, thereby enduring all these fights.

V. 21. *Midst of it*] namely of Ierusalem.

V. 24. *Untill the times*] untill the time prefixed by the Lord for the totall destruction of the Roman Empire doe come. Or that the multitude of the Gentiles being gathered, the Iewes be likewise in their turne re-established in the covenant of grace, Rom. 11. 25.

V. 26. *The powers*] See upon, *Mat.* 24. 29.

V. 28. *Looke up,*] strengthen your selves in God by faith, and by the hope of your approaching introduction into his glory rejoyce in him, and prepare your selves to receive him with an extreame desire. *For your redemption,*] namely, the full deliverance from all your evils and enemies, and the compleat fruit of the redemption which you have obtained by me. See Rom. 8. 22.

V. 35. *As a snare,*] a similitude taken from hunters and fowlers.

V. 36. *To stand,*] the Italian, *to appeare,*] that is, to say to present your selves securely, as being in his favour, without feare of being condemned, confounded, or overthrowne by his glorious presence. Like the wicked, Psal. 1. 5. Ephes. 6. 13.

Chap. XXII.

Ver. 3. *Entred,*] did wholly take possession of him, to do with him according to his will, the Spirit of God being quite departed from him, after it had long withstood his hypocrisie and malignity. See 1 Sam. 16. 14. Mat 12. 45.

V. 4. *And Captaines,*] not of Roman, or Iewish souldiers according to the common opinion, but of the sacred host of Priests and Levites, ministring in the Temple divided into Squadrons and bands, whereof every one had its head, and over all was one or two of the secondary Priests under the High Priest. And therefore they were called Captaines of the Temple, 2 Chro. 35. 8. See v. 52. Acts 4. 1. & 5. 24. 26.

V. 7. *Must be,*] according to the law, which the Lord observed strictly, whereas the Iewes did transfer the feast unto the next day, for the reason set downe upon Mat. 26. 17. *Kill,*] for holy use. See upon Mark 14. 12.

V. 12. *Furnished,*] where there shall be tables, or beds, according to the ancient fashion, and all other things made ready to receive the company, for the Paschall banquet: there being at the time of that great concourse of strangers, houses made ready for that purpose.

V. 13. *The Passover,*] the Lambe, and whatsoever else was requisite for that feast.

V. 14. *The houre,*] between the two evenings. See Exod. 12 6.

V. 15. *I have,*] namely to give you before my death more expresse proofes and pledges of my love; especially in the new Sacrament of your spirituall communion with me, which I now establish in my Church,

Church in the place of the ancient Passeover, whose figure being accomplished by my death, do also distanill the use of it, by the holy Supper which is the publike act of my Testament, by which I give my selfe unto you, together with all my goods, that you may enjoy them to life and salvation.

V. 16. *Vntill,*] untill my kingdom being come to its fulnesse in the life everlasting, I do make you partakers of my heavenly goods, figured and sealed by this Sacrament. See Mat. 26. 29. Luk. 14. 15. Rev. 19. 9.

V. 17. *He tooke,*] this first cup, was an addition to the ancient Passeover and the action ended with it, of which cup all the assistants dranke round giving praise and thankes to God: and therefore it ought not to be confounded with the cup of the holy Supper which was ordained afterwards.

V. 18. *The Kingdome,*] that is to say the accomplishment thereof.

V. 19. *Gave thankes,*] See upon, Matth. 15. 36. *This doe,*] observe this sacred and solemne rite, to preserve publickely the memory of my death and passion, and of the benefits which happen unto you thereby, 1 Cor. 11. 26. and also to imprint in every one of you by the power of my spirit a lively remembrance, and apprehension by faith of me, and of my death and sacrifice: and let it be the spirituall food of your soules.

V. 21. *But behold,*] the Italian, *moreover behold,*] by the other Evangelists and especially by Iohn it appeares that this was spoken in the second part of the Paschall Supper, from which Iudas went away immediately, Iohn 13. 30. and therefore it is likely that hee did not participate of Christs Sacrament which was ordained after the second part. Others doe judge otherwise and translate it but behold, &c. as it Christ would say, that although this action were a Sacrament of covenant, yet many hypocrites should not be partakers of the mysticall vertue of it: as Iudas at that time: And so that which is said, Iohn 13. 30. of Iudas his departing immediately, should bee understood to have happened some time after, namely in the end of all this action.

V. 22. *Goeth,*] that is to say shall die shortly. *Determined,*] by God in his everlasting councell.

Ver. 25. *Benefactours,*] that is to say magnificent and generous, especially in using great liberality. An ordinary title given by the Hebrewes to Princes and Nobles. See Prov. 19. 6. Isa. 32. 5. The meaning is my servants ought to eschew worldly domination, and all the titles and pompes thereof.

Ver. 26. *Greatest,*] in gifts authoritie, age and other qualities. *Let him bee as,*] in respect of true humility and modestie. *The younger,*] the Italian, *The least,*] and under this quality are comprehended all other qualities, which make one man inferior to the other. *That is chiefe,*] the Italian, *That governeth,* according to the right forme and Government of the Church, without constraint, violence, pride, or ambition not according to the onely will and pleasure, and advantage of him that commands, but in Charitie and milde directions, for the profit and salvation of them that are governed. So it appeares that Christ approves of the order of the Church, which of necessitie requires a superior and an inferiour, and will have some to governe the flocke, and also to preside amongst the Shepheards, and doth only represse the abuse of tyrannie or ambition, Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Heb. 13. 17, 24. *That doth serve,*] in the meanest office of the Church, as in looking to the poore, or serving the Pastors. See Ro. 12. 7, 8. 1 Cor. 12. 28.

V. 28. *Temptations,*] namely travailes, combates, persecutions. See Heb. 2. 18. and 4. 15.

V. 29. *Appoint you,*] a terme used in testaments: whereof the Lord had made a solemne act in the holy Supper before his death, see Heb. 9. 17.

V. 30 *Eate,*] that yee may enjoy mee fully, and all my goods, whereof this Sacrament is a signe and pledge, Matth. 8. 11. Luke 14. 15 Rev. 19. 9.

V. 31. *Satan.*] the Devill desired wholly to subvert you, but he could not obtaine any further, then to shake, and molest you for tryall, which God shall make use of to purge you from your worldly affections. See Iob 1, 11. and 2, 5.

V. 32. *Faile not,*] totally, and irreparably, though it bee much weakened and diminished. *Converted,*] from thine approaching denial, See Iohn 21 15.

V. 36. *But now,*] the meaning is, hitherto I have taken care of your infirmities, and have provided for you all things which were necessary in time of peace, but I give you warning to prepare your selves hereafter to endure the assaults which shall bee made against you. Now under the name of corporall weapons, he meanes all manner of spirituall provisions. *He that hath,*] provide all such things as according to the spirit are necessary to beare you up, and defend you. Or employ your money, and your clothes to buy swords, which figuratively meanes that they should now think upon nothing, but spirituall wars, and combates: for both I and you after mee, shall be hated and persecuted of all men, as wicked persons and enemies of mankinde.

V. 37. *Have an end,*] that is to say ought to have an end.

V. 38. *Behold,*] the Apostles speake this, not understanding, what wars, and weapons the Lord did speak of. *It is enough,*] a secret reprehension of the Disciples ignorance, who did understand Christs words according to the letter. The meaning is, in this warfare that I speak of, a small number of bodily weapons will serve as well as a great number: my spirit shall hereafter teach you what weapons I meane.

V. 39. *Came out,*] namely out of Ierusalem towards the evening. See Luke 21. 37.

V. 40. *At the place*] which he was accustomed to come to, called Gethsemane, Mat. 26.36.

Ver. 41. *Withdrawne*] that is to say thorow the vehemency of this agony, he was drawne as it were forcibly from his Apostls companies in whom he did take some comfort and joy: to goe and present himselfe alone before God his Father, to make satisfaction for all the sins of the world.

V. 43. *An Angell*] an incomprehensible degree of humiliation in Christ, receaving comfort in his combates from an Angell that was his servant, not by any communication of power: but by a lively representation made to his humanity (from which in that moment the God-head did hide it selfe, and did not send its influence of joy and light) of the certainty of the approaching victory, and the glories which should follow. And all to shew that he had made himselfe lower then the Angels, Heb. 2.7.

Ver. 44. *Great drops*] a singular, or at the least a very rare example in nature, being the effect of an extreame anguish.

V. 52. *And Captaines*] see ver 4.

V. 53. *Your house*] in which God suffereth you to practice your rage against me: And the Devill who is the Prince of darknesse to doe all his endeavours thorow you, to seeke to destroy and put out mee who am the light of the world, and the sun of righteousnesse.

V. 66. *Their counsell*] See upon Mat. 26.3.

V. 69. *Of the power*] that is to say of God, in the glory of his heavenly kingdome, Heb. 1.3. and 8.1.

V. 70. *Ye say*] a vulgar kind of speech, to consent to what another saith.

Chap. XXIII.

Ver. 2. *Forbidding*] a false calumnie, our Saviour having taught the contrary, Mat. 17.27. and 22.21. But they drew that by a Malignant consequence from that hee said he was King of the Iewes, of Davids progeny.

V. 11. *Gorgeous,*] the Italian, *White,*] the Greeke bright and resplendent, that is to say, which came newly from fulling. For white, as well as scarlet or purple, Mar. 15.17. was a colour for Kings, and great Lords. See Luke 16.19. Others translate it magnificent or splendid.

Ver. 16. *Chastise him,*] with a scourge, Matthew 27.26.

Ver. 17. *One,*] namely of the condemned malefactors.

V. 31. *If they doe*] a proverbiall kinde of speech the meaning whereof is, that if they bee suffered to proceed thus against me that am righteous, and against these my innocent men. What shall Gods horrible judgement bee against themselves who are extreamely wicked, and are the very fuell for the fire of Gods wrath? See Ezech. 21.3. 1 Pet. 4.17.

V. 36. *Vinegar,*] See upon Mat. 27.34.

V. 40. *Dost thou not,*] if shame doth not hinder thee from wronging of Iesus, by reason of his punishment, which thou sufferest as well as he, yet the feare of God should keepe thee from doing it. Or hast thou no feare of God, seeing thou sufferest the same punishment? as much as to say, thou art more to be blamed then these people, in scoffing of Iesus, as they doe, because thou art a sufferer.

Ver. 42. *Remember me,*] namely when thou commest to judgment, to fulfill thy heavenly kingdome, accept of me by thy grace into the number of thine, to give me a share in it. A motion and word inspired by the Holy Ghost.

Ver. 43. *Shalt thou be,*] namely thy soule shall. *Paradice,*] this word signifies in Hebrew and in greeke a garden: and by a figure taken from the garden into which Adam was put, when hee was in his estate of innocency, it signifies the place of eternall happinesse, See 1 Cor. 12.4. Rev. 2.7.

Ver. 47. *Glorified,*] that is to say confessed that which God shewed by externall proofes, and when he did inwardly convince him, to be very true, and did yeeld and submit himselfe to *God.*

Chap. XXIIII.

Ver. 4. *Two men,*] namely Angels in the shape of men.

V. 10. *And Mary the,*] it is thought it was the blessed virgin. See upon Matthew 12.46. Marke 16. ver. 1.

V. 13. *Of them,*] namely of the Disciples. *Furlongs,*] whereof eight were a mile.

V. 16. *Were holden,*] were dazeled by divine power, and kept from their naturall action. See Iohn 20.14. and 21.4.

V. 19. *In deed,*] namely in miracles, and in divine and supernaturall doctrine, see Acts 7.22. *Before,*] approved by *God* for such a one who hath given evident proofes thereof and by men also in their own consciences, Luke 2.52. 2 Cor. 8.21.

Ver. 30. *Hee tooke,*] according to the manner of the Iewes, which was that the father of the family, or the cheefe man of the company, sitting downe at the Table, did blesse it by prayer, and distributed bread to all those which eate there. *Blessed it,*] see upon Mat. 14.19 Now it is likely that Christ used some accustomed forme, or some action by which these men knew him.

V. 31. *Their eyes,*] the free and entire use of their internall and externall sences was restored unto them. See Genesis 21.19. 2 King. 6.17.20. *Vanished,*] by some miraculous manner hee sodainely with-

hide to himselfe out of their sights.

V. 32. *Burne,*] was it not stirred up, and moved with the fervency of Gods Spirit, in a divine zeale and motion? a signe of the Soveraigne power of Gods word.

V. 38. *Thoughts,*] strange and perplexed ones doubting of the truth and suspecting it to bee some illusion.

V. 43. *Did eate,*] not for any necessitie or good that it did him, for his body had cast off all conditions of an animall life: but onely to give the Disciples some greater confirmation, by diverse sences of nature.

V. 44. *These are,*] my death, buriall, resurrection, &c. were foretold you by me, and by the Scriptures here to fore, and therefore you ought not to thinke them so new and strange. *While I was,*] whilest I conversed with you in a terrestriall and temporall life. *The Psalmes,*] the Hebrewes divide the bookes of the old Testament into these three parts: The Law, the Prophets, and Hagiographes that is to say, holy writings, and amongst the last, the Psalmes doe hold the first degree and place.

V. 45. *Opened he,*] as Acts 16.14.

Ver. 47. *In his Name,*] that is to say by his commission and authority, as for the act of preaching: and by his worke and bounty, as for the substance thereof, which is the remission of sinnes.

Ver. 49. *The promise*] Namely the Holy Ghost which I promised you from my Father, Iohn 14.16. and 15.26. wherein also consists the accomplishment and summary of all the promise of grace, Acts 1.4. *Endued,*] adorned and replenished therewith, and likewise possessed and governed by the divine power of the Holy Ghost See Iudg.6.34.

THE HOLY GOSPELL OF OVR *LORD IESVS CHRIST* ACCORDING TO SAINT *IOHN*.

Argument.

SAint *Iohn holds the last place amongst the Evangelists, for having lived longer then any of the rest, and longer then any of the Apostles, he set the last hand to this divine structure of the Gospells: adding many heads of doctrine and History necessary for the accomplishment of the Worke, and for the full instruction of the Church not standing to repeat such things as were sufficiently set downe by the other. The ancient and common belief hath bene, that he writ his Gospell, chiefly upon occasion of certaine Heretickes Kerinthians, Ebionites and the like who even at that time did deny the God-Head of the everlasting Sonne of God. Whereupon he also more cleerely and powerfully then the rest, hath taught and established this doctrine, which is the first ground and foundation of the Christian*

faith and Church. And thereupon he makes his first entrance, with a sublime declaration of the eternall generation of the Sonne of God: whereas others have begun with his humane conception, and birth. And in the sequell hee observes such a stile, that whereas the others doe set downe a great number of our Saviours deeds and actions by way of Narration, hee chuseth out a lesser number of the most noted ones, adding thereunto almost in every place, divine Sermons of Christs, upon severall heads of faith, which have a mysticall correspondency with the said actions. And whereas others have gathered together the most common doctrines of our Saviour, Saint Iohn hath undertaken to unfold the highest and the most mysterious ones. And therefore hee hath beene in comparison of the rest called by antiquity, the great flying-Eagle, Among these mysteries hee sets downe foure principall ones. The first is that of the most holy Trinity, of the unity of the divine essence, and of the distinction of the persons, of the order, property, and operation of each one of them, especially in the worke of redemption. The second is that of the Sonne of Gods Incarnation and assumption of humane nature established in this union of the two natures, head of the Church, and author of the salvation of it, which hee having fulfilled in his owne person, hee applies and communicates it really unto the said Church, by his word and by the sending of the Holy Ghost unto it, to remaine with it for ever. The third is that of the mysticall union and communion, of all his beleevers with him, to bee regenerated by his Spirit, and to live, subsist, grow, and bee nourished, and bring spirituall fruit in him, as lively members of his body: The fourth is that of the blessed resurrection of the bodies of the elect, by vertue of the foresaid union, and to the likenesse of Christs resurrection, to live with him for ever in celestiall glory and happinesse a title which he hath gained for them, and is gone to take possession thereof for them. In the proposing of these doctrines our Saviour hath alwayes met on the one side, With the Iewes malignant and obstinate contradictions; And on the other side with great ignorance, grossenesse, and incredulities of his owne Disciples. But as he hath severely redargued and convinced the first: So he hath lovingly endured and charitably instructed the other; strengthening them by diverse exhortations and promises, especially by the promise of sending the Holy Ghost unto them who would reduce into their memories his doctrine, and enlighten them in all truth, of which they were not as yet capable, and should seale it in their hearts, and make them preachers and faithfull witnesses thereof over all the world. To all these parts Saint Iohn hath added as it were for a conclusion, the most fervent and effectuall prayer of Christ, to God his Father, for the accomplishment of the Apostles, and all the Churches salvation in his person, and for the safeguard, preservation, sanctification, and perfect union of it in him, untill the end of the world. A true portraiture and summary, of the perpetuall intercession which he makes for it in heaven. Finally one may say that this Gospell is as it were the soule and the spirit infused into the body of the history, gathered by the others,

CHAP.

CHAP. I.

Vers. 1. [*In the beginning,*] namely before the foundation of the world, when there was neither time nor temporall things, but onely eternity, the Sonne of God had then his eternall being. *The word,*] a terme proper to S. *Iohn,* Iohn 1.14.1 Iohn 1.1. and 5.7. Rev. 19.13. to signifie the Sonne of God, either in regard of his being, wherein being one in essence with the Father, and distinct from him in his person, he doth outwardly represent him perfectly; as the word expresseth the thoughts and conception of the soule. Or be it in regard of his personall property of operating, as it were by way of word, laying open the counsell of God, Psal. 2.1. and putting it into execution by his almighty word; that is to say, by the power of his will set forth outwardly. And that as well in the creation of the world as in the law, and in the Gospell: whereas the Father operates by way of hidden councell, far from the worke. And the holy Ghost by way of internall vertue, and resident in the worke. Or be it in regard of his office, being his Fathers interpreter and messenger by the Gospell, Iohn 1.18. Heb. 1.1. whatsoever it be, it appeares that S. Iohn hath taken this name from the custome of the Hebrewes, who by the word of God, did meane God himselfe manifesting himselfe, and comming as it were out of the places where his glory lay hidden, by some notable operation. *Was with,*] hereby is noted the distinction of the sonnes person from the fathers person. *Was God,*] that is to say equall with the father in essence and in glory.

V. 2. *The same,*] that is to say, the Son of God before the creation of the world, did retaine himselfe as it were within the center of his glory, and blessednesse, which he hath common with the Father, Iohn 17.5. without producing himself by works or words.

V. 3. *By him,*] nor only as by a joynt cause co-operating with the Father, but also according to his personall property, operating by the next and immediate application of his action. *Without him,*] this seems to be added to shew that the Son creating the world, hath made it in the unity of the essence, and in the communion of the will, councell, and vertue of God the Father, who must alwayes be acknowledged to be the well-spring, and beginning of every thing, operating in his Son, and by him.

V. 4. *In him,*] that is to say, he hath not onely created all things, but doth also maintaine and preserve them in their being. See Acts 17.28. Col. 1.17. Heb. 1.3. *And the life,*] that is to say, the same, that is the spring of the being and life in other creatures, had conferd a singular gift upon men in the first creation, namely the gift of reason, of knowledge, and of wisdome to know God, and serve him.

V. 5. *The light,*] that is to say this first originall light, being ecclipsed, and almost extinguished by sin, the Son of God, who was the author of that light, did not cease from enlightning men many wayes; by workes, and by the word to make himselfe known unto them: but mans inward darknesse, could not comprehend any thing thereby to salvation and life; even as the eye which hath not his inward light, seeth nothing in the outward light.

V. 6. *There was,*] that is to say, that divine light being so extinguished, the Sonne of God himselfe came into the world to light it againe by the Gospell, whereof Iohn Baptist was the first Preacher.

V. 7. *For a witnesse,*] to give me a certaine knowledge of it, and to maintaine it against all doubts and contradictions: upon the certainty that one might and ought to have, as well of Iohn the Baptist his person as of his vocation and calling, as well by the prophecies, as by the cleere divine proofes which accompanied him. See Heb. 3.5. *Of the light.*] namely, of Christ, the spring & author of this celestiall light, Iohn 8.12 & 9.5 & 12.46. *Might beleeve,*] might be induced and prepared to beleeve the Gospell.

V. 9. *That was,*] here the discourse concerning Iohn is interrupted untill the 15 vers. for to set down the differences and preheminences of Christ above him, who was but a witnesse and a guide. *Lighteth,*] that is to say, infuseth and preserveth in men some sparkes of that first light, by the gift of understanding, reason, and knowledge, Rom. 1.19. which Iohn could not doe.

V. 10 *He was,*] even from the creation he hath alwayes been present in the world in power, and in perpetuall action.

V. 11. *He came,*] he hath even from the beginning alwayes manifested himself unto his Church, which is as it were his own house; but he hath often times been rejected thorow incredulity and rebellion.

V. 12. *As many,*] another prerogative of Christs, who hath conferred upon all beleevers, the effect and vertue of the spirituall adoption, of which Iohn did onely administer the signe, and Sacrament in his baptisme. *The power,*] or dignity and excellency.

V. 13. *No: of blood,*] they are not such by any naturall generation. *Of the will of man,*] neither have they made themselves such by any act, disposition or motion of their owne proper humane will. *Of God,*] by the power of his Spirit, and the image of the heavenly Father.

V. 14. *Was,*] not by any way changing himselfe, but by assumption in unity of person. See Heb. 2.16. *Made,*] to shew the difference between his eternall generation as he is the Son of God; and of his creation and framing in time, as he is true man. See Rom. 1.3. Gal. 4.4. *Flesh,*] that is to say, a humane creature in the state of an animall and corporall life, with all its infirmities & wants, often intimated by the word flesh, 1 Tim. 3.16 Heb. 2.14. and 5.7 *And dwelt,*] he conversed in the world, and there did accomplish his vocation. *We beheld,* namely we Apostles have seen

many beames of his majestie and divine power, in his workes and miracles, and especially in his transfiguration, Mat. 17. 1, 2. 2 Pet. 1. 16, 17. *Of grace,*] this may bee understood of the gifts of the holy Ghost, of which Christ was full, as well in the understanding, whose perfections are all comprehended under the truth, as also in the heart and active part, whose endowments go all under the word of grace, Luke 2. 40. Or of his effects towards men, working in all manner of mercy and benignity, and teaching in truth. Or also verifying by the accomplishment, all the ancient promises of grace.

V. 15. *Cried,*] when Christ presented himselfe before him, and he by divine inspiration knew him. Applying to this particular person all that which he had alwayes spoken concerning the comming of the Messias. *He that,*] though I was made manifest to the world before him. Yet he is beyond comparison greater then I in dignity, office, and power of operation, being true eternall God.

V. 16. *Have all we,*] words of the Evangelist, in sequell of the fourteenth verse. The meaning is, he is not onely full of the said gifts in his owne person, but hath been as a spring thereof to all beleevers who participate thereof by faith. *And grace,*] that is to say, we are received into Gods grace, by the grace and love of the father towards Christ our Mediator, Rom. 5. 15. Ephes. 1. 6. by which also having established him head of the Church he distributes to every one of his members a portion of his gifts.

V. 17. *For the law,*] Christ alone can bestow the foresaid benefits, for they cannot be obtained, but either by the law, or by Christ. Now Moses and the law doe indeed set downe what the will of God is, and the righteousnesse of man: but they doe not give the power of fulfilling of it for to obtaine Gods grace: and do set forth the figures, but they do not produce the effect, but Christ hath done both the one and the other.

V. 18. *No man,*] no man of himselfe hath accesse, nor communication of knowledge, nor of grace with God, but onely by his Sonne; who in his person is the lively and perfect pourtraiture of the Father, Iohn 14. 9. 2 Cor. 4. 4. Colos. 1. 15. Heb. 1. 3. and by his merit and intercession makes him propitious and communicable to man. *which is in,*] who is intimate with him to know him perfectly. And most deere unto him, to be a mediator of grace and pardon.

V. 21. *Elias,*] who they did imagine should come in his owne proper person; by the passage of Mal. 4. 5. evill understood, Mat. 17. 10. *That Prophet,*] foretold of by Moses, Deut. 18. 16. whom they beleeved to be some other besides the Messias. See Iohn 6. 14. and 7. 40, 41.

V. 24 *The Pharisees,*] this seemes to be noted to shew that like great Doctors they were not satisfied when they had done their message, but they did also fall a questioning with Iohn, that did use his time, to the contempt, and as it were in emulation of so many religious washings, appointed and observed by them.

V. 25. *why,*] by what authority doest thou bring in this new Sacrament? and what vertue can it have, being administred by thee, who hast not so high a calling as those great persons which are foretold in Scripture; that they shall powre out the waters of grace promised by the Prophets.

V. 26. *I baptize,*] I am the Messias his minister who is already come in the world, though he be not yet manifested, and by his authority I doe that which I do: and upon him depends all the spirituall vertue, whereof I dispence nothing but the outward signes v 33

V. 28. *Bethabara,*] it is thought to be the place mentioned, Iudges 7. 24. and it should seeme that there was some passage over Iordan there, as the Hebrew name importeth. Others reade it Berhany, but then it must be another besides that of Iohn 11 18.

V. 29. *The Lambe,*] him whom God hath appointed to make expiation for sinne, and take away the bond and kingdome, and punishment of it; by offering his own person in a sacrifice acceptable to God figured by the daily immolation of Lambes under the law, the signification of all which hath been accomplished by him. And it is more likely that the similitude is drawne from the Lambes of the daily sacrifices, then from the Paschall Lambe, which savoured more of a Sacrament: in application of the expiation made, then of an offering in making of it. Now it should seeme, that this meeting of Christ & Iohn happened after Christs return out of the Desert, where he was tempted by the Devill.

V. 31 *I knew him not,*] not by sight, before God had revealed him to me, when Christ came to my baptisme, and did afterwards confirme it by the sight of the Dove. The meaning is, there is no collusion between us, seeing that I did not know him but only by divine revelation, which was given me, because that I shou'd make him knowne.

V. 32. *Bare record,*] namely, after the second manifestation of Christ, by the token of the Dove.

V. 34. *Is the Sonne,*] whom the Prophets had declared should be the Messias. Psal 2. 7. 12. Hay 9. 6.

V. 39. *The tenth,*] so that there were but two houres of day more. This seemes to be noted, to shew the short stay that they made with him at that time: and to distinguish this first degree of their vocation from the other, Mat. 4. 18. after which they remained continually with the Lord.

V. 41. *First,*] it should seeme he meanes that the aforesaid two Disciples being gone to look for Peter, Andrew found him first.

V. 42. *Cephas,*] a Syriack word which signifieth stone

done. See upon Matthew 16.28.

V. 45. *Of Nazareth,*] namely, that hath his ordinary abode there.

V. 46. *Said unto him,*] this is grounded upon this, that Nazareth was in Galilee, a countrey much mixed and infected with paganisme. And also, because the Galileans were a more grosse and idiotish people.

V. 49. *Thou art the King,*] a word proceeding from divine inspiration, joyned to the admiration of that act of Deity: namely, for to see those things which are out of his presence.

V. 51. *Hereafter,*] that which I have told thee, is but a smal essay of my Godhead, which now after my baptisme, when I shall have entred upon the publike exercise of mine office, I will make to appeare more fully unto you, by the service which the Angels shall do me continually. Mat 4.11. Luke 22.43. Iohn 1.29. And he seemes to allude to Iacobs ladder. Gen. 28.12.

CHAP. II.

VER. 1. *The third day,*] namely, after the aforesaid discourses, or after his returne out of the wildernesse, Iohn 1.29,43. *Of Galilee,*] an addition to distinguish this City from another of the same name, which was in the Tribe of Asher. Iosh. 19.28. Surnamed Cana the great.

V. 3. *They have no,*] this sheweth that the holy Virgin after Christs baptisme, did more cleerely know his divine power: which she desires him to shew in this present case of necessity.

V. 4. *What have I,*] Christ after his baptisme, being come out of his private life, and entred into the exercise of his sacred office: did no more yeeld such humane submission to his mother, as he did before. Luke 2.51. See Mat. 12.48. and therefore he receives neither prayer nor admonition from her: to shew that in the unfolding of his divine power, he did use his own absolute free will, according to his own wisdome; and also that he is the onely intercessor towards his father, and that none can be an intercessor towards him. *Mine hour,*] I will doe the miracle which thou requirest, but the moment of time prefixed by my Soveraigne will, is not yet come. See Iohn 7.8.

V. 6. *After the manner,*] to serve for those frequent washings which were appointed by the law, or were brought in by tradition, Mark 7.3,4.

V. 11. *Believed,*] that is to say, were confirmed in the faith, which was as yet tender and feeble in them.

V. 12. *His brethren,*] See Mat. 12.46.

V. 13. *Went up,*] according to the law, Exod. 23.17. Deut. 16.16.

V. 15. *He drove them,*] an act like to that, Matth. 21.12. yet not the same.

V. 18. *What sign,*] shew us thy calling and authority receaved from God, to reforme customes in this kinde, which have hitherto beene approved of. Though indeed it was not a generall law that every Prophet should verifie his vocation by miracles. Iohn 10.41.

V. 19. *In three,*] Christ will not shew them any miracle, because the doing of it dependeth upon his good will and pleasure; and because that in that act which he had done, it being evidently good and laudible, there needed no extraordinary proofe, and because they thorow their incredulity were unworthy of it. And therefore hee referres them to his resurrection and glorification; by which the truth of his person and office would cleerely appeare. See Mat. 12.40. Rom. 1.4.

V. 20. *This Temple,*] some referre this to the restauration of the Temple made by Zorobabel, others to the reparations and beautifyings which Herod added to it. A worke which had already lasted six and forty yeares, and lasted a long while after that.

V. 24. *Did not commit,*] knowing the hypocrisie and inconstancy of many of them, he did not admit them into his ordinary society as he did his trusty Disciples, but did keepe himself from them.

CHAP. III.

VER. 2. *By night,*] for feare of the Iewes persecution, Iohn 7. 13. and 9.22. and 12. 42. and 19.38.

V. 3. *Except a man,*] if of the sonne of Adam, corrupt in his own nature, and the sonne of wrath, he doth not become the sonne of God, by adoption of grace, and regeneration of spirit.

V. 5. *Of water,*] he seemes to intimate two distinct and severall parts of this change, and by water he meanes the expiation and remission of the sinne; and by the Spirit the whole worke of regeneration, and inward sanctification of man. Or he sheweth the ordinary externall meanes of this regeneration, which is baptisme, and the internall power of the holy Ghost, by which it hath all its efficacy

V. 6. *That which is,*] a man who is naturally engendred by his father and mother, who are defiled with sinne, is also defiled; for all things do participate of the quality of their originall, and therefore hath in him the cause of death, and no disposition to life. Contrariwise man regenerate by the Spirit, being made spirituall; hath the seed of everlasting life in him, according to the order and infallible consequence that the flesh is to death, and the Spirit is to life. Rom. 8. 13. Gal. 6.8. *Of the flesh,*] this word signifieth here as well as in other places, humane nature in its corruption and sinne. *Is flesh,*] that is to say, carnall and vitious, and therefore uncapable

capable of the kingdome of heaven, 1 Cor. 15. 50. *Is Spirit,*] that is to say, spirituall in senses, motions, and actions, altogether holy and divine.

V. 7. *Marvell not,*] do not let this doctrine of regeneration move you to any wonder of doubt or incredulity, Iohn 5.28. for although the nature thereof be supernaturall and incomprehensible, yet the effects thereof are very apparent and sensible, as the winde. See Eccles. 11.5.

V. 10. *Knowest not,*] though they have been cleerly set forth by the Prophets, Psal. 51.10. Ezek. 11. 19. and 36.26,27.

V. 11. *we speake,*] namely, I and my Disciples doe teach doctrines that are certaine, and are not of humane invention, as your traditions are. Because that I as I am true God, know all the fathers secrets, and do faithfully manifest them as being sent from him, v. 32. *And ye,*] he speaks to the Iewes in generall.

V. 12. *Earthly things,*] which all beleevers ought to know and practise in this world. *Heavenly,*] namely, the highest mysteries, the knowledge and fruition of which are reserved for the heavenly life.

V. 13. *No man,*] you ought to beleeve me in both, for no man of himselfe hath knowledge thereof, nor the charge of declaring them, but I alone, who though I have taken humane flesh upon me, and have so farre abased my selfe: yet my Godhead doth still reside in heaven, having the same essence and glory as my father hath, Matth. 11. 27. Iohn 1.18. and 6.46. Rev. 5.5,7. *Hath ascended,*] to gaine the originall knowledge of these things.

V. 14 *And as,*] my abasement shall be followed by the exaltation of my humane nature into heaven, that by the sending of my Spirit, and by my word I may set up a cleere signe of the salvation which I shall have obtained, to apply to all by faith. Ephes. 4.9.10,11.

V. 16. *The world,*] namely, mankinde in its generality, though with a distinction of his elect, according to his good will and pleasure. *He gave,*] appointed him out of meere grace for a redeemer, sent into the world at the appointed time, exposed to all necessary sufferings; and at the last applied and really conferred, with all his benefits to beleevers, by the inward operation of the holy Ghost, who creates in them the faith for to apprehend him livelily.

V 17. *For God,*] the proper end for which the Sonne of God was sent, was to save, not to condemne the world: for he needed not, for that effect to have taken humane flesh upon him. True it is indeed that hee doth accidentally aggravate the curse of unbeleevers, who reject the light of his grace, to remaine in the darkenesse of ignorance and sin See Iohn 16. 9 v. 17. *Sent not,*] that is to say: it was appointed by the Councell of the whole Trinity, that the Sonne should in his owne person, and immediately take humane flesh upon him in the world, and in the same flesh, fulfill the worke of redemption, and so must alwayes these words of sending the Son, and the spirit bee understood, for he complishing that act in their proper person, which was proper to each of them: the councell and advice whereof is common to all the persons together, observing the order of operating.

V. 19. *The condemnation,*] namely the cause and subject of it. *And men,*] namely a great part of them, all worldly and unregenerate men. *Because,*] namely one of the chiefe causes of this incredulity is, because that man delighting in sinne, abhorres the light and power of the Gospell, which discovers the foulenesse of sin, and argues the malignity of it, for to bring man to repentance.

V. 21. *Doth truth,*] the Italian, *Workes of truth,*] namely loyall and sincere works, in which the conscience is assured of Gods approbation, whereupon the more they are exposed to light, the more joy and content they doe bring to them as doe them. See Psalm. 37.6. *In God,*] according to his will, which is as it were the forme and modell of good workes, Romans 6.17. Or the roote and beginning of which, is the communion which man hath with God by his Spirit.

V. 22. *Into the land,*] namely from Ierusalem, Iohn 2.23. he came into the territories of Iudea. *Baptized,*] by the ministery of his Disciples, Iohn 4.2.

V. 23. *Anon,*] it is thought that these two Cities were on this side Iordan, and neere unto it in the halfe tribe of Manasses; and it appears by Iohn 10. 40. that Iohn went away from Bethabara which was beyond Iordan, unto this place which was on this side.

V. 25. *There arose,*] from that which followeth, it appeares that the question was, which of the two baptismes, Christs, or Iohns, was of greater power, or whether they were both equall, to purifie the soule from sin. *Iohns Disciples,*] or by some of his Disciples. *The Iewes,*] which went to Christs baptisme. Some texts have it, with a certaine Iew.

V. 26. *They came,*] namely Iohns Disciples, moved by jealousie or by a desire they had to be instructed.

V. 27. *A man,*] the meaning is, I cannot nor ought not to be more then God would make me; he hath made me a servant, and therefore both you and I ought to containe our selves within our degree and measure, and yeeld the soveraigne honour to the Lord, which is Christ. Or I having received what *I* have by Gods gift, there is no cause of glory for me, nor of ambition for you, 1 Cor. 4.7.

V. 29. *He that hath,*] Christ in all these things comes in, in the quality of a head, and principall person, as the bridegroome in a wedding solemnity; but

but I am there but as necessary, and a servant administrable to others, and therein have I perfect joy, without any disturbance of just cause.

V. 30. Departed,] my person most detested till death, and this my extraordinary and preparing of hearts shall yeild us the full manifestation of Christ and his Gospell.

V. 31. That is of earth,] namely a mortall man for his one part I am cannot adde any thing to his deeds and sayings, above that which he is himselfe. Therefore I cannot give any efficacy to my Baptisme and preaching, for the purification and conversion of the soule. Christ only can do it. *He above all,*] namely in power and operation which depends all upon him: and therefore hee addes it to the operation of his ministers, according to his pleasure.

V. 32. Testifieth,] the same must bee said of the truth as is spoken of the power, he hath it wholly to himselfe, as it were in his owne spring, his Ministers have it but onely out of his bounty, and by his communication. *V. 32. No man,*] there is but a very small number of men that beleeve him.

V. 33. He that hath,] that is to say, all true beleevers doe ratifie, and confirme as much as in them lyeth, the truth of *Gods* word, which Christ teacheth in perfection, because he hath in his humane nature, and in regard of his office of Mediatour, receaved the fulnesse of the Spirit, knowledge and all other gifts, Iohn 1. 14, 16. Col. 1. 19. and 2. 9. and not as each beleever in a certaine limited portion and measure, Romans 12. 3, 6. 1 Cor. 12. 7. 11. 2 Cor. 10. 13. Ephes. 4.

Verse 34. *The Sonne,*] in the qualitie of Mediatour.

Chap. IV.

Ver. 3. *He left,*] to not derogate out of time, as it is likely, from *Iohns* authority by his presence. Or to not give any cause or matter of making comparison, or opposition betweene two baptismes, to the prejudice of both. Or to shunne the occasion of vaine ambition and popular applause.

V. 5. Sychar,] it is thought to bee the same place which is elsewhere called Sichem.

V. 6. Well,] it was some noted well of springing water, which did beare Iacobs name. Yet the Scripture doth no where else make mention of it. *Sate thus,*] like to a man that was weary: without seeming to stay there a purpose; though in the secret of his divine providence, he had an intent to convert the people of that place. *The sixt houre,*] namely about noone.

Ver. 7. *Of Samaria,*] a Samaritan by nation and profession: Or who was borne in Samaria though he dwelt in Sychar.

V. 9. The Iewes,] for the Samaritans were but a mixture of Pagan Nations, 2 King. 17. ver. 24. who after the Captivity had built themselves a Temple upon mount Garizim, and together with some apostated Iewes, had there established a false worship, to imitate that of Ierusalem, Neh 13.28. wherefore they were excommunicated by the Iewes, and did hate one ano her exceedingly.

V. 10 The gift,] namely the Saving grace which God presents to men by me. *Living water,*] he calleth the grace of God so, and the gift of the Holy Ghost, which are of a continuall lasting nesse and power for to quench the burning of the conscience, scorched by Gods curse: To satisfie them that thirst after eternall goods, and water the barrennesse of the soule, and make it fruitfull in good works.

V. 11. Art thou,] as much as to say, seeing thou canst not give me any of the water of this well, having nothing to draw it and take it up withall, I doe Imagine that thou putteſt mee in hope of some other water more pure and excellent then this: but how can that be, seeing that Iacob, with whom thou art not to be compared, was content with this? *Our father Iacob,*] for these nations did yet beare, though falsly, the name of Israelites, by reason of some remainder of the ten Tribes, and some mixture of the Iewes which were amongst them.

V. 14. Never thirst,] with that thirst of the soule, which is an entire privation of Gods grace, and of the comfort of his spirit, with a burning and desperate feeling thereof, Isa. 66. 13. Hos 2. 3. Luk. 16. 24. Not of the thirst of feeling his own wants, nor of the fervent desire of enjoying that grace: which the beleever ought to have continually so long as he is in this world: where he is never satisfied nor appaied, Isa. 55. 1. Mat. 5. 6. Revel. 21. 6. and 22. 17. *But the water,*] that is to say, that spirituall gift, is not like a draught of water, which being dranke up passeth away sodainely: and the effect thereof is not long lasting, but it is a grace residing in the believer, like a provision or store which he hath lying by him, to goe unto, whensoever he needeth, to preserve in himselfe the spirituall life, till such time as it bee compleated in the eternall.

Ver. 16. *Goe call,*] Christs end was not onely to make this woman know that he was true God, who knew her evill life: but also to awaken her conscience to acknowledge her sinne, and desire pardon from God thorow faith and Repentance, which is the true refreshing and watering of the soule.

V. 20. Our fathers,] namely the ancient Patriarchs as Iacob, Gen. 33. 20. Now being convinced in her conscience, and finding that Christ was a Prophet, she imagineth that Christ being a Iew, would desire nothing of her, but that she should become a Iewesse, and thereupon she frameth this objection. *Mountaine,*] namely of Garizim. *Yee say,*] according

ding to Gods order, who had restrained that ancient libertie of serving him in other places.

V. 21. *when yee shall neither,*] that all distinction of places shall be annihilated, as well as the difference of nations, by the preaching of the Gospell: you Samaritans being received into the covenant of grace, and admitted into his service, as well as the native Iewes, Mal. 1. 11.

V. 22. *Ye worship,*] that is to say, for the present your Samaritan worship is altogether false being contrary to Gods law, notwithstanding all your intentions of serving the true God, whom you do not know seeing you do not follow the light of his word, and doe not serv him according to his wil. Contrariwise the Iews onely have the true God, and his externall service established and approved by him, in which outward service notwithstanding true piety consists not, but in the internall and spiritual service of faith, invocation, conversion, &c. which I will shortly establish in the world. *We know,*] namely the Iewes, whereof I am one. *Salvation,*] that is to say, the saving doctrine of the covenant of grace is preserved amongst the Iewes and must be sought out amongst them, Rom. 9 4.

V. 23. *In spirit,*] spiritually by actions and motions of the soule regenerated by the Holy Ghost: which is the substance and the true body of the shadowes and figures of ceremoniall worship, the use of which shall be disannulled by me to establish the other, see Rom. 14. 18. Vnlesse Christ by the Spirit, do meane the spirituall forme which God had ordained: and by truth, the sincerity and uprightnesse of heart to observe it.

V. 24. *Must worship,*] to yeeld him a service befitting his nature.

V. 25. *I know,*] from hence it appeares that the Samaritans themselves expected the Messias which was promised to the Fathers: who they beleeved should fully reveale the will of God, and the doctrine of salvation. *Christ,*] in the Greek tongue, which was in those dayes commonly used in Palestine.

V. 27. *That he talked,*] a thing which they thought, was to meane and unfitting for him.

V. 34. *My meate,*] namely mine only delight is to do mine office, as at this time to convert this woman and these people

V. 35. *Say not yee,*] earthly harvest indeed is not ready as yet, but the spirituall harvest of the conversion of Nations by the Gospell is, which is as it were ripe fruit of the seed sowne by the Prophets, as you shall soone see by the example of these Samaritans. *Foure moneths,*] these speeches being spoken presently after the Passeover, Ioh 2. 13. and the harvest being in Iudea at Pentecost: called therfore the feast of harvest, Exod. 23. 16. it seems that by harvest here ought to bee understood the heart of summer, which is all the world over, the time of harvest. Vnlesse one should say that these speeches were spoken the yeare following in some season which is not specified. *Look on,*] by spirituall contemplation. *The fields,*] namely the whole world sowne al over with the elect, who are upon the point of being called and converted.

V. 36. *He that reapeth,*] though it should seeme that the Prophets have bin like the labourers, and sowers, enduring the hardest labour, in respect of you Apostles who come to the harvest which is ready to be reaped: which is the more easie and pleasant work, yet there is a great reward layd up for you, as well as for them in the heavenly happinesse, common to the Prophets, the Apostles, and all Gods true servants. *Vnto life,*] of which labour the recompence is eternall life.

V. 37. *That saying,*] it might bee some ordinary proverb, spoken of such men as doe reape the fruits of other mens labours.

V. 42. *And know,*] by the inward perswasion of the spirit, which went a long with Christs word.

V. 43. *Into Galilee,*] namely to Cana, v. 46. and not into Nazareth his own Citie out of which hee was driven, Luk. 4 29. nor to Capernaum the place of his ordinary abode, Mat. 4. 13. and 9. 1.

Ver. 46. *Noble man,*] the Italian, *Royall officer,*] namely one of Herod the Tetrarchs officers, who yet usurped the title of King: though hee were put by it by Augustus. See upon Matth. 14 1.

V. 48. *Except yee see,*] a reproofe made to the Galileans because of their incredulity.

V. 50. *Liveth,*] that is to say he is safe and sound.

Ver. 51. *Going downe,*] that is to say was pretty wellon ward in his way going homeward.

V. 53. *Beleeved,*] that is to say made open profession of his beliefe in Christ.

V. 54. *The second,*] the meaning is after hee was already returned into Cana, where he had wrought his first miracle, Iohn 2. 7, 11. hee wrought this second miracle there also.

Chap. V.

Ver. 1. *A Feast,*] if Saint Iohn hath exactly followed the order of times, this feast might bee Pentecost, which immediately followed the Passeover, Iohn 2. 13.

Ver. 2. *Sheep market,*] the Italian. *Sheepe gate,*] it was one of the gates of Ierusalem which stood neere the Temple, and it is likely was called so: because that thorow that gate cattel were brought into the Citie. See Nehemiah 3. 1. 32. and 12. 39. Others the sheepe-market, but it is all one, for this market was close by the Gate. *A poole,*] a great place to keepe water in, as there were many of them in Ierusalem: into which the water of Gihon came by pipes under ground, for to bathe themselves, to wash

with or water their Cattel in, or the like uses, Nehemiah 2. 14. and 3. 16. Isaiah 7. 3. and 22. 9, 11. and 36. 2. Iohn 9. 7. *Bethesda,*] that is to say a house or place of pietie, so called by reason of the miraculous healing which was there. Others doe expound this name otherwise, but this seemes to be the likelier sence.

Verse 4. *An Angell,*] by GODS will and power.

V. 10. *It is not.*] true it is that carrying of burthens was one of the bodily actions, which were forbidden to be done on the Sabbath day, Neh. 13. 19. Ier. 17. 21. but Christ being the Soveraigne Lord, might exempt them from it, and besides, this act was not contrary to the meaning of the Law, because it was not a labour but a publike signe of the deliverance, to the glory of God, and for the instruction of men.

V. 14. *Sinne no more.*] turne from those thy sins which had moved Gods justice to so long a punishment, Matth. 9. 2. Or seeing thou hast receaved this favour at Gods hands, yeeld him a perpetual acknowledgement therefore in obedience and service.

V. 17. *My Father,*] as God is not subject to the Lawes of the Sabbath, but operates inceassantly, though not to create a new world or any new species: so I his everlasting son do operate at all times, without any law or limitation, as well in workes which are purely divine, as in those which I doe in the qualitie of Mediatour.

V. 19. *Can doe,*] not by reason of any impotency, but by reason of the unitie of the essence, and the perfect union of will and operation which is betweene me and the father, who is the spring, and as it were the first pattern of al the aforesaid actions. *what he seeth*] a figurative term to shew the unspeakeable communion of wil, wisedom and power, between the Son and the Father, in the internall order of the most holy Trinitie: or the perfect dependencie and conformitie, of the will of Christ as Mediatour, to that of God his Father. And his Fathers perpetuall conduct towards him, Isa. 11. 3. Or the office of fulfilling all Gods secret councel, *Isai.* 11. Or the office of fulfilling and performing Gods secret councell, which was as it were the model of al Christs actions, see the same order of operation in the holy Ghost, Iohn 16. 13.

V. 22. *Judgeth no,*] hee doth not governe the world nor his Church immediately, as by the operation of his owne person. but doth doe it in, and by his Son, to whom he hath given all power, and by him doth operate, and manifest all his power, Phil. 2. 10. Col. 1. 18. Heb. 1. 2, 3.

V. 23. *As they honour,*] he means that religious reverence which is engraven naturally in all men towards the God-head, and which God by his word commandeth to bee yeelded to his Sonne, who is his living subsistent and perfect Image, Philippians 2. 10, 11.

Verse 25. *The dead,*] namely those which are spiritually dead in sinne, Ephesians 2. 1. Col. 2. 13. *That heare,*] with a lively faith in the Gospell, Hebrewes 4. 2. *Shall live,*] in a spirituall life, consisting in the participating of the grace and Spirit of GOD in CHRIST, Rom. 6. 4 Ephes. 2. 4. Col 3. 4.

V. 26. *Hath life,*] Namely hee is the beginning and spring of all the naturall subsistency and life of every thing. *To the Sonne,*] as hee is mediatour and head of the Church. *To have,*] Namely to bee the Author and beginner of a spirituall and everlasting life to all his beleevers, Ioh. 6. 56.

V. 27. *To execute judgement,*] namely to rule and governe, ver. 22. *Because he is,*] not onely as hee is true everlasting God, but also as hee is Mediatour, having taken humane flesh upon him, Acts 17. 31. 1 Cor. 15. 28. in which nature also, he is his fathers deputy, Dan. 7. 13.

V. 28. *Marvaile not,*] Christ proves his power, to work this spirituall resurrection, by the resurrection of bodies, which is an effect of the same power, but more sensible.

V. 30. *I can,*] See upon, ver. 19. *Mine own will,*] not that indeed the Son of God, as he was God, had a will severall from his Fathers will: but because it seemed so to men to whom he did speake. See Ioh. 6. 38. and 7. 16. and 8. 50. Vnlesse this be understood of the will of his humane nature; which though it were not the same as his divine nature, yet was it perfectly regulated by it, Matthew 26. ver. 39.

V. 31. *If I beare,*] If you had no other proofe of the truth of my person and doctrine, but only mine owne word, as I am in your imagination, but onely a meere man. *My witnesse,*] I grant that you might then have some pretence to hold it to bee false, though in deed it be very true, Ioh 8. 14.

Verse 32. *There is another,*] Namely GOD the Father who hath borne mee witnesse from Heaven, Matthew 3. ver. 17. and then afterwards by Iohn, who was sufficiently approved to bee his Prophet, and by my workes, verse 36. and by his Scriptures, verse 39. *And I know,*] I doe condescend unto, and am content with his witnesse. And am certaine that you are convinced thereby, and do withstand it but only thorow malice and obstinacy.

Ver. 34. *I receive not,*] I have no need of it for my selfe, being the Soveraigne truth but only make use of it to you for your salvation, to whom Iohns person and ministery hath beene more evident then mine, though they both be true enough in the same way of truth, but in different degrees.

Ver. 35. *Shining light,*] as 2 Pet. 1. 19. *Were willing,*] you tooke pleasure in Iohns doctrine but without any firme root of faith, see Mat. 13. 20.

V. 37. *Hath borne witnesse,*] by his Prophets or by his voyce from Heaven, Mat. 3. 17. *Yee have neither,*] it is no marvaile that my fathers witnesse is of so little esteeme and weight amongst you, for his word is as unknowne and obscure unto you as his glorious face in heaven is.

V. 38. *Yee have not,*] yee have no light, nor internall habit of true knowledge, nor faith in Gods Word: wherefore like blinde men, you cannot discerne the light of Gods witnessing.

V. 40. *And yee,*] your ignorance can not be holpen, because it is wilfull, See 2 Pet. 3. 5.

V. 41. *I receive not,*] this which I speake is not because I am ambitious of being receaved or honored by you: but out of meere zeale to the glory of God, whom you hate in rejecting mee, Iohn 15. 23, 24.

V. 43. *In my Fathers name,*] sent by him, with commission and authority from him; mine actions having no relation but to obey him, without preceding any thing for my selfe: which should be a sufficient proofe to you of my fidelity. *In his owne,*] of his owne minde and motion, seeking his owne glory and his owne advantage.

V. 44. *How can yee,*] the true cause of your incredulity is your hypocrisie, and worldly ambition, in being desirous to appeare holy and perfect before men, which hindereth you from giving glory to God through repentance, and from comming to mee by faith. And those among you which are convinced concerning the truth of me, will not make open profession thereof, for feare of being reviled by the rest, Iohn 7. 13. and 12. 43. Romans 1. ver. 16. 2 Cor. 4. 2.

V. 45. *Doe not thinke,*] you are sufficiently accused for your incredulity by Moses himselfe, and by his doctrine, and you need not be any more accused by my word and the proofes thereof which you doe not beleeve. See Rom. 2. 12. *In whom,*] in the observing of whose Law you repose all the trust of your salvation, Rom. 2. 17. and whose name you make a buckler, as if you rejected mee to cleave to him: supposing there is some contrariety between Moses and me, which is not so.

CHAP. VI.

VER. 1. *WEnt over,*] one bay of the lake long wayes, and not the whole breadth of the lake. *The Sea,*] Namely the lake of Genezareth.

Ver. 4. *The passeover,*] this seemes to bee set down not only to shew the circumstance of the time: but also to shew that the Lord did thereupon take an occasion to speake, of the spirituall eating of the true Lambe, figured by the Paschall Lambe, to which end all this discourse and preaching is referred.

V. 6. *To prove him,*] whither he had any lively feeling and beliefe of his divine power, and any motion to desire the assistance of it in a time of neede.

V. 21. *Immediately,*] Namely by miracle: the Lord having appeased the wind, and driving the ship to land.

V. 22. *When the people,*] the meaning is, the people seeing that Apostles goe away alone: beleeved that Christ had sent them about some businesse: but that hee himselfe would stay there, being there was never another vessell there to carry him away. Whereupon the next morning finding themselves frustrate of their opinions they went after Iesus, having gotten some boates which were come from Tiberias.

V. 26. *Not because,*] not being moved by a lively feeling of my divine power, which appeares in my workes: to bee thereby brought to the obedience of faith, but only drawne by a desire of getting some benefit, and bodily profit, as if I should feed you all without any labour or paines taking.

V. 27. *For that meat,*] namely, for the doctrine of the Gospell, and for Christ himselfe who is proposed in it; and which is not bodily food that perisheth it selfe, and cannot keepe the body from perishing: but the food of the soule to everlasting life. *Sealed,*] that is to say, expressly appointed, as by a character of formall propriety: and made him fit for it through the fulnesse of the gifts of the Spirit, which is Gods seale.

V. 28. *What shall we doe,*] what order hath God established for the gaining of this spirituall food: as he hath appointed bodily labour for to gaine bread for bodily food.

V. 30. *What signe,*] what solemne and noted miracle from heaven doest thou shew us; whereby we may be induced to follow thee? As by Moses his ministery, Manna was given the people. See Mat. 16. 1. Mark 8. 11.

V. 32. *Bread from heaven,*] namely the true food of the soule, which comes not out of the aire as Manna did, but from the heaven of glory as I did, abasing my selfe so farre as to take humane flesh upon me for the worlds salvation. See Iohn 3. 13.

V. 34. *Give us,*] a request made out of ignorance, as Iohn 4. 15.

V. 35. *I am,*] that is to say, in me, receaved and applied, and ingrafted in the soule by a lively faith, remaines the power to quicken the soule, which is separated from God; who is the spring of life, and is dead in sinne, and to preserve it alive, by a continuall communication and influence of Gods grace. *Shall never hunger,*] see upon Iohn 4. 14.

V. 36. *Beleeve me,*] and therefore cannot participate of this benefit of life.

V. 37.

V. 39. *All that,*] all my fathers elect which he hath given me to save, and to be mine as members of my body, those being drawne by the power of my Spirit, do come and joyne themselves with me by a lively faith, and I lovingly entertaine them, and doe keepe them safe.

V. 39. *I should lose,*] that I should give to all his elect true everlasting salvation, the perfection of which shall be at the blessed resurrection.

V. 40. *And this,*] as he hath appointed me to be a Saviour, so he hath appointed faith to be a means to receive me to salvation and life. *Which seeth,*] that is truly is enlightned by his knowledge.

Ver. 44. *No man,*] none ought to marvaile that you cannot comprehend these things, nor joyne your selves to me by faith for to enjoy them: for it is a supernaturall motion of Gods Spirit, which you have not. *Draw him,*] move him by his Almighty power, to unite himselfe to mee by faith against the inclination of his owne corrupt nature. See Cant. 1.4. Iohn 12. 32. *And I,*] that is to say all those that come to me, the good they finde thereby, is the spirituall life, the accomplishment of which shall bee life everlasting, by meanes of the blessed Resurrection.

V. 45. *In the Prophets,*] in that volume wherein all their prophecies are contained. *All,*] not all and every particular person; as it appeares by verse 44. and 65. but all the elect and children of God. *That hath heard,*] in his Church, by his word. *And hath learned,*] that is to say, hath received a lively impression of this truth by vertue of the Holy Ghost which engendreth faith, Iohn 14.26. and 16. 13. 1 Thes. 4.9. 1 Iohn 2.20,27.

V. 46. *Not that,*] that is to say, when I speake of hearing the father, it is not by reason that any one can have accesse to him or communication of seeing or hearing him immediately without me: The Fathers word is that which I propound in his name, and from him, Ioh. 14 9. *He which is,*] Namely I my selfe, who proceeded from him from everlasting as his proper Son, and also have by him been appointed to be the Saviour of the world.

V. 49. *Are dead,*] where by it appeares that that foode, though it came out of the ayre, and was purer then any other food: yet it was corruptible in it selfe and could not keepe the body from death, whereas the foode which I present unto you saves the soule from spirituall death, and body and soule both from everlasting death.

V. 50. *This is,*] Namely this which I propound to you in my selfe.

V. 51. *The living,*] that hath life in it selfe, and giveth life to them which are partakers of it. *Is my flesh,*] that is to say, I am the sacred foode of the soule, for as much as in my humanity, I will offer my selfe to death as an expiatory sacrifice for the sins of the world and that it is eaten by the soule, that is to say, applyed to life by the actuall commemoration, lively faith, and inward apprehension, to be rejoyced comforted, strengthened, and sustained in the fruition and feeling of Gods grace which is the spirituall life. And it seemes that Christ hath made use of these termes by reason that in every Religion, the eating of the flesh of the sacrifices, was a signe of the Communion to that Religion, 1 Corinr. 10. 18. Hebr. 13. 10. to shew that every Christian ought to have communion with Christ, to unite him and appropriate him to himselfe by a lively faith, which worketh with Christ, as eating doth upon flesh; and without that, Christ doth man no good, no more than meate which is not eaten nor concocted.

V. 52. *Strove,*] either being not all of one opinion, as Iohn 7. 43. and 9. 16. or that in a tumultuous manner they contradicted the Lord.

Ver. 53. *And drinke,*] this is added to teach us that wee ought to participate with Christ, wholly with all his merit, satisfaction, and expiation, made by the shedding of his bloud, as also for that purpose hee hath appointed the two signes in the Lords Supper.

V. 55. *Indeed,*] according as spirituall things have their truth and reality as much, or more in their own kind then corporall ones have in theirs. See Ioh. 1. 9 and 15. 1. Heb. 8. 2.

V. 56. *Dwelleth,*] that is to say is inseparably united with me and I with him even as food is with him that eates it.

V. 57. *I live,*] Namely as Son, by vertue of the eternall generation: and as Mediatour, by the communication and influence of the life, vertue, and Spirit of God. See Rom. 6. 4. 2 Cor. 13. 4. *Shall live,*] See Iohn 5. 26.

V. 58. *Not as,*] the vertue of this my bread is not like that of Manna which could not save mens bodies from death.

Verse 60. *Heare it,*] that is to say beare it with patience, and beleeve it, and receave it with docilitie.

V. 62. *Shall see,*] from whence you shall have greater cause to wonder, to thinke that you should bee fed by his flesh which is taken up into heaven? therefore because your senses may not transport you to incredulity, leave off all these carnall thoughts: and judge and understand these things spiritually, 1 Cor 2. 14. and all occasion of stumbling shall bee taken away. *Ascend,*] up into Heaven where the Son of God was before his incarnation in the residence of his glory: and from whence he descended not by change of place, but by manifestation, and by voluntary abasement of condition, taking upon him human flesh; and in it the forme of a servant.

V. 63. *The spirit,*] doe not grossely stop at my materiall flesh, nor at the corporall manner of eating

sing, which are things unprofitable for the soule: but apprehend in my flesh that which is spirituall and quickning therein: namely that it is the flesh of the Sonne of the living God, and that in it he suffered death, expiated sinne, and fulfilled all righteousnesse: and besides that, the onely meanes to be partaker of it to everlasting life, is by the holy Ghost, who engenders true faith in mens hearts. *Are Spirit,*] ought to be taken and understood spiritually, 1 Cor. 2. 14. and in this manner do bring salvation and life to beleevers, such as al men are not, & those that are so indeed, must acknowledge it to be Gods meer benefit.

V. 66. *went back,*] scandalized by reason of this doctrine which was so strange & incomprehensible.

V. 68. *Of eternall life,*] which doe not onely propound and teach the way to obtaine it, but do likewise containe in them a secret seed of life, which is quickned and excited by the power of the Spirit.

V. 96. *A devill,*] that is to say, is divelish in wickednesse, is wholly possessed and driven on by the evill spirit.

Chap. VII.

Verr. 1. *To kill him,*] his houre being not yet come.

V. 3. *Depart,*] it is likely that they were afraid of King Herod, either for their own particulars, or in the behalfe of Christ, Luke 13. 31. *Thy Disciples,*] which are in Iudea, and receive thy doctrine which here is rejected.

V. 4. *To be known,*] namely to beare a title and quality of a publick person, as Doctor, Pastor, Ambassador, &c. *If thou doe,*] seeing thou makest profession of teaching, and doest so many excellent miracles, seek a place more apt to cause all these things to bring forth fruit: in places of more note, as Iudea is.

V. 5. *For neither,*] these things were spoken by them, not so much for any desire they had to advance his doctrine, as because they did not as yet so firmely beleeve in him. To contemne all dangers and accidents for the love of him and of his Gospell.

V. 6. *My time,*] as much as to say, you may goe when you please. But I have certaine moments for all mine actions which are determined by my Fathers will and mine, which are not regulated by any humane will, example, or custome. See Iohn 2. 4

V. 7. *The world,*] you need not be afraid of the world, seeing you doe not fight against it, nor condemne it, as I doe according to mine office, from whence grow up all these worldly persecutions against me.

V. 10. *As it were,*] namely at the first, to kindle the desire of hearing and seeing him so much the more. Or to discover first whither there were any number, disposed by his first preachings for to receive him, to the end he might not shew himselfe in vaine.

V. 14. *Of the feast,*] which lasted eight dayes. Lev. 23. 34. 36.

V. 15. *Having never,*] for it was a thing knowne that Iesus had not frequented the Schooles at Ierusalem, but had been brought up amongst mechanick people. See Mark 6. 3.

V. 16. *Is not mine,*] he would say two things, the one, My doctrine is not a humane science, which I have needed to learne by teaching, according as you take me to be simply man. It is a perfect knowledge of Gods mysteries, which as I am his Sonne, I have by eternall generation from the Father, and as Mediator in shape of man by voluntary communication. The other is, I doe most faithfully relate it; there being nothing diverse, much lesse contrary between the Father and me.

V. 17. *If any man,*] the divinity and faithfulnesse of my doctrine is so evident, that it can no way be contradicted, but onely by a wicked rebellion against God: but every soule that is well disposed by the Spirit to the true obedience of faith, and to voluntary humility, may very easily judge of it, 1 Cor. 2. 14, 15. Phil. 1. 17.

V. 18. *Of himselfe,*] without any vocation: or not conforming his words to his commission. *Seeketh,*] is moved thorow ambition to bring men to his opinions and will, wherein consisteth the false glory. *He that seeketh,*] contrariwise the signe of a faithfull minister is to purchase audience and obedience for God only, which is his true glory.

V. 19. *Moses,*] the meaning is. You do yet beare me malice, since that time as I healed the impotent man, and caused him to carry away his bed on the Sabbath day, Iohn 5. 8. as if I had violated the holinesse of the day. But if we ought to take that Commandement so strictly, how many wayes doe you transgresse it, either by vitious and sinfull actions, as also by common and indifferent actions, Luke 13. 15. & 14. 5. or in religious actions commanded by the law, Mat. 12. 5. Iohn 7. 22.

V. 20. *The people,*] who knew not what the chiefs intended. *Thou hast,*] not for to devine, but be frantick, and speak senselesly as a man possessed with the Devill.

V. 21. *One worke,*] namely the foresaid healing. *Marvell,*] to see me so freely break the Sabbath.

V. 22. *Gave unto you,*] as much as to say, If the law of the Sabbath be not violated by circumcision, which is administred on that day, when the eighth day from the birth of the childe fals thereon, Gen. 17. 12. no more is it not by any other action of piety and vertue, such as mine was in healing the man that was sick of the palsie: and the commandement to do good at all times, limits the generall lawe of the Sabbath, as well as that of the Circumcision. *Not beeause,*] that is to say, though circumcision was appointed and used before Moses by the ancient Patriarchs. Which seemes to be added to correct the Iewes superstitious veneration of the name and person of Moses.

V. 24.

V. 24. *According,*] by a precipitate and superficiall judgement, without exact enquiry, as it were outwardly and by acceptation of persons, looking more upon some externall qualities (as that I am a Galilean, without degreee, without title, little followed, rejected by the chiefe) then to the grounds of my doctrine, and the truth which you heare from me; which are the two principall vices of a judge, who contrariwise ought to shut his eyes, and open his eares.

V. 26. *The Rulers,*] of the Iewish nation, who sought to put Iesus to death, by cunning, and secretly. Or to take him to put him into the hands of the Romans, to whom was reserved the execution of capitall punishments.

V. 27. *But when,*] a false opinion grounded upon that the Iewes expected then, as they doe now, the Messias to come suddenly, and unlooked for, as comming from heaven, according as his comming in the flesh is often described by the Prophets, as Isay 60.1. Mal. 3.1. and 4.2. though for all that they have set downe his descent according to the flesh, and the time and place, and manner of his birth, &c.

V. 28. *Ye both,*] that is to say, you have sufficient proofes for to know me, and indeed you are convinced in your owne consciences, that I am of divine originall, and that my vocation is from God. Iohn 9.41. but you resist me out of pure malice. Or though you know whence I am, according to my corporall originall, yet nevertheless I am the true Messias approved by the Father. *He that sent me,*] the proofes which my Father hath given of my sending, Iohn 5.32. are most certaine and infallible: but you being carnall and wilfully putting out all light that is within you, cannot wholesomely judge of them, nor know them, to be perswaded thereby. See Iohn 8.14.

V. 29. *But I know him,*] I have a cleer knowledge of him, and a most firme approbation within my selfe, which I oppose to all your contradictions.

V. 34. *Shall seek me,*] namely, after ye have so rejected me as you do, ye shall go seeking the Messias, and the Saviour, and shall finde none; there being none other but I. And as for me, I being gathered up into heaven, you will not know where to finde me; because you know not what it is to seeke me in spirit and that your incredulity excludes you from accesse to my Father, and even from life everlasting.

V. 35. *Vnto the,*] to the Iewes and Israelites, who were formerly gone amongst the Gentiles, and degenerated in religion, language, and customes, Iac. 1.1. 1 Pet. 1.1.

V. 37. *That great day,*] this was the eight day of the feast of Tabernacles, a day of solemn assembly, Lev. 23.36. So called by the Iewes, as also the most solemn dayes of other feasts, Ioh. 19.31. *Saying,*] the Iewes relate in their writings, that in this last day of the Tabernacles, the people by an ancient tradition went and fetched water from the fountaine of Siloe in certaine great vessels, and brought it into the Temple to the Priests, who powred it upon the Altar, singing the third verse of the twelfth Chapter of Isaiah, and from thence it should seeme that the Lord took this occasion of speaking of these spirituall waters.

V. 38. *Hath said,*] these words formally are not set downe in Scripture, but seeme to be gathered from divers places, as Isay 35.15. and 44.3. in which under the figure of waters, are promised the abundance of the gifts of the holy Ghost, which should be powred upon the Church by the Messias: whereby there should be as it were a living spring of all manner of good works framed in each beleever.

V. 39. *The holy Ghost,*] namely, this rich abundance of the graces of the spirit, as well those which were common to every beleever under the Gospell, in regeneration, illumination, &c. as the particular ones to certaine persons in the Church, in power of doing miracles, in prophecying, in speaking of strange languages, &c. See Acts 19.2. *Because that,*] See upon Iohn 16.7.

V. 40. *Many,*] namely, by a certaine confused and obscure inspiration from God, to judge of Christ, as of a divine person.

V. 42. *David was,*] where the residence of his fathers household was.

V. 52. *Of Galilee,*] of whence they judged Christ and his Disciples to be, by reason of their ordinary abode in that place.

Chap. VIII.

Vers. 6. *Tempting him,*] to overtake him, howsoever he had answered. For if according to his wonted clemency in pardoning penitent beleevers their sins, he had spared the woman: they would have accused him for sparing malefactors, and doing things contrary to the law. And if he had condemned her, they would have taxed him with contradicting his own doctrine, and his ordinary practise. Or that he usurped the publike authority. *Wrote,*] he seemes to do it, as it were in signe of contemning those things which they alledged, unlesse there be some more secret sense in it. As for to shew that sinne which is written before God. Isay 65.6. and graven, as it were, with a steele. Ier. 17.1. is pardoned and blotted out by Christ by means of faith, and repentance, even as easily as a writing slightly made in the dust.

V. 7. *He that is,*] Christ here makes no law for the Judges and witnesses, that they should not prosecute malefactors; unlesse they be altogether guiltlesse. But leaving the law of God in its force, the execution of which did not belong to him; hee contents himselfe with doing his office in

convincing these hipocrits severe censurers of others, and in the meane time they themselves spotted with many sins, and wicked tempters of Christ, and in corrupting this woman. *Cast a stone,*] according to the law. Deut. 17.7.

V. 11. *Neither do I,*] namely for the externall and corporall judgement which did not belong unto him. Insisting only upon the inward condemnation of the conscience to bring her to repentance, wherein he fulfilled the worke of the law and of the Gospell together.

V. 13 *Is not,*] cannot be held valuable and certaine.

V. 14. *Tho' I know,*] and a witnesse must speake of certaine knowledge. *But ye,*] your refusing to receive my witnesse, proceeds from that you maliciously suppresse the notice which I have given you of my divine calling: and of the full accomplishment thereof by my future glorification. And thus ought to be reconciled Iohns saying 7.28 with this.

V. 15. *Ye judge,*] yee take me with false, or not sufficient witnesse, and I have more and better reason to reprove you for your false and perverse judgements of things belonging to God without any light or guide of his spirit, but only out of your own fleshly understanding, but I doe forbeare; as he saith afterwards. *I judge,*] in mine office of Mediatour, I doe not proceed against you, nor against any one else, as a rigorous and criminall judge: as mine authority would well extend unto it, mine end is to save by instruction, exhortation, conversion, and not to lose by judgement and condemnation. See Iohn 3. 17.

V. 16. *Alone,*] that is to say separate from God my Father. Which ought to be understood as well in regard of the unitie of the essence: as of the perfect union of the will of the Father in his glory, and of the Son in his quality of Mediator.

V. 17. *Is true,*] that it is to say sufficient to be believed in judgement.

V. 18. *Beareth witnesse,*] namely by his Prophets, but especially by his divine power wherewith hee hath endowed my person, and accompanieth my ministery as well in words as in deeds.

V. 19. *Ye neither know,*] yee neither have nor will receave, any light nor knowledge of my person, office, and doctrine, by which only you might gaine, the saving knowledge of God, and therefore it is in vaine to speake to you of my Father.

Verse 20. *In the Treasury,*] See upon Marke 12. 41.

V. 22. *Will he kill,*] that is to say, will hee goe out of the world? as Iohn 7.35. they had said will he goe into a farre Country.

V. 23. *Yee are from,*] being worldly by birth, by nature, and affection, you are incapable of raising your selves up to heaven, from whence I am; and vnother I go, directing all my beleevers thither.

V. 25. *That I said,*] that is to say, even from the beginning of my vocation, I told you that which I tell you still, that I am the Sonne of God, the messias, the Saviour.

V. 26 *I have,*] I could by many reasons convince your malice, and prove the truth of my word, but because you are unworthy of it by reason of your hardnesse, I will content my selfe with the witnesse my Father beareth of mee, and mine owne proper knowledge.

Ver. 28. *When ye,*] that is to say after yee have crucified mee: I shall make you finde by the effect what my person and power is, Rom. 1 4.

V. 29. *And hee,*] hitherto my Father beareth witnesse sufficiently of the office which hee committed to mee, and of my faithfull execution of it.

V. 30. *Believed,*] with a transitory faith, as for a time, without any lively roote, as appeareth by the Lords ensuing discourses. See Matthew 13, 20, 21.

V. 32. *Ye shall know,*] yee shall be enlightned by the Holy Ghost, in the lively knowledge of the truth of the Gospell, by which you shall be set free from the bondage of sin, the devill, and death. See Rom. 8. 2.

V. 33. *Were never,*] wee are of the blessed progeny, to whom liberty, and domination is promised Gen. 25. 23. and therefore no body hath any right to bee Lord over us but only God. The subjection wee now are in, and have bin in at other times, hath always been by oppression and violence, and not by any just title.

V. 34. *Is the servant,*] you thinke upon nothing but onely upon the right of temporall liberty: but I speake to you of the spirituall liberty, whereof man deprives himselfe, giving himselfe over to sinne, which makes him his slave, and takes away from him the title of Sonne of God: and excludes him out of Gods house and inheritance: as it is from you.

V. 36. *If the Sonne,*] this title of Sonne doth by nature belong to me alone: you, as all other men, become bondmen by reason of sinne: and in me alone can bee adopted, and enjoy the benefit of children.

V. 37. *Seed,*] according to the flesh, but not according to the spirit and faith, Rom. 4. 16. and 9. 7. Gal. 3. 7.

V. 38. *which ye have seene,*] Namely which the devill doth, and inciteth you to doe.

V. 39. *Children,*] Namely true and lawfull imitatours of Abrahams faith: Father of all beleevers wherein consists the true meaning of this name of Children of Abraham, Romans 4. 16. and 9. 7. Gal. 3. 7.

V. 44

V. 41. *Ye do*,] namely, spirituall Fathers, for they perceived that Christ did not speak of a carnall father.

V. 42. *If God*,] if ye were regenerate by Gods Spirit, you would know me, and love me, as the children of the same father, 1 John 3. 1. and cause of your adoption, Gal. 4. 5.

V. 43. *Why do*,] you cannot pretend ignorance, for your malice onely, which the Devill hath excited and ingendred in you, thorow your voluntary inclination, to follow his suggestions, is that which lets you not learn my doctrine.

V. 44. *The Devill*,] it is he that hath ingrafted in you as it were the beginning of all your actions, and hath made you like unto himselfe in malice and other vices. *A murtherer*,] in that thorow his envie and deceit he seduced man, and precipitated him into death; and afterwards incited Cain and all his other instrumentes to cruell and bloody acts. *From the beginning*,] not from his creation, but from the beginning of the world, after the fall of devils. *In the truth*,] namely, in the purity and integrity in which all the Angels were created. *And the Father*,] namely, the first author and introductor of the false-hood in deeds and sayings, which he also soweth, and disperseth abroad amongst men.

V. 47. *Of God*,] namely regenerate by his Spirit. Seeing it is the propertie of children to know their fathers voice. See John 10. 4.

V. 48. *A Samaritan*,] that is to say, apostated from the Jewish religion and their deadly enemy, John 4. 9. and transported with a devilish rage.

V. 49. *I honour*,] that is to say, through a just zelouse of Gods glory, I cannot suffer you to call your selves his children, having the Devils stampe upon you, and not Gods.

V. 50. *There is one*,] namely the Father glorifying me, John 17. 1. 5. shall revenge the contempt and dishonour which you have done me.

V. 51. *Keepe*,] that is to say, keeps it in his heart by faith, and observes it in his workes. *Death*,] namely, everlasting death.

V. 54. *That honoureth*,] that hath given me a glorious office, Heb. 5. 5. and hath borne honourable witnesse by words and deeds, and at last shall crown my obedience with celestiall glory.

V. 55. *Nor know him*,] by a lively and spirituall light, which hath imprinted in you a true and resident image of the heavenly glory, to regeneration.

V. 56. *My day*,] namely, my comming and manifestation in the flesh. *He saw it*,] by faith, which is a demonstration of things which are not to be seen by the eye, Heb. 11. 1.

V. 58. *I am*,] namely, a true and eternall God, and Saviour of the world.

V. 59. *Hid himselfe*.] It is very likely that he miraculously became invisible.

CHAP. IX.

V. 2. *Who did*,] to avoide the absurdity, which at the first sight appeares in this demand, seeing none can commit sinne before they be borne; we may say that this is spoken in regard of Gods foresight; as if they had said, what sin had God foreseen in this man? unlesse the Disciples were tainted with that phantasticall opinion which reigned amongst the Iewes, namely, that the soules after death did passe out of one body into another; and that in the subsequent body, they suffered punishment for the offences committed in the first.

V. 3. *Neither hath this*,] either that God indeed in the afflicting of this man had not had any reference to any particular sin of his father or his mother, nor to any foreseene offence of his: or that the meaning plainly be, Leave this curious and unprofitable inquiry, and only reape the fruit of Gods secret providence, who in this blinde man will make you see his wonders, to his glory, and your edification and confirmation.

V. 4. *while it is*,] whilst the appointed time lasts for me to lay open my power in working of miracles, John 11. 9. *The night*,] he seemes to mean the time of his approaching passion, at which, that power should be restrained to give way unto his voluntary sufferings. See Luke 22. 53.

V. 5. *As long as I*,] I doe not measure my actions by the time, as men do by the length of the day, but the time takes his measure from me. For whilest I am in the world, I am the Sun which shineth in it in grace and miracles: when I am gone out of the world, you shall have no light, but shall be given over to the darknesse of your own reprobate sense.

V. 6. *Made clay*.] as God in his miracles hath often times used actions and matters as he hath pleased, beyond all naturall causes and properties; whereof there can be no reason given; unlesse we say in this place, that Christ would try this mans faith, encreasing his blindnesse to heale it: to teach us, that in the spirituall illumination, we must renounce the light of sence and reason, to receive the heavenly light from God. See Acts 9. 17, 18. 1 Cor. 3. 18.

V. 7. *To the poole*,] whereof, see Nehem. 3. 15. See upon John 5. 2.

V. 16. *A sinner*,] a wicked and bad man.

V. 22. *Be put out*,] that is to say, excommunicate and interdicted by the Church. See John 12. 42. and 16. 2.

V. 24. *Give God*,] that is to say, humble thy self before him, by a sincere confession of thy disloyalty and collusion. See John 7. 19.

V. 34. *Did not beare*,] that is to say, did not give

eare

care unto it, and beleeve it.

V. 29. *From whence,*] who hath sent him, or from whom he hath his charge and authority, Iohn 8. 14.

V. 31. *God heareth not,*] that is to say, wicked men are alwayes hatefull to God, and their prayers and requests are rejected and refused: though sometimes he graunteth them some temporall thing, to their greater condemnation; but in all Christs life, and in all his actions there appears Gods perpetuall assistance and favour.

V. 33. *Nothing,*] namely, none of these great miracles.

V. 34. *Borne in,*] namely, of a most perverse nature. *Cast him out,*] namely, out of the Synagogue, v. 22.

V. 39. *For judgement,*] to governe justly the kingdome, which my Father hath given me to the salvation of poore and humble sinners, whom I enlighten with the light of truth, and of Gods grace, so they do renounce themselves. And to the condemnation of the proud, who being full of their own understanding, reject my Gospell; whereby they are deprived of all heavenly light, and given over to be more blinded by the devill. See Luke 1. 52, 53. & 2. 34. Iohn 12. 39. Rom. 11. 7, 8.

V. 41. *If ye were,*] if your sin were a sin of meere ignorance it might be remissible, 1 Tim. 1. 13. but having the knowledge of divine things, Iohn 7. 28. whereof you make profession and shew, and which I have declared unto you, Iohn 15. 22. it can no way be imputed but to wicked obstinacy. And therefore it becomes incorrigible and irremissible. Matth. 12. 32. Mark 3. 29.

CHAP. X.

V. 1, 2. *He that entreth not,*] in this similitude Christ is the Doore, the Porter and supreame Shepherd altogether; those that come in thorow him, are beleevers, whom he admits into his Church through faith in him: and also all the good Shepherds who have their charge from him, and get themselves an entrance into mens hearts by his pure doctrine. The theeves are the wicked Shepherds who intrude themselves without any lawfull calling, or dog insinuate themselves by false doctrines, and hurtfull deceipts. The Sheepfold is the Church. The sheep are the beleevers, endowed with spirituall light and discretion. The pasture is the word of God, and all the benefits of his grace.

V. 3. *calleth,*] his care is not only for the generall body of the Church, but it extends it selfe also towards every particular member as need requireth. See Acts 20. 29. 31. 1 Thess. 2. 11. *Leadeth,*] that is to say, he openeth, unfolderh, and distributs unto them the pasture of Gods word, 1 Cor. 16. 9. 2 Cor. 2. 12. Rev. 3. 8.

V. 4. *Goeth before them,*] he doth guide, defend, and protect them; and finally he is alwayes present and vigilant upon all occasion of need. *Follow him,*] the faithfull doe voluntarily adhere unto him, acknowledging him in his word to be their faithfull Shepherd, and therefore loving him with all their hearts.

V. 5. *They know not,*] this ought to be understood of the knowledge of approbation, and inclination, nor of that of judgement and direction.

V. 7. *The doore,*] because that by faith in Christ onely, man obtaineth entrance into the communion of Saints, into the favour and grace of God, and into the kingdome of heaven. Iohn 14. 6, 7.

V. 8. *All that,*] namely, all those that have usurped the right which belongeth to me alone, to abolish religions and meanes for to be reconciled to God. *Came before me,*] the Italian, *That came, as they*] namely, being not sent by me. Therefore some run aside, before me. *The sheep,*] namely, the true beleevers and elect. See 1 Cor. 1. 19. 1. Iohn 2. 19.

V. 9. *Shall goe in,*] by the going in, he meanes spirituall safegard and security: by the going out, the pasture.

V. 10. *Abundantly,*] the Italian, *That they may abound,*] namely, in all manner of true good. Or that they may alwayes have more: that is to say, that the spirituall life may alwayes increase in them, untill it come to its perfection.

V. 12. *The Wolfe,*] namely, the false Doctors, or other kinde of corruptors, and also the violent persecutors, that seek to subvert the beleevers faith, which every true shepherd ought to endeavour to maintain to the last.

V. 14. *And know,*] hereby is intimated the election of beleevers, 2 Tim. 2. 19, accompanied with Gods perpetuall care, love, and protection: and ratified by the interchangeable knowledge which he gives him of himselfe, to be by them embraced by faith, loved, followed, and retained.

V. 15. *As the Father,*] as my Father hath chosen me to be head of the Church, so I likewise resigne my selfe wholly to him, and do adhere unto him by a perfect obedience, which is said according to the proportion which the Scripture sets, between that of the Father is towards Christ Mediator, and that which Christ is towards his beleevers, Iohn 6. 57. & 17. 11. 18. 21. 1 Cor. 3. 23. & 11. 3.

V. 16. *Other sheep,*] namely the elect amongst the Gentiles, who are to be called by the Gospell, and incorporated into the Church, with the elect of the Iewish nation. *I must bring,*] for Christ by his spirit fulfilleth all things in all men, 1 Cor. 12. 6.

V. 17. *Therefore,*] he doth not speak of the eternall and naturall love of the Father to the Son, but of the acceptation of Christs perfect obedience and righteousnesse, as he is man; by which, both his humane nature, and all beleevers in him are accepted to God. See Matth. 3. 17. Ephes. 1. 6.

V. 10. *Taketh it from me,*] namely, by force, and against my will, for I my selfe am the Priest of this action, though men be the instruments thereof.

V. 22. *The feast,*] of which see the occasion and ordination, 1 Mac. 4. 59. *winter,*] for that feast was kept in the moneth of Gaslew, which was the November Moone.

V. 23. *Porch*] this was the Porch of the Easterne comming in of the Temple, called Solomons Porch, as Acts 3. 11. Peradventure because it was a part of the ancient Temple, which remained more entire then any of the rest, though that also was repaired by Herod.

V. 25. *Name,*] that is to say, by his commission, authority, and power.

V. 26. *Of my,*] namely, of my Fathers elect which he hath given me to save, and in whom I create the gift of faith, Iohn 12. 39, 40. *Acts* 13. 48. *As I said,*] this ought to bee referred to Christs reproving of them. Or the meaning is, you are none of those good sheepe, which I have before described unto you.

V. 30. *I and,*] in unity of essence and power, as enabling Sonne. And so the Iewes understood it, v. 33. and Christ approves it, v. 36. And likewise in perfect union of action, and communion of vertue as Mediator; wherefore none can forcibly take my sheep out of my hands, no more then he can out of my Fathers hands.

V. 32. *From my Father,*] whereof my Father is the first author, by order of subsistency and operation, and which as Mediator I doe by his commission and power.

V. 34. *Law,*] namely, the holy Scripture, Ioh. 12. 34.

V. 35. *If he called,*] if the word of God communicates the name of God to those who by a publick calling doe represent him in the world, you cannot tax me with blasphemy, if I call my selfe God: if I were no more but what I undoubtedly shew you that I am: namely, a holy Prophet sent by God. *Be broken,*] gainsaid, refuted, and reproved as false.

V. 36. *Sanctified,*] cleansed in my humane flesh, even from my first conception from all contagion of sin, full of the gifts of the holy Ghost: and consecrated to the divine office of being Saviour of the world, Luke 1. 35.

V. 37. *Of my Father,*] which my Father only, who is the only true God, can do.

V. 38. *That the Father,*] namely, that all his power dwelleth in me; either by unity of essence, as I am his Son, or by union of will as Man and Mediator, I do subsist, and am as it were founded in him in both respects, and that perfectly and inseparably.

V. 40. *Into the place,*] namely, into Bethabara. See Iohn 1. 28. & 3. 23.

V. 41. *Iohn did,*] though Iohn did not confirme his ministery by any externall miracle, yet the event hath verified all that which he hath said of Christ.

CHAP. XI.

V. 1. 2. *Anointed,*] after all these things were done, Iohn 12. 3.

V. 4. *Unto death,*] irrevocably, and without reflorishing.

V. 6. *He abode,*] that he might die of that grievous disease he had; to the end the miracle might be more glorious and remarkable, in raising him from the dead, then if he had but kept him from dying.

V. 9. *Are there not,*] there is nothing to be feared when a man followeth Gods vocation, which is as the light that illuminates mans steps: and besides, God hath prefixed the times and bounds of exercising it, and it is not in the power of any one to hinder the accomplishment of it. See Iohn 9. 4.

V. 10. *In the night,*] without the light and safegard of Gods vocation and protection, or after the time of the execution of it is past. *He stumbleth,*] at many great evils, through Gods curse, or runs into many great dangers and troubles, on mans side, which he must beare with patience, till he have finished his course.

V. 11. *Sleepeth,*] that is to say, is dead, according to the custome of the Scripture; as well by reason of the rest from the troubles of this world, as by reason of the waking at the blessed resurrection.

V. 16. *Didymus,*] that is to say Twinne. *With him,*] namely with Christ, who, he thought, exposed himselfe to a manifest danger of death.

V. 18. *Fifteen furlongs,*] about two thousand paces. See upon Luke 24. 13. This is added to shew that the neighbourhood of the place had given many men occasion to come to visit them.

V. 22. *Even now,*] that is to say, now that my brother is dead.

V. 25. *I am,*] Christ according to his custome; from the benefit of the corporall resurrection which he promised Martha, raiseth her up to the consideration of the spirituall resurrection, by the Spirit of grace, and by the reunion with God, of which he himselfe is the cause, author, and giver.

V. 26. *Liveth,*] that hath the gift of spirituall life; and doth the principall act of it, which is the act of faith.

V. 33. *Groaned,*] he was moved therewith, and grieved, through abundance of compassion. See Mark 7. 34. he having put on all humane affections, sinne only excepted.

V. 38. *Groaning,*] by the same foresaid affection, or with anger, against those unbeleeving cavillers. *A cave,*] according to the fashion of graves in those places, Gen. 23. 9. Isay 22. 16. Mark 16. 5. *A stone,*] See Mat. 27. 60.

V. 40. *The glory,*] namely, a glorious miracle done by me through Gods soveraigne power.

V. 41. *Father,*] Christ speaks here as man, and as

Mediator, after he had in his heart desired Gods assistance in this great work, being secretly certified that he had been heard.

V. 42. *Thou hearest me*,] that thou doest what I will and desire. *I said it*,] I have thus particularly thanked thee, as for an extraordinary benefit; to shew a certaine proofe that thou art the author of my vocation, seeing thou sealest and ratifiest it with thy power.

V. 48 *The Romans*,] giving the name of sedition and revolt unto this concourse of people which followeth Christ: especially, Christ stiling himselfe to be a King of Davids progeny. See John 19. 12.

V. 49. *That same yeare*,] whither Annas and Caiaphas did undergoe the place of High Priest by turnes; or whether this dignity was but only for a time conferred upon them, at the Romans pleasure, according to the corruption of those times contrary to the first order. See upon Luke 3.2.

V. 50. *Nor consider*,] you touch the danger, but you do not resolve upon the last remedy, which is to have him put to death, though there were no other reason for it, but onely that the policy of state requires it.

V. 51. *This spake he not*,] God guided the tongue of the High Priest. So that thinking to utter a speech according to his owne wicked intentions, he unawares pronounced an Oracle according to Gods meaning: for the High Priests had oftentimes divine inspirations, Exod. 28.15. Num. 27.21. *For that*,] for the redemption of the elect which were amongst the Iewes.

V. 54. *Ephraim*,] whereof there is no mention any where else.

V. 55. *To purifie*,] of some legall and ceremoniall uncleanesse, Num 9.6. according to the law of cleansings, Levit. 11 & 12 & 13 & 14. Or to prepare themselves against the feast, by religious acts and ceremonies, according to the custome, Exod. 19. 10. 15. 1 Sam. 16. 5. 2 Chron. 29. 15. and 30. 15. 17.

CHAP. XII.

V. 2. 3. *Mary*,] the sister of Martha. Luke 10. 38, 39. John 11. 2. *The feet*,] the other Evangelists say, that she did poure it upon his head; but it may be that there was so much of it, that there might some runne downe to his feet. Or that she anointed both parts.

V. 6. *The bagge*,] with the common money that was given Christ and his Disciples for their ordinary occasions, and for to bestow almes upon other men.

V. 16. *was glorified*,] and that the Holy Ghost was sent to them, for to enlighten them in the knowledge of prophesies. See John 7. 39. and 14. 26.

V. 20. *Greekes*,] whether they were Proselites of the Greekish nation, who came to the feast with the Iewes, 1 Kings 8. 42. Acts 8. 27. Or whether they were Iewes dwelling amongst the Greekes. See John 7. 35. *That came up*,] ordinarily, for a holy observancy.

V. 23. *The houre*,] Christ without answering to satisfying these Iewes curiosity, teacheth them the true meanes to know him to salvation, not with the eyes of the body, but by faith in the glory when he should be lifted up into glorie. See Matth. 9. 8. John 20. 17. 2 Cor. 5. 16. Col. 3. 1.

V. 24. *Except*,] you rest in vaine stand upon my corporall presence, because it must be taken away from you by my death. Otherwise, I who am the seed of the Church, could not bring forth the abundant fruit of the conversion of nations, through their reconciliation with God, and by the sending of my Spirit. See Isay 53. 10.

V. 25. *Shall lose it*,] he addes all this in regard of that which he had spoken before concerning his death, to dispose his Disciples to follow him to the end of heavenly glory, by the selfe same way of death.

V. 26. *Honour*,] he will preserve and deliver him from all worldly ignominy, and shall grant him the fruition of eternall glory.

V. 27. *Troubled*,] through horror of Gods wrath upon those sinnes, for which I am become payment for to his Majestie with my sufferings. See Matth. 26. 38, 39.

V. 28. *Glorifie*,] shew forth and manifest thy glorious power, giving me the victory in this last combat and triall, over the Devill, and Sin, and Death. *A voice*,] See upon Mat. 3. 17.

V. 30. *Came not*,] I had no need of this sensible answer, having a perfect, internall and spirituall communication with God: but this was done onely to induce you to believe in me.

V. 31. *Now is*,] shortly shall the Devill and all his party do all their endeavours against me, and against my Church, condemning me and delivering me over to death. But therein shall consist my victory, and his condemnation and ruine. For by death I shall enter into possession of my kingdome; to drive him out of his dominion, which he holdeth here in the world, in sin & in death. Rom. 8. 3. 1 Cor. 15. 54, 55, 56. Heb. 2. 14. *Of this world*,] the Iewes called God the King of this world, 1 Tim. 1. 17. and Christ to shew the devils usurpation in contempt, and by opposition to Gods everlasting Kingdome, calls him the King of this world, as 2 Cor. 4. 4. he is called the God thereof. For his power is bounded within the state of this world, and cannot passe to eternall things. and practiseth upon worldly men, Ephes. 2. 2. by fleshly and wicked meanes, opposite to spirituall and holy meanes, Luke 4. 6. Rev. 13. 2.

V. 32. *Lifted up*,] he makes an allusion between his being lifted up upon the crosse, and his going up into heaven. The meaning is, I will not onely

overcome

rather to pacifie the offence of Priest and Prest, then the office of judge which is reserved for the last day.

Vers. 29. *I know*, &c.] I am not ignorant of it, and the humble acknowledgement of their sins, & their faith which I prepared by his commandment, being received by a lively faith, is the onely most effectuall meanes to obtain everlasting life.

CHAP. XIII.

Vers. 1. *Before the Passover*, &c.] Because the Passover, having continued to the day following that which was appointed by the Law, whereon Christ did celebrate it the same day (as you see Mat. 26. 19. Luk 22. 7.)

Vers. 2. *Supper*,] Namely of the legall Passover. After which he made an end of celebrating and performing the Law, the Jewes having washed their feete againe, as they had done at the beginning of the Paschall Supper sate to the Table againe, and did eate every one a bit of unleavened bread dipped in a sauce made of bitter herbs, which was distributed unto them by the Father of the family, and dranke round of one another himself (hence they called the cup of praise: because they did sing certaine holy hymnes, after which the assembly did likewise sup. All this was observed by the Lord, as it appeares by Luke 22. 17, 20. and after that he instituted the holy Sacrament: taking the occasion thereof from this second part of the Paschall Supper of the Jewes. *Having loved*,] this seemes to be noted for a preparation to that which Christ said and did afterwards to Iudas, ver. 18. 21, 26.

Vers. 3. *Knowing*,] according to the authority which he had receaved of supreame head of the Church, he ordained the Sacrament of the holy Supper, with the promise of his power, to serve for a lively remembrance, and pledge of him absent, and ascended into heaven. Or he would plainly say, that knowing his death and glorification drew neere hee would establish this Sacrament: wherein he did communicate to his Church the fruit and vertue of both the one and the other.

Vers. 7. *Thou shalt know*,] by the explication that Christ gave afterwards of it, ver. 12. or by the internall illumination of his Spirit, after his ascent into heaven.

V. 8. *If I wash thee not*,] namely by the spirituall washing of regeneration, wherewith the Lord would revive the signe given in Baptisme, before hee would admit his Disciples to his Table: to shew the preparation required thereunto, 1 Cor. 11. 27, 28. and that without the Spirit of Sanctification no man hath part in Christ, Rom. 8. 9.

V. 9. *Not my feet only*,] if thou meanest the washing of the soule, wash me all over.

V. 10. *He that is,*] that is to say your sins are already forgiven you, and your persons are already sanctified by the spirit: there remaine in you only certaine reliques of vice, by which you participate of the filth of the earth, which also must continually be cleansed, as the foulnesse of the feete belonging to a cleane body. See 1 Cor. 5.7.

V. 12. *Set downe againe,*] Namely to institute the holy Supper, which having beene largely set downe by the other Evangelists, is here left out by Saint Iohn.

Ver. 14. *To wash,*] that is to say to humble your selves to doe all deedes of Charity, and the baseest and most abject kinds of service to one another.

V. 18. *Chosen,* not onely to the charge and calling of being Apostles but also to eternall life, See Iohn 6. 70. and 15.16. 19. *That the,*] not that Iudas had any intention to fulfill that prophecie: nor that he was by it forced to commit his misdeed: but this is spoken simplie for to free the Apostles from their amazement, the deed having been foreseene and foretold.

Ver. 19. *Ye may believe,*] yee may be confirmed in believing my God-head, by which I know the secrets of hearts, and things to come. And by this terrible accident, be rather strengthened, then shaken in your faith.

V. 20. *Verily,*] having stiled his Apostles Messengers; or men sent, vers. 16. and having instructed them by his example to voluntary humility, he now authorizeth and confirmeth them against the contempt which humility doth breed.

V. 21. *Was troubled,*] as much thorow the lively apprehension of the combates which hee was entring into, as thorow indignation and horrour of Iudas his wickednesse.

V. 23. *Was leaning,*] according to the custome of those times in solemne feasts, to take their foode lying along and leaning upon their elbow upon a great bed about the table, so that the shoulders of one did meete with his next neigbours bosom, their feete hanging out of the bed, See upon Ezek. 23.41. And that was specially observed in the Paschal Supper, differing from the first Passeover, Exod. 12.11. where every thing was to be done in hast, to signifie the sodaine departure out of Ægypt: instead of which afterwards God suffered, by this diverse ceremony of eating the Passeover lying, the people to have a signe of the peaceable enjoying, which hee had granted them, of the foresaid benefit. *Loved,*] to whom according to his will and pleasure hee bore some more tender and intimate humane affection then to the rest.

Ver. 25 *Saith unto him,*] softly speaking in his eare, as Christ also answered him.

V. 26. *when hee had dipped,*] in the second part of the Iewish Supper, see upon v. 2.

V. 27. *Satan entred,*] Whether Satan, that being himselfe discovered by this deed of the traitor, did shake off all feare of God, all motive of Conscience, and all respect of men, to give himselfe wholly to the Devills solicitations, by whom he was already troubled, ver. 2. Or whether the Sonne of God by his supreame power did absolutely give him over into the hands of the Devill, taking away from him all manner of stay of his spirit, by which he had, untill that time stayed him. *Doe quickly,*] that is to say, the time of fulfilling thy malice is come, I doe no more presse it no longer, as I have heretofore done, but now vouch the reines loose. Words not of exhortation, but of a wrathfull grant and abandoning.

V. 30. *Immediately,*] because the sop was given to Iudas in the second part of the Paschall Supper, you may gather from hence that hee did not communicate of our Saviours Sacrament.

V. 31. *Now is the,*] I am now entring into my last combates, in the victory of which shall appeare the strength of my deity and righteousnesse, and by my Fathers glory shall bee fully manifested, in the work of Redemption by me his Son, which being accomplished, he will give me a glorious reward for it in his Kingdome.

And God is glorified in him.] V. 32. *In himselfe,*] not with any forraign & worldly glory, but with his own proper glory: to the fruition of which the Sonne of Gods humanitie hath also beene raised, by the glorious power of God, Rom. 6.4. 2 Cor. 13.4.

V. 33. *As I said,*] Not to exclude his Disciples out of the Kingdome of Heaven, as the unbelieving Iewes: but onely to shew that their entrance was yet put off for a time, v. 36.

V. 34. *A new,*] that is to say a renewed one, and re-established into its originall sence by my word, and into its efficacy by my spirit: And a spirituall and internall Law diverse from ancient Ceremonies.

Chap. XIV.

Ver. 1. *YEE believe,*] or beleeve yee? the meaning is, As in my Father you have all the arguments and grounds of confidence in respect of his power: so you have them also in me, in respect of the righteousnesse and satisfaction, and of your reconciliation with him, and of all the worke of Grace, and the accomplishment whereof is in mee: which are the two objects and foundations of true faith.

V. 2. *In my Fathers,*] that is to say, the Kingdome of Heaven is not for me alone, but for all beleevers likewise; It is a house wherein there is room for many children, Heb. 2.10. *I goe,*] I shall shortly die, to the end that by my satisfaction, I may obtaine

right to life everlasting, and then I will rise againe, and enter into glory, to make intercession for you for ever, for to bring you into it actually, Heb. 9. 11, 12, 24, and 10. 19, 20.

Receive you.] Namely my whole Church which you represent.

V. 4. *You know.*] I have told you so often and so plainly that you must needs know it. *The way.*] Namely the true and onely meanes for to attaine unto it.

V. 6. *I am.*] In me is the onely meanes to get true life, and that glory which I my selfe goe unto. I doe give the most assured Declaration and direction by my word, and by my spirit I doe confirme that upon men, and the power to hold and follow that same way unto the end. Or I am the way in mine owne person, the truth in my doctrine, and the life in my spirit.

V. 7. *From henceforth.*] if the fault lie not in you, you may sufficiently know it in me, and by me; considering my person, my workes and my doctrine, which teach you what is needfull to be knowne of the Father to salvation: Namely what he is in himselfe, and especially what he will be towards you.

V. 8. *Shew us.*] doe not lead us so far about, but reveale unto us fully at once the heavenly Father, and that life, light, and glory, which is hidden with him.

V. 9. *Have I been.*] Seeing that being as yet carnall as thou art, thou hast not been able to comprehend those mysteries, which I have revealed unto thee; proportioning them to thy capacity, how wouldest thou be able to comprehend that infiniteness of glory? Content thy selfe at this time with the revelation which the Father makes of himselfe in me; so much is sufficient for thee to salvation. *Hath seene me,*] that hath known me by faith, and by the lively light of the spirit.

V. 10. *The words,*] God the wrath himselfe present in my doctrine, and in my workes, of which he is the first spring and Author. *That dwelleth,*] who is inseparably united with me, and that doth work continually in me, and by me.

Verse. 11. *Believe me,*] upon the word which I speake to you, and upon the assurance which I give you of it, upon the knowledge which you have of me.

V. 12. *That believeth,*] Christ speakes not of the common sort of beleevers in all ages, but of his Apostles, and other his Ministers, who in the beginning of his Church, should convert the world, cast downe Idols, overthrow all contrary power, obtaine the Holy Ghost by their prayers, *workes of more excellency, and of a more excellent nature then those miracles as Christ wrought in the world. Because I,*] for by my going up into heaven. I shall obtaine that abundance of the spirit: by which I shall shew forth my power in my kingdome; which at this time is not fitting for my state of humiliation.

V. 13. *whatsoever,*] though it be never so high and so difficult, so it be convenient and agreeable to your vocation, and to the advancement of my kingdome, of which things he had spoken in the precedent verse, *so you desire them in faith. That I may,*] by vertue of my intercession, and for the love of me. *That the Father,*] that obtaining such things as you have desired, you may yeeld him honour, praise and service for it, *by my means.*

V. 16. *And he,*] because that the Holy Ghost is distinct from the Son in his personall subsistence, and in the manner of working in beleevers, *by* way of seale and inward application of Christs benefits. *Comforter,*] the Greeke word signifies sometimes an Intercessor and an Advocate, and in this sence it is attributed to Christ, 1 John. 2. 1. Sometimes a person who by his discourses encourageth an afflicted one, or a Mediator of Grace and good will, Isaiah 50. 4. and both the one and the other effect is attributed to the Holy Ghost, who doth sweetly bring in the promises of God into beleevers hearts, and maketh in them unspeakable breathings for the of Holy prayers, Rom. 8. 25, 26.

V. 17. *Of truth,*] Namely the true Author of all divine inspiration, opposite to the lying spirits of false Prophets, and Doctors. Or the Spirit of God which accompanieth the truth of his word to seale it and perswade it. *whom the world,*] worldly men and unbeleevers, having neither the life nor light of God, cannot receave this continuation nor increase of it by this spirit of comfort, no more than a dead man can bee nourished, Matth. 12. 10. Or plainely he meanes, Neither having in them, nor being willing to receave the sight of knowledge, they can not have any part in the comfort of the spirit, which is not obtained nor made use of, but only by the understanding. *To know him,*] by all reason you should know him by the effects of his residence and power in you, though you have not yet received that abundance whereof I speake.

Ver. 18. *Come to you,*] Not by my Resurrection only, but especiallie by the presence of my spirit, which shall be an assured pledge unto you, of my last returne to your full redemption.

V. 19. *Ye see me.*] The Italian, *Ye shall see me,*] Namely by corporall sight after my Resurrection: with the eye of faith in my spirituall presence with you, and with an everlasting sight in glory, Iob 19. 27. *Because,*] Namely as your head having overcome death by my Resurrection: and obtained the fulnesse of the spirit by my going up into Heaven. I will vivifie you with a spirituall life, which at the appointed time I will make full in the eternall life in my owne Kingdome, John 8. 51.

V. 20.

] My commandements,] whereof you shall have received the Holy Ghost, you shall be effectly instructed concerning the truth of my divine person: in regard of which the Father is in mee by unitie of essence and perpetuall beginning of life, and of operation, and I in him by subsistence in the divine essence, which I have from him by eternall generation, without division or distraction of the being, or of the operation. And also concerning the most perfect communion which I have with him as Mediator, by vertue of which hee is in mee by the hypostaticall union of my person, and by the full influence and mold of every grace, life and vertue, and I in him by an entire conjunction and dependencie. And likewise concerning that communion which you have with me, in all my benefits, righteousnesse, life and and spirit, I being in you as beginning, foundation and roote of all your spirituall being: and you in me, by an enjoyment of faith and mysticall incorporation in spirit, Iohn 1.16. 2. Paul desires that they shall have perfect knowledge of all these high mysteries, in Heaven at his last comming.

Ver. 21. *He that hath,*] the foresaid Communion with mee, begun by light of knowledge, but must be accomplished by love, and the love reciprocall betwixt mee and you, by constancy of obedience on your part: and on my part shall be alwayes recompenced, with new effects of Gods love, and with greater light. *Shall bee loved,*] shall more, by new increase of graces, for otherwise God loveth first, Romans 5. 8, 10. 1 Iohn 4. 10, 19.

Vs. 22. *How is it,*] a question very likely not to much out of humanity, as out of some secret presumption, wherewith the Apostles were almost always touched, presuming to have some proper worth above others: of which they desire here of the Lord some assent.

Vs. 23. *If a man,*] Christ according to his custome leaves the question without any answer, and thereby sheweth sufficiently that it did not deserve any: and so goeth on with his discourse. *We will come,*] this loyall love of the beleever shall cause the habitation, that is to say the lively and perpetuall operation of the Holy Ghost in his heart, to bee more and more increased and confirmed by my Father and mee, to make the grace and love of my Father, and the righteousnesse, satisfaction, and all other benefits of mee his Redeemer, to be alwayes more present with him, that is to say secure and enjoyable by faith and by feeling his own conscience, Eph. 3. 17. Or plainly it shall cause the communion which he hath with the Father and the Son to be firm and everlasting, 1 Iohn 1. 7. Revel. 3. 20.

V. 24. *Loveth me not,*] out of this love, there can bee neither true, nor acceptable obedience in man. *Is not mine,*] I am not the first nor the only author of it. The Father doth propound it by me: I having every thing common with him, and doing nothing without his will and command.

V. 26. *But the,*] it is true that I teach you outward word, which as yet you doe not very apprehend, but the spirit shall give you a lively and internall understanding of it.

V. 27. *Peace,*] namely grace and blessing, *as the world,*] vainely in words without truth or vertue.

V. 28. *If ye loved me,*] Namely with a true spirituall love aiming at my glory and your own salvation: which two things cannot be obtained but only by my departure out of the world. *Greater,*] not in his nature nor eternall glory for the Son is equall with the Father, Ioh. 5. 18. Phil. 2. 6. but in the order of redemption, in which the Father holds the degree of party principall, as representing the whole deitie in its glory and majesty, and the Son that of Mediatour of peace and reconciliation. The meaning is: Seeing that I came from the Father, and have beene manifested in the flesh for this worke, my returne to the Father in his glory is a certaine proofe that all things are accomplished: and therefore you ought for to rejoyce fully having so free accesse to God, and large communication of his graces.

V. 29. *I have told you,*] I have declared unto you the great good which my departure out of the world will produce unto you: to the end that when you finde the effects of it, you may be confirmed in your faith in mee.

V. 30. *The Prince,*] that is to say the Devill, who is going to bend all his forces, imploying the malice of men against me, to bring me to nothing, Luk. 22. 53. but as hee hath no right in mee that am without sin: so hath he no actuall power to doe with me anything to his will: and my death shall not be through any endeavour of his, but because I voluntarily submit my life to my fathers will about the salvation of the world.

V. 31. *Arise,*] it should seeme that Christ ended this going out of the house where he had eaten the Passeover, and that hee uttered these following discourses upon the way untill hee came out of the Cities, and went over the brooke Cedron, Iohn 18. 1.

Chap. XV.

Vs. 1. *The Husbandman,*] Namely hee who in the use of all other things gives the vertue and properties, wherein the Vine beares the figure, being immediately as it were wholly engrafted, and rooted in the love, life, and favour of the Father, who is as it were the ground; I am the prop of the subsistency, and the well spring of the spirituall life

ſe of my beleevers engrafted in mee by faith; to bear the fruits of the ſpirit in good workes. *And my Father,*] Namely hee is the firſt Author of all this order of grace, having ordained his Son to bee the head of ſalvation and of life, which is correſpondent to the planting of the Vine, uniting unto him all his elect, which in as it were the engrafting of the braunches: and by his ſpirit cutting off and correcting all their vices, and continually ſanctifying them, which hath a relation to the manuring and dreſſing of the vine.

Verſe. 2. *Every branch,*] Namely every exterior member of the Church, which by profeſſion ſeemes to be ingrafted in mee, though in ſpirit and truth hee is not. See Rom 11.17,20. 2 Pet. 1.8.

V. 3. *Cleane,*] Namely ſanctified in your perſons by my ſpirit. *Through the word,*] Namely by my word accompanied with the efficacie of my ſpirit, Ioh. 17. 17. Eph. 5.26. 1 Pet. 1.22. Others according as I have expreſſly told you, Ioh. 13.10.

V. 4. *Abide,*] perſevere in being united with mee by a lively faith; that by this meanes I may likewiſe continue in communicating my life and my ſpirit unto you.

V. 5. *Without me,*] being ſevered and cut off from my communion. *Doe nothing,*] in ſpirituall workes truly good, and holy, and pleaſing to God.

V. 6. *Herein,*] the good workes of beleevers redound to the glory of God, as being effects of his Grace, repreſenting the holineſſe of the heavenly Father in his Children. See Matth. 5.16. Ephes. 1. 12. Phil. 1.11. *Shall yee be,*] you ſhall ſhew your ſelves to be truely ſuch, doing acts worthy of ſuch a Title.

V. 9. *As the Father,*] as the Father loving mee moſt perfectly in the qualitie of Mediatour; I doe unchangeably answer that love of his by my complaiſight continuall, which cauſeth that love to bee ſure and immutable: ſo doe you preſerve the love which I beare unto you, by a true obedience.

V. 11. *That my,*] have a perpetuall and full feeling of my grace, in conſolation of my ſpirit without interruption or diminution.

Verſe. 14. *Yee are,*] this friendſhip, ſhall bee knowne to be true, by the effects of a conformitie of will, and correſpondencie of love in ſincere obedience, Ioh 14.23.

V. 15. *I call you not,*] beſides that great tryall of my love, by the benefits which I have conferred upon you in giving my ſelfe unto you: There is alſo this ſecond tryall, namely, that I have communicated my ſecrets unto you: wherein conſiſts the application of the ſaid benefits, and the fruition of them.

V. 16. *that yee ſhould goe*] that in all the courſe of your life, and chiefly in your miniſterie, you may perſevere in bearing of good fruits, the uſe whereof may be durable to your ſelves as fruits that are fit to keep; and a ſure proviſion to nouriſh your faith and hope to eternall life. See Ioh. 4. 36. 1 Tim. 6. 19. *That whatſoever*] the profit of theſe your good works, ſhall redound to your ſelves, ſeeing that by that meanes you ſhall alwayes have free acceſſe to God by prayers, to obtaine alwaies increaſe of grace, and of bleſſing. *In my Name,*] to ſhew that howſoever good works do take away the hinderance of prayer, which is ſinne, Iohn. 9.31. yet they are not the ground of prayer, which ground is only the merit, and interceſſion of Chriſt.

Ver. 19. *If yee were,*] if you were on that ſide which is contrarie to my Kingdome, of which ſide the Devill is head, and hath no other end but the world and its owne concupiſcence: nor no other ſence but that of the fleſh, nor no other motion, but earthly and corrupt. *His owne,*] Namely united to him by likeneſſe and conformity which is the naturall cauſe of love amongſt men.

V. 21. *They know not,*] they have not, nor will not receave any lively impreſſion of God, concerning the myſterie of redemption by his Son.

V. 22. *They had not had,*] they might ſeem innocent ſinning thorow meere ignorance, Ioh. 9.41. Or their ſin would bee nothing in reſpect of their volunteare rebellion.

V. 26. *But when,*] notwithſtanding their hatred againſt my perſon and doctrine, yet at laſt the former ſhall be acknowledged and the other eſtabliſhed in the world; by the moſt efficacious operation of the Holy Ghoſt, and by your miniſterie. *From the Father,*] I my ſelfe having in the qualitie of Mediatour receaved it in all manner of fulneſſe from the Father, who is the well-ſpring of all grace, to diſtribute it to all my members, Iohn 3.34. Acts 2.33. *Of truth,*] See upon, Iohn 14.17. *Teſtifie,*] by his ſecret and interiall inſpirations and perſwaſions, and by his externall works and miracles.

V. 27. *From the beginning,*] wherefore you ought to be fully informed of my doctrine and converſation, 1 Ioh. 1.1.

Chap. XVI.

Verse 1. *Offended,*] See upon Matthew 11. 6.

V. 4. *Yee may,*] to diſpoſe your ſelves to a voluntary patience, and to be prepared as againſt foreſeene, and foretold accidents: and to bee perſwaded that they doe not happen caſually, but by my providence; and to take from part of my prediction concerning your ſuffering, verified by the event, a certaine argument concerning the other part, touching your deliverances and glory to come. *I ſaid not,*] ſo particularly, not as a thing that ſhould ſo ſhortly come to

passe: for otherwise, he had oftentimes discourſed unto them touching the persecutions of this world. *I was,*] I preserved you by my presence, and put away all dangers, and never put you alone upon any great tryalls. See Mat. 9.15.

V. 5. *None of you,*] you suffer your selves to be so transported with griefe, that you are careleſſe of being instructed and strengthened by mee in the faith, by my documents concerning my departure out of the world, and the fruit thereof.

V. 7. *For if I goe not,*] God doth not give the gifts of his spirit, if hee bee not first fully satisfied, which cannot bee but by my death. And besides I being appointed Head of my Church, for to dispence this spirit to all my members, I cannot enter into the glorious possession of my dignity, but by my Resurrection and Ascension into Heaven.

V. 8. *Reprove,*] by his secret power joyned to the preaching of my word, he shall imprint in mens knowledges, and especially of those who are enemies to my Kingdom, a lively feeling and remorse of sin, and likewise by the example of the Devill their head, already irrevocably condemned, hee shall seale unto them the certaintie of their condemnation. And shall on the other side give unto Gods true children, irreprovable perswasions, of the true righteousnesse and perfect satisfaction, which I have obtained for them by my death. Whereof the most certaine argument shall bee that by vertue of it, I my selfe have passed to the heavenly and glorious life, to take possession of it for me and my whole Church.

Ver. 10. *And yee see mee,*] that is to say you shall have mee no longer present in this corporall life with you: Which doth no way contradict those transitory appearings after his Resurrection: nor the sight of faith spoken of, Ioh. 14.19.

V. 12. *Can not beare them,*] comprehend them, nor gather the fruit of them, by reason of the grossenesse of your understanding, and the weakeneſſe of your faith.

V. 13. *He shall not speake,*] hereby is shewed the order of the Holy Ghosts working in the most holy Trinitie. See Iohn 5.19 and 8.38. and 12.49. and 14.10. and especially in the elect, in whose hearts it is the property of the holy Spirit of grace to imprint only the doctrine of Christ. *will shew you,*] he shall give you a lively light and apprehension of the life everlasting, and of the glory of my Kingdom, which hitherto you could not apprehend. Or hee shall inspire you with the knowledge of many future things, by the gift of prophecie.

Ver. 14. *Hee shall,*] that is to say, all that I have done in my state of humiliation, shall then produce its glorious effect, and obtaine its end: which is the redemption of my Church, thorow the application of my righteousnesse, and by the communication of my life, which shall bee wrought by the Holy Ghost, who shall also make mee knowne to be mine for their true head, and everlasting King. And finally shall bee a plaine argument of the excellency of my doctrine above all other doctrines, it only being brought, and rooted in the hearts of men, by a living divine power.

V. 15. *Are mine,*] that is to say, I, as I am Sonne, have by generation the same essence, glory, and power, *&c.* that the Father hath. Who hath also deposited in mee, as I am Mediator, the whole treasure of his grace, Col. 2.3.9. *Therefore,*] though I tell you that hee shall take of mine: yet all grace, and good gifts come originally from my Father: Neither have I any thing severall from him. And I speake it to shew you, that as the Father workes, and communicates himselfe by me, even so do I worke by the Holy Ghost.

V. 16. *Shall not see me,*] namely not corporally and in ordinary conversation, as ver. 10. *Againe a little,*] namely after my Resurrection, which shall bee as it were a first fruit and an essay unto you, of seeing me in glory, the time being in Gods presence, and in faith very short, 2 Pet. 3.8. *I goe,*] my death shall not bee a destruction, or annihilation, but only a change of estate, and of a corporall, and terrestrial life, into a heavenly and glorious life. Whereof you shall also participate by eternall sight.

V. 19. *Doe yee enquire,*] that is to say doe not you trouble your selves concerning the understanding of my words; the end of my doctrine is the practice, and the exercise, and not speculation and discourse: insist yee therefore chiefely upon this, that as by reason of my corporall absence you shall suffer many calamities: So by my spirituall presence, I will comfort and strengthen you in them, untill such time as by my comming to judgment, I doe perfectly deliver you and gather you up into my kingdome.

Ver. 23. *In that day,*] namelie in that everlasting glory, yee shall perfectlie know all these mysteries. *Verily,*] a new discourse of Gods favour and assistance towards them, by meanes of their prayers, and his intercession whilest they yet remaine in the world.

V. 24. *Hitherto,*] You have not yet well learned, nor made use of grounding all your prayers to God upon my merit and mine intercession as Mediator, by reason of your ignorance, and weakeneſſe of faith. *That your joy,*] that you may have a solid and compleat fruition of all truely good things.

V. 25. *Have I,*] I have hitherto taught you as little children, by figures taken from naturall and humane things, which hath often caused obscurities and ambiguities in you, but hereafter I will illuminate you in the cleare understanding of divine things, as men of ripe age.

V. 26. *And I say not,*] Not that Christ is not everlasting intercessor for his elect in heaven, Rom. 8.34. Heb. 7.

Mat. 7. 25. but the meaning is, that whereas in his life time, hee had incessantly prayed for them: after his ascent into heaven, he would move them, by his spirit of grace, and of supplications, Zach. 12. 10. Rom. 8. 26. to pray for themselves, by the free accesse which he hath obtained for them by the reconciliation which he hath wrought. Or simply there will be no need of any great instance to make you obtaine your holy desires: seeing the heavenly Father will of himselfe bee sufficiently inclined out of his owne love to grant them you. Or the meaning is I need not to replie that unto you, which you may sufficientlie know already, namely that I will be intercessor for you in heaven. Or I will not offer any new sacrifice, but will onely represent unto him that sacrifice which I have already offered, Hebrewes 10. 19, 20.

V. 28. *I came forth,*] as you have already by faith, apprehended the beginning of my vocation, in my comming in the flesh; so to have the whole sequell of it, conceaved by the same spirit, the accomplishment thereof in mine ascent, and glorious exaltation.

V. 29. *Loe now,*] it should seeme that the Disciples moved by the Lords last words, commending their faith, presumed they did already understand all things contrary to that which he had said unto them ver. 25. without having need any further to expect the Holy Ghost.

V. 30. *Now are we sure,*] it is likelie that Christ having prevented them in the question which they would aske him, v. 19. by the divine knowledg hee had of their secret ambiguitie, they took from thence a greater occasion of believing in him.

V. 31. *Doe yee now,*] that is to say, doe you already presume that you have so much faith.

V. 32. *I am not alone,*] namely I am not quite deprived of all faithfull company, of all favour, and assistance of every one.

V. 33. *These things,*] my precedent discourses do not tend, to the putting you presently into the state of perfection but to comfort and strengthen you, in your weakenesses, and combates. *Peace,*] namely rest of spirit, and secureneese in mee, by faith. *I have overcome,*] namely I, head of the Church, have for her overcome, what was mortall in the Devills Kingdom: your salvation is now out of danger, follow on freely the remainder of the victorie, Rom. 16. 20.

Chap. XVII.

Ver. 1. *Glorifie,*] give mee thy power, to overcome by perfect obedience all the combates which I enter into, & then raise me again from the dead gloriously, Ro. 1. 4. & at the last exalt me into the glory of the kingdome which thou hast bestowed upon me, that by the powerful administration of it, I may re-establish thy Kingdome in the world, destroy thine enemies, and save thine elect: which is the work of thy Soveraigne glory. See Isaiah 55. 5. Phil. 2. 11.

Ver. 3. *They might know,*] that they may enjoy thee by lively faith in this world and by a present sight in thy everlasting glory. *The only,*] to exclude, not the Son who is the same God with the Father, but Idols and false gods. Or to shew that in the granting of salvation, in the Father ought to be apprehended the absolute and Soveraigne Majestie of the Deitie: and in the Son, the voluntary and subalternate office of Mediator, See Ioh. 14. 28.

V. 4. *Glorified thee,*] honoured thee by a perfect obedience, and employed my selfe in causing thee to bee acknowledged and worshipped in the truth of thine essence, and in the effects of thy mercie.

V. 5. *Glorifie thou,*] set my whole person, againe into the manifestation and use of that eternall glory, which I have common with thee: which by an unspeakeable dispensation, I left off in the time of mine abasement: And as for my humanitie, do thou exalt it to the fruition of celestiall glory, above all other creatures.

V. 6. *Thine they were,*] having taken, and appropriated them unto thee by thine everlasting election. *Thou gavest them,*] to belong unto me, as subjects of my Kingdom, children of my house, and members of my body, and consequently to defend, & govern them.

V. 7. *Now,*] I have caused them by my Gospell to know, that all the salvation which they have in mee, and from me, is of thy Soveraigne favour, and that all the glory therefore is due to thee as to the first cause and author, 1 Cor. 1. 30. And so he declares that besides the honour of obedience hee had also glorified him, by the manifestation and direction given to even to yeeld him honour and glory.

Ver. 9. *I pray not,*] mine effectuall intercession in consequence of my reall redemption and reconciliation is but only for my Church, and not for the other part, whereof the devill is head. *For they are,*] seeing that by the gift which thou hast made to mee, thou hast lost no part of the right of thy former propriety; but that it is rather more strictly confirmed to thee by me, I do also pray thee that thou wouldst co-operate with me by thy Soveraign power, to the accomplishing of their salvation.

V. 10. *And all mine,*] whereupon as thou hast made thine elect, members of my body, to the end that I should redeeme them: so have I made all those which beleeve in mee to bee thy children, that thou mightest love, governe and perfectly save them. *And I am,*] I doe not aske it only for their good, but likewise for my glory, wch is inseparable from thine.

V. 11. *And now I am,*] seeing that according to my vocation, my corporal presence must leave them, wch presence hath hitherto been as a secure safegard for them. I do remit them into thine hands, that I being exalted to thy glory, thou mayest inviolablie

preserve them by my divine presence and power, which I have wholly from thee, Matth. 28. 20. *In the world,*] exposed to infinite dangers and temptations, and subject to many infirmities. *In thy name,*] Namely by thy power. Or as such that beare thy Name. *That they may bee,*] they may be inseparably preserved, in the mysticall and unspeakeable union with me, and with my Church: which is the neerest figure of the unitie of essence, and the union of will that is betweene thee and I.

V. 12. *The Sonne,*] the lost man, who was destined to damnation. See 2 Thes. 2. 3. *That the,*] it being impossible that those things which are foretold by the Holy Ghost should not come to passe. Not that he perished to fulfill the Scripture, but the Scripture did foretell it, because that he was to perish thorow his own wickednesse.

V. 13. *I speake,*] I make this prayer unto thee in their presence, to give them a certaine and perfect comfort, and rest of Spirit: because of the certaintie which they may conceive of thy hearing of mee.

V. 14. *Given them,*] communicated it unto them, by instructions, and by the impression of my spirit, and also deposited it into their hands to preach and divulge it.

Verse 15. *From the evill,*] Namely from the Devill.

Ver. 17. *Sanctifie them,*] purge them more and more from the corruption of sinne and the world by thy Word accompanied with the power of thy spirit Acts 15. 9. Ephesians 4. 24. and 5. 26. 1 Peter 1. 22.

V. 18. *Sent them,*] to be my Ministers in the execution of the charge which thou hast imposed upon me. Wherefore they have so much the more particularly need of the grace of thy spirit.

V. 19. *For their sakes,*] being perfectly sanctified in my humane nature, I doe in it accomplish all manner of righteousnesse and holinesse: and doe consecrate my selfe to the sacrifice of the Crosse, to cleanse them from their sins, and to gaine the gift of the holy Ghost for them, which may regenerate them in newnesse of life.

Ver. 21. *In us.*] Namely in the Communion of my spirit, by which they may bee mistically united to me and by me to thee. *May beleeve,*] being induced and perswaded thereunto, by the vertue of the Holy Ghost, working powerfully, and evidently in them in words and deeds, Matth. 5. 16. 1 Pet. 2. 12. and 3. 1.

V. 22. *The glory,*] Namelie the everlasting happinesse into which my humane nature is going, and where the full accomplishment of my Churches union with mee her head shall bee. *I have given,*] by infallible promise, and by a right title, having for them fulfilled that righteousnesse which hath the promise of life, and besides that by the merits, and the fruits of the spirituall life. In which they are transformed into the glorious Image of the Son of God, 2 Cor. 3. 18. Eph. 2. 6.

Ver. 23. *I in them,*] by the influence and power of my spirit, as thou art in me by the fulnesse of Godhead, and by the perfect communication of thy heavenly love and vertue. See Iohn 14. 20. *Be made perfect,*] that is to say perfectly joyned in one, namely in the life everlasting. To attaine to which Christ desires of his Father, that the beginnings may be maintained and furthered in this life.

V. 24. *Hath given me,*] in my humanitie, as I am head of the Church. *Loved me,*] didst chuse me and accept of mee, for to conferre this Soveraine dignitie upon me: and didst also approve of my obedience, which thou didst foresee, to appoint this height of glory for me.

V. 25. *The world,*] Namely that part of men which is not of thine elect nor of my beleevers, but no communication of lively knowledge nor grace with thee. I only have it in perfection, and doe communicate it to beleevers by faith in me: as the only Mediator appointed by thee.

Verse 26. *May bee in them,*] may come to dwell by the meanes of my dwelling in them by my spirit.

CHAP. XVIII.

VER. 1. *Went forth,*] Out of the Citie, having come out of the house before. See upon Ioh. 14. 31. *Cedron,*] which was on the East side of the Citie. See 2 Samuel 15. 23. 1 Kings 15. ver. 13.

V. 3. A band,] Namely a company of the Roman Garrison, which lay in the Rocke neere to Temple: and it is likely it was granted by the Governour, for feare least that by reason of Christ, some popular tumult might arise. See Matth. 27. 65. *Pharisees,*] whither they did come to publike counsells, as expounders of the Law. Or that many of those which were Councellours were of that sect, as Acts 23. 6.

V. 8. *Let these,*] a word of command, and likewise of reall hinderance of doing them any harme. A figure and pledge that he would by his being taken set all his free, and by his death bring them to life: and by his sufferances, to everlasting joy.

V. 9. *Might bee fulfilled,*] that hee might verifie both in soule and body, the care which hee alwayes had of them according to his words, Iohn 17. 12.

V. 13. *To Annas,*] of whom see Luke 3. 2.

Ver. 28. *Unto the hall,*] Namely the Roman governours Hall Matth. 27. 27. *Be defiled,*] Namely

if they came into a heathen and prophane mans house. See Acts 10.28. and 11. 3. which was not so peremptorily forbidden by the law; but was observed by a more strict tradition, to shun all manner of forbidden communication and covenant.

V. 30. *If he were not,*] this they lay, because the romans suffered the Iewes to live according to their laws; and to leave the cognizance of crimes according to it; but not to pronounce sentence of death, much lesse to put it in execution; for that was reserved to their magistrates and governours.

V. 31. *Judge him.*] that is to say, I give you leave in this particular case to proceed against him to a capitall sentence. Now the Iewes refuse it, for feare of committing an errour, in a pretended crime of treason, which was beyond the bounds of their ordinary politick government.

V. 32. *That the saying,*] Christ would dye by the hands of Pilate, because hee had foretold that hee should be put into the hands of the Heathen, and that he should be crucified: a kinde of punishment which the Romans used to inflict; and not the Iewes. See Mat. 20. 19. Iohn 12. 32.

V. 34. *Sayest thou this,*] this thy question in an ordinary and carnall sense, is most absurd; I having no quality nor appearance of worldly King. In a spirituall and divine sence it is most true; but from whence shouldest thou have notice of it?

V. 35. *Am I a Iew?*] I do not desire to know any thing of the Iewish opinions concerning the Messias or his kingdome; mine office only binder me, to pronounce sentence for such crimes as are by them adjudged according to their law; and that after sufficient examination of the truth of the fact.

V. 36. *My kingdome,*] so Christ affirmes the truth that he was a spirituall King; but denieth the false accusation that he meant to make himselfe a temporall King.

V. 37. *Thou sayest.*] see upon Mat. 27. 11. *To this end,*] seeing that I am appointed by God himself to teach and declare what I am, I will not faile to do it in thy presence. *That is of,*] that is enlightned by it, and hath the lively impression and habitude of it by the holy Ghost, and followeth it, and makes profession of it. See 1 Iohn 3. 19. *Heareth,*] receives it, beleeves it, and learneth it.

V. 38. *What is,*] a word of disdaine, as if he should say, of what truth doest thou speak to me?

CHAP. XIX.

V. 1. *Scourged him,*] See upon Mat. 27. 26.

V. 2. *A purple robe,*] see upon Mat. 27. 28

V. 8. *More afraid,*] fearing on the one side lest there might arise some tumult amongst the people; and on the other side being affrighted with the name of Sonne of God, which Christ tooke upon him. And yet he knew him to be most innocent and righteous.

V. 11. *Thou couldest,*] thou hast thine office and power of magistrate by Gods appointment, Rom. 13. 1. Thy power to doe me harme doth therefore come likewise by his permission. Therefore the Iewes sin is so much the greater, that do abuse publick power, to revenge themselves, and vent their spleen against me; and that, which God suffers thee their instrument to doe, evill shall be imputed to them for a greater sinne, who are the first authors of it.

V. 13. *The pavement,*] it was some Terrace or Gallery before the Palace or Hall, which might be paved in squares, or in Mosaick work; where they sat in judgement, and pronounced sentences.

V. 14. *The preparation,*] See upon Mat. 27. 62. *The sixth,*] namely, at noone. Now because S. Marke saith, that it was the third houre, which was nine a clock in the morning, and that the other Evangelists agree in saying, That at the sixth houre the darknesse came which lasted all the time that Christ was upon the Crosse; and that between this darknesse, and the time in which he was crucified there must be some time, as about some three houres: it hath been anciently thought that it was some errour of the Scriveners of sixth for third; and indeed some ancient texts have it the third. Others think, that because the Iewes divided the day into quarters, S. Iohn meanes here by the sixth houre all that second quarter, which ended the sixth houre; namely, at noone: and that he meanes, that these things hapned entring into the said quarter.

V. 17. *Bearing,*] See upon Mat. 27. 32.

V. 19. *A Title,*] namely, a little table upon which was written the pretended crime. See Mat. 27. 37.

V. 21. *The King,*] which seemed to involve the nation in the fault or infamy of the punishment.

V. 22. *I have,*] as much as to say, I will alter nothing: words of contempt of all their respects.

V. 23. *His garments,*] namely, his outward robe, which was made of foure peeces of cloth, sewed together. *His coat,*] namely, his inward coat which was covered with the upper garment. *Woven,*] not cut out of a peece of cloth and sewed together, but made all of one peece, wrought with a needle or otherwise.

V. 25. *By the Crosse,*] Mat. 27. 55. and Marke 15. 40. it is said that they looked a farre of; but it may be that having stayed some time a farre off they afterwards came neerer. *Mary the wife,*] the Italian hath it, *Mary of Cleophas,*] namely his Daughter; as the ancients thought; though it were the same that was called Salome, Marke 15. 40. and so we should expound the precedent word of sister of the blessed Virgin for neer of kindred. For the blessed Virgin was the daughter of Matthat. See upon Luke 3. 24.

V. 26.

V. 26. *He ſaith,*] as well to comfort his mother, giving her Iohn for a ſonne, as alſo to honour Iohn, ſetting him in his ſtead towards her. *woman,*] See upon Iohn 2.4.

V. 28. *All things,*] namely all his ſufferings which were appointed by God, and foretold by his Prophets, were now even accompliſhed, there wanting nothing but the laſt act of death. *I thirſt,*] an effect of the extreame paine of the body, and a ſigne of the ſouls thirſt; ſcorched by the unſpeakable feeling of Gods wrath upon ſinne, the ſatisfying for which he had taken upon him.

V. 29. *And they,*] namely, the ſouldiers and other aſſiſtants. *Filled,*] it is likely, that with the ſponge full of vineger, they alſo tooke a little bundle of Hyſſope, and made a kinde of a bruſh of it. The Spunge was to bring the vineger to his mouth, and the Hyſſope to ſprinkle it in his face, according to the humane office which was done to ſufferers. See upon Mat. 27.34.

V. 31. *The bodies,*] whereby the ground according to the law would have bin defiled. Deut. 21.23. *For that,*] he gives the reaſon why the day before that Sabbath was a day of ſolemne preparation, Mat. 27.62. becauſe the feaſt of the Paſſeover fell upon that day, which feaſt was called the great day, as Iohn 7.37. *Beſought,*] becauſe that executions not lying in their hands, they could not take away the bodies of thoſe who were executed, but only with the permiſſion of the Roman magiſtrate. *Might be broken,*] to haſten their death, before which they might not be taken downe from the croſſe.

V. 32. *with him,*] namely, with Ieſus.

V. 34. *Pierced,*] to be ſure that he was dead: for the place in which the heart is infolded, which is full of a watriſh matter, being opened, man cannot live. Now by this bloud and water, is ſet forth the double benefit of Chriſts death; namely, the ſatisfaction for the ſinne it ſelfe, and the cleanſing from the ſpot of ſinne. 1 Iohn 5.6.

V. 35. *He that,*] namely, I Iohn, who write theſe things.

V. 36. *A bone of him,*] this was ordained concerning the Paſchall Lambe, which was the figure of Chriſt in the principall ſenſe, and alſo in this particular circumſtance, ſo guided by Gods will, becauſe Chriſt ſhould die voluntarily, Iohn 10.18. without any hurt at all, which might cauſe his death, as that breaking of bones might have done. This allegation may likewiſe be taken out of Pſal. 34.20. according to the ſecret meaning of the Holy Ghoſt, aiming at Chriſt.

V. 37. *They ſhall,*] this allegation is to no other end, but to ſhew that Chriſt was to be pierced, and not broken.

V. 39. *At the firſt,*] at the beginning of Chriſts publike exerciſing of his office.

V. 40. *Wound is,*] for haſte, becauſe that the Sabbath was comming on, they did nothing but ſtrew over the body with thoſe ſpices, without melting of them, expecting that they might enbalme him perfectly when the Sabbath was paſt: to which purpoſe it ſhould ſeeme the women alſo came, Marke 16.1. who if ſhould ſeeme knew nothing of what theſe men had done. Though indeed Gods providence did hinder this perfect enbalming; for the reaſon touched upon, Marke 16.1. *The manner,*] which was only to apply the ſpices on the outſide, either dry, as they did here for haſte, or melted in the fire, 2 Chron. 16.14. and 21.19. Ier. 34.5. with linnen clothes dipped therein, as they did purpoſe to do at more leaſure: without opening or emptying the bodies, to fill them with ſpices, as the Egyptians did. See upon Gen. 50.2.

V. 42. *Becauſe of,*] they made ſo much haſte, becauſe they were afraid of being overtaken by the latter part of the day, properlie called the preparation, at which time they left off all manner of work, at the leaſt for an houre.

CHAP. XX.

VER. 1. *Mary,*] together with the other women, mentioned by the other Evangeliſts, who either through amazement, or for feare of not being beleeved, did not report that which the Angell had told them, that Chriſt was indeed riſen againe, but turned their words to have the Apoſtles come themſelves; See upon Mat. 28.1.

V. 7. *The Napkin,*] it was ſome kinde of linnen cloath, wherewith they wrapped up the heads of dead men, when they were buried. See Iohn 11.44.

V. 8. *And beleeved,*] he began then to beleeve that Chriſt was indeed riſen againe, whereas they ſhould have knowne that before by the Scriptures: but they did not underſtand them yet.

V. 11. *Stood,*] See upon Mat. 28.2. the concluſion of the diverſitie of the Evangeliſts in this narration; and all the order of it.

V. 14. *And knew not,*] being dazeled by divine power, as Luke 24.16. 31. and Iohn 21.4.

V. 16. *Saith unto her,*] and withall reſtored unto her the free uſe of her ſight.

V. 17. *Touch me not,*] it appeares by Matth. 28.9. that ſhe both touched and worſhipped him: but Ieſus perceiving her too much fixed upon this corporall preſence, and too much aſtoniſhed at his reſurrection, inſtructeth her, that ſhe ſhould not be too much tied to this preſence of the body: nor to beleeve that his reſurrection ſhould be the higheſt pitch of his exaltation: and that he was to aſcend up into heaven, where he was to be ſought and knowne by faith in ſpirit, and worſhipped in the full glory of his kingdom, See Iohn 12.20, 23. 2 Cor. 5.16.

V. 19.

V. 19. *At evening,*] being darke night, the Disciples met; and after they had supped together, they [illegible] their discourses concerning the Lords resurrection, untill such time as it grew late: and in the meane time the Disciples which were gone to Emmaus came home: and when they had made their relation unto them, the Lord came and stood before them, Luke 24.36. *The doores,*] speaking after the manner of the Iewes. For it was our Sunday, which it should seeme the Lord did even from that time forward [illegible] appearing on that day: and consecrate [illegible] which it is very likely did open by some miracle, the Disciples seeing it, or otherwise.

V. 20. *His hands,*] marked with the marks of his wounds, which he had received upon the Crosse; which he retained after his resurrection: as glorious tokens of his sufferings and combate; and to be the proofs of the truth to his Disciples: and to them alludeth S. Paul, Gal. 6.17.

V. 22. *He breathed,*] for an externall signe of the internall inspiration of his Spirit which he made into them. See Gen. 2.7. *The holy Ghost,*] namely, a new addition of his gifts for their ministery, whereof the full abundance was conferred upon them at Pentecost.

V. 31. *His name,*] namely, by him, and by vertue of his merit and intercession.

CHAP. XXI.

V. 1. 2. *At the Sea,*] where the Apostles were gone from Ierusalem, Matth. 28. 16. then they returned to Ierusalem where Christ was taken up into heaven, Luke 24.51.

V. 3. *A fishing,*] according to his first trade, which he had not quite given over to imploy himselfe wholly in the work of the Gospell, as he did after Pentecost.

V. 4. *Knew not,*] partly because of the distance, and partly also it is very likely by some supernaturall impediment of their sight, as Iohn 20.14.

V. 5. *Any meat,*] the Italian, *Any fish,*] broiled and made to be eaten.

V. 7. *It is the Lord,*] whether he conjectured it to be so, by reason of the likenesse of this miracle with the other, Luke 5.5,6. or that the Lord cleered his eyes more then the rest.

V. 9. *A fire of coales,*] laid there by miracle, as all the rest was.

V. 12. *Knowing,*] they knew by many signes and circumstances that it was the Lord, and yet they had some scruple, which they durst not make knowne by questioning.

V. 14. *The third,*] See the other two, Iohn 20.19. 26. *To his,*] altogether, or to the greatest part of them; for otherwise he had appeared diverse times before to the women, Mat. 28.9. Mark 16.9. Iohn 20.14. then to the two travellers, Luke 24.31. then to Peter, Luke 24.34. 1 Cor. 15.5.

V. 15. *Lovest thou me,*] the occasion of this question seemeth to be taken from that which Peter had bragged, Mat. 26.33. *Feed,*] do all that belongeth to the office of a good shepherd toward his sheepe, either young and tender, or strong and well grown. And it seemeth that by this triplicated question, Christ maketh Peter guiltie of his triplicate denial. And that by this commaund he doth wholly restore him to his Apostleship, from which he seemed to be fallen.

V. 18. *Verily,*] a prediction of the martirdome, which Peter in time should suffer by vertue of the Lords; whereas the feare of it had made him deny him, when he trusted in his own strength. *Thou shalt stretch forth,*] It is likely that Christ had a regard to the Romans custome, who were wont to lead their condemned men to the death of the crosse, with their armes stretched out & tyed to the crosse beame of it, which they also carried upon their shoulders. *Gird thee,*] that is to say shall binde thee. Or he hath a speciall regard to that in the death of the Crosse the sufferers were fastened unto it with girts about the loines. *Thou wouldest not,*] by a meere naturall will, which flyeth from death, and the paines thereof: though that should afterwards yeeld to Gods obedience by a spirituall and deliberate will, as these two motions were also in Christ, Mat. 26.39,42.

V. 19. *By what death,*] namely a violent and not a naturall death. *He should glorifie,*] he should bee a glorious witnesse of Gods truth and should shew in himselfe the divine power of his spirit, in contemning and overcomming death for Gods cause, and should honour God by his voluntary obedience.

Ver. 21. *What shall this man,*] shall hee also die after the same manner?

V. 22. *That he tarrie,*] alive. *I come,*] to judgement at the last day. *Follow thou me,*] dispose thy selfe to obey me, in all parts and actions of thy vocation.

V. 23. *The brethren,*] namely, amongst the Apostles. But is very likely that the holy Ghost did afterwards cleere them in this, as well as in any other doubt or error.

V. 24. *We know,*] namely, all true beleevers, which are enlightned by the holy Ghost.

V. 25. *Even the world,*] a hiperbolicall speech, to shew not onely the number, but the immensity of the understanding and the benefit of Christs works also.

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THe Evangelists having given to the Church the history of the life, acts, sayings, and sufferances of our Lord, whilest he lived upon earth. The holy Ghost inspired S. Luke to put in writing consequently the chief effects of him glorified, set at the right hand of God; in his sending downe his Spirit upon the Apostles, in the establishment of his everlasting Kingdome, in the gathering together of his Church, out of all nations indifferently: and in the new forme of conduct and government of it: and finally in the light of grace, of salvation, of truth, and of life, spread almost over the whole world. Now the holy Ghost not aiming at the feeding of mens curiosities by many particular narrations, S. Luke hath contented himselfe with laying downe the grounds and generall modell of this great Fabrick of the Christian Church. And to give for ever unto it patterns of instruction to all ages, certaine tastes of the prattise of it, by the labours of two great Apostles S. Peter and S. Paul. First then he relates, how the fall of the traitor Iudas, being repaired by the chusing of Matthias into the number of the Apostles, the Lord did miraculously send downe from heaven upon them all the abundance of the gifts of his Spirit, according to the promise which he had so often made unto them. And how the Apostles, principall members of the body of the Church, and first workemen in this divine worke, having been by him inspired and inlightned in an universall, most certaine, and compleat knowledge of the doctrine of salvation, accompanied with an infallible and perpetuall conduct in the propounding and teaching of it: and with the miraculous gifts of tongues, and of working of miracles, and with heroicall strength and power, and all other qualities and parts necessary for the exercising of their charge; the same Spirit did likewise spread it selfe by meanes of their preaching upon many other persons in faith and conversion; and in miraculous gifts also. Whereupon there was suddenly gathered together amongst the Iewes a body of a Church, resplendent in all vertue and blessing of God; notwithstanding the hatreds, restraints, and persecutions of that rebellious nation, which being

ther were gone so farre astray, as to kill S. Stephen: God from thence raised the first occasion of preaching his Gospell to the Samaritans: and afterwards did also begin to communicate the light thereof to some beginnings of the Gentiles, such as Queene Candaces Eunuch, and Cornelius the Centurion were, by the ministery of Philip and S. Peter. But S. Paul being predestinated to this speciall office of the generall conversion of the Gentiles. S. Luke sets downe, how a zealous Pharisee, and cruell fervent persecuter that he was at the first, God miraculously converted him, enlightned him by visions, sanctified him by his Spirit, called him to the office of Apostle, and endowed him with all gifts thereunto belonging, equall to any of the other Apostles; by whom he was acknowledged and approved of. And imployed him in carrying the Gospell to the Gentiles, which was most obstinately rejected by the Iewes. Wherein he had such a marvellous assistance and blessing of God, that in few yeares he founded an innumerable company of Churches, and did appoint the state and government of them, by the miraculous gifts of the Spirit; which by Apostolicall priviledge he did obtaine at Gods hands through his prayers for certaine persons, who in an instant were framed in all parts fitting for the holy ministery, in knowledge, gift of tongues, authority, and wisdome. Which was by him especially done amongst the Gentiles. For they having no precedent light of knowledge of the divine truth, as the Iewes had: could not in a long time have attained to a sufficient degree of capacity and authority, by way of humane and ordinary instruction and preparation. Besides that, these divine vocations joyned to the other miraculous operations, served for a great confirmation, to the weakenesse of the then springing faith of the Gentiles. Shewing likewise in all the course of his ministery, a divine zeale, and indefatigable care, an unbounded charity, and an invincible constancy, not only in enduring perpetuall labours, wants, and journies: but likewise in combats, as well with false brethren and hereticks halfe Iewes, who falsified the purity of the Gospell, and troubled the consciences of converted Gentiles, by imposing of the necessity of Mosaicall ceremonies: as also with the body of his owne nation, which did persecute him in all places, with calumnies, outrages, ambushes, and attempts; overcome by him by a truly heroicall spirit, and dissipated by divine protection; till at Gods appointed time, he was constrained through the Iewes violence to appeale to Cæsar: whereupon he was carried prisoner to Rome, where he lived preaching the Gospell freely, writing Epistles to diverse Churches: and setting forward the worke of Gods kingdome, to the very end of his race; where he sealed up his Apostleship by his glorious martyrdome.

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V. 11. *In like manner,*] bodily, appearing clearely,

and comming down by a true exchange of place.

V. 12. *Journey,*] Namely so far as it was lawfull to travaile on a Sabbath day, wherein the law had ordered nothing, but the Ecclesiasticall constitution, had limited to two thousand cubits, which are a mile.

V. 13. *Of James,*] Iud. 1. to distinguish him from the traitor Iudas: and it is the same as is called Thaddeus or Lebbeus, Mat. 10. 3.

V. 14. *The women,*] Namely those women who had ordinarily conversed with the Lord or according to others the Apostles wives. *His brethren,*] See upon, Mat. 12. 46.

Verse 16. *This Scripture,*] which is rehearsed, vers 20.

V. 17. *For he,*] in these passages of the Psalmes in ver. 20. there are two things, which in the secret intent of the Holy Ghost speaking by David, had a relation to Iudas. The first that he had received the sacred office of Apostle which hee was dispossessed of the other that with the price of his Treason hee had bought a field, which afterwards was disinhabited and prophaned, being put to be a Church-Yard.

V. 18. *Purchased,*] Saint Matthew saith that the Priests did purchase it: but it may be that Iudas himselfe had beene bargaining about it, and before hee had laid downe the money, he repented and hanged himselfe: and that after his death the Priests concluded the bargaine. Others by the word purchasing say is meant, that he gave the occasion of purchasing of it. *Falling head-long,*] that is to say hee was strangled, hanging himselfe in some high place, Matth. 27. 5. Others hold that the halter did break, that hee falling downe upon his face did burst a sunder.

Ver. 20. *For it is,*] Saint Peter by Revelation, knew, that the Holy Ghost had a secret relation to Iudas in these curses pronounced by David.

Ver. 21. *Wherefore,*] to restore the breach which happened by Iudas his meanes, and to fill up the number which was chosen by the Lord. Not that there were any absolute necessitie in this member of twelve, which afterwards was encreased by Saint Paul: but onely by reason of Gods will revealed to Saint Peter.

Ver. 22. *From the baptisme,*] at which time Iesus began to manifest himselfe in the world. *A witnesse,*] Namely in the degree of Apostle, with the infallible conduct of the Holy Ghost, and with the irreprovable and universall authoritie in the Church meditating the gifts of the Spirit, which Saint Peter was divinely certified, that he that should be chosen should receave as well as the rest. *Of his Resurrection,*] which was as it were the end of his humiliation, and the beginning of his exaltation, both comprehended under the resurrection which he particularly nameth, because that Christs life was knowne by all men, but not his Resurrection.

V. 24. *Which knowest,*] that knowest what every man is inwardly, either by his owne nature, or by the working of the Spirit, in gifts and qualities proper for any vocation. *Chosen,*] not onely destinated by thy will, in thy Councell but also marked, and endowed with proportionable and necessary gifts whatsoever, which are the foundation of a lawfull calling.

V. 25. *To his owne place,*] Namely of eternall damnation.

V. 26. *They gave forth,*] inspired thereunto by God Himselfe, that the vocation might come from him that governeth the lots, Prov. 16. 33. for the immediate voeation from God was one of the qualities required in the Apostleship, Gal. 1. 1. *Was numbred,*] Not to be made an Apostle, but onely to be acknowledged, for such a one.

Chap. II.

V. 1. *Pentecost,*] a greek name which signifieth the fiftieth day, Namely after the Passeover. For as fiftie dayes after the first Passeover celebrated in Ægypt, God gave his Law for a certaine form of his service, and to governe the people whom he had gotten, Exodus 12. 6. and 19. 1, 11. So fifty dayes after the slaying of Christ the true Lambe of God; the *Holy Ghost* was sent, to bring in the spirituall service, and to governe the Church, after hee had redeemed it, by the spirit of grace and liberty, disannulling the predanticalnesse of the Law, with its figures, and in its bondage, Gal. 4. 6. *Were all,*] it seemes this should be restrained to the Apostles only, called to the service of the Gospell, and the use of tongues therein.

Verse 2. *There came,*] to move them to consider of the comming of the *HOLY GHOST*, as a divine and miraculous worke and dispose them to receave it in humilitie and reverence, and to shew them the force of it in their owne ministerie, Iohn 3. 8. with some conformitie to that which happened in mount Sina, when the Law was given, Exod. 19. 16.

V. 3. *Cloven tongues,*] a figure of the office and Talent of preaching the Gospell in diverse languages miraculously infused into the Apostles: and not in one language as anciently under the Law. And that for a remedy to the curse of the division of languages, Genesis 11. 7. by which a great part of the world, was separated from the communion of God, and of the Church, and all in the pureneſſe and power of the Holy Ghost represented by the fire. See Isa. 6. 6, 7. Ier. 5: 14.

V. 4. *With the Holy Ghost,*] Namely with the gifts and graces of it. *Gave them,*] not only fra-

ing in them the sounds of strange words, but giving them also the understanding of the meaning, 1 Cor. 14. 6. and it should seeme that it was not an habituall and perpetuall qualitie imprinted in them, as in those languages that are learned by studie and practise: but an actuall gift, which shewed it selfe when the motion of the H. Ghost came upon them, sounding their sanctified desire.

Verse 5. *were dwelling,*] there were come thither, and staid there for the feast. Or were come thither to dwell thorow devotion, Acts 6. ver. 9. and 9. 29. *Every Nation,*] Namely out of every Countrie, the IEWES being dispersed into diverse provinces though they were all of the very same Nation.

V. 6. *Noised abroad,*] the Italian, *That sound,*] Namely the sound mentioned, verse 2. which questionlesse was heard about the Citie. Other the report thereof being noised abroad. *were confounded,*] that is to say they wondred and were sore amazed.

Verse. 7. *Galileans,*] Of birth, and ordinarie remaining there, and therefore hold to be simple, and grosse people, Ioh. 1. 46.

Verse 9. *Elamites,*] people of Persia.

V. 10. *Strangers,*] dwelling in Rome though Iewes by Nation. *Iewes,*] it should seeme they did thus divide, all the foresaid Nations into these two generall kindes namely into native Iewes: and proselyte Iewes, which were Iewes by profession, Mat. 23. 15.

V. 11. *The wonderfull workes,*] the high mysteries of Gods doctrine. See Hos. 8. 12.

Verse 14. *Hearken to,*] The Italian, *Receave,*] that is to say give mee audience, and conceave well what I speake.

V. 15. *The third houre,*] Namely before noone 3 an houre not very convenient for drunkennesse. See Eccl. 10. 16. Isa. 5. 11.

V. 24. *Having loosed,*] that is to say having delivered him from the dolorous estate of death, in which hee was held as in bonds. For calamities are called bonds or prisons, Iob 13. 27. and 42. 10. Psal. 69. 33. and therefore in the Hebrew there is great affinitie betweene the word paines, and bonds. *Because it was not,*] Seeing his perfect righteousnesse accomplished in his voluntary death, and his God-head. Whereof the first is the meriting cause, and the second the efficient cause of his life and Resurrection.

V. 27. *My soule,*] namely my person considered in its mortall part, which is the body. *In Hell,*] the Italian, *In subterraneall places,*] by this word is often meant the grave, and the state of the dead. *To see,*] to suffer that totall destruction of a putrified body, reduced to dust by death.

Verse 28. *With thy,*] that is to say fully discovering unto mee and communicating unto mee the fruition of the glory of thy Kingdome. Which is called seeing the face of God, Psal. 17. 15. 1 Cor. 13. 12.

V. 29. *Patriarch,*] that is to say a head of a Nation. So were the chiefe, amongst the ancient Fathers called, Acts 7. 8, 9. Heb. 7. 4. *Dead,*] therefore those so pregnant termes of the 16. Psalm. can not belong to him in their proper and naturall sence

Ver. 30. *According to the,*] in his humane nature, whereby wee ought to inferre that in Christ there is another nature, which is his divine nature.

V. 33. *By the right hand,*] that is to say by his infinite power, this may bee referred either to the full possession of the gifts of the Holy Ghost, in his humane nature glorified, Iohn 3. 34. Or to the power which hee hath obtained in his whole person, after he went up into heaven, to be the giver out or distributer of Gods Spirit. *This which,*] those gifts and that vertue of the H. Ghost, by which we speake and operate.

Ver. 34. *Is not,*] bodily, nor to bee established head of the Church, raigning from Heaven over it.

V. 37. *They were pricked,*] convinced with griefe, and with remorse of Conscience.

V. 38. *In the Name,*] not only for a signe of the profession of Christians, but also to participate of his spirituall vertue in the washing away of your sins with which he accompanieth, and ratifieth the externall Ceremonie of those who are his. *The gift,*] that is to say those first motions of the spirit of regeneration, shall bee followed by a great increase of light, and vertue: and also by miraculous gifts which God communicated in those primitive dayes, to those which receaved Baptisme, Acts 4. 31. and 8. 15. and 10. 44. and 19. 6. Ephes. 1. 13.

V. 39. *The promise,*] Seeing that as you are Abrahams children, you are within Gods covenant. You ought to acknowledge Christ to bee the head, and foundation of this covenant, and by this meanes hope for the benefit thereof; and especially the gift of the Spirit. *Shall call,*] Namely by his Gospell. So he doth restraine the Israelites to whom the promises are directed, onely to those who by Gods gift beleeve in Christ. See Rom. 9. 8. Gal. 4. 28.

Ver. 40. *Save your selves,*] quickly joyne your selves to the Church, withdrawing your selves from the corrupt societie of unbeleeving Iewes, that you may not participate of their sinnes and plagues, Rev. 18. 4.

V. 41. *Were added,*] namely to the body of the Church

V. 42. *Doctrine,*] in the hearing, publike exercises, and profession thereof. *Fellowship,*] of holy assemblies, and other sacred actions. And generally in christian societie and all the duties thereof both spirituall and temporall. *In breaking,*] a phrase taken

from that which God did at his last Supper, Matth. 26.26. used to signifie, the celebration of the holy Supper, together with which in those dayes were made certaine feasts of Charity. See Acts 20.7,11. 1 Cor. 11.21. 2 Pet.2.13. Iude 12.

V. 43. *Feare came,*] they were all dismaied, at this new and miraculous estate, increase, gifts, miracles, and power of the Church, whereupon no man durst to molest or hinder them.

V. 44. *Common,*] this community was not of all the goods of all beleevers, but of that part which every one would consecrate for the publick necessities, or of those of particular persons, Acts 5.4. and was used only in Ierusalem in those first beginnings. And we doe not reade that it was made a president for other times and places.

V. 47. *As should be,*] according to the everlasting election. Others, those who saved themselves: namely, those who according to the exhortation of v. 40. did reduce themselves into the Church, there to seek for their salvation.

CHAP. III.

VER. 1. *The ninth,*] namely, three a clock in the afternoone. *Of a prayer,*] the Iewes having three houres in the day appointed for prayer. Whereof see upon Psal. 55. 17. and of this ninth houre, Acts 10.3.30.

V. 2. *Beautifull,*] by v. 11. it appeares that it was the gate which was in the first Court towards the East, where Solomons Porch was. See upon Iohn 10. 23.

V. 4. *Looke on us,*] a word which questionlesse was accompanied by some internall motion of the Holy Ghost, to kindle in him some spark of faith.

V. 6. *In the name,*] I speake by his authority and commission; and by his power my word shall take effect.

V. 11. *Held,*] thanking them, and witnessing his acknowledgement and affection. *The Porch,*] which was at the comming in of the Easterne gate of the Temple, where the greatest concourse of people was. See Acts 5.12.

Vers. 13. *Denied him,*] that is to say you refused him for your King, Iohn 18.40. and 19. 14,15.

V. 16. *His Name,*] that is to say he himselfe, his power, *Through faith,*] through the faith of us Apostles, and of the lame man himselfe: faith being a disposition and condition necessary in man for to have the work of God take effect in him. See Phil. 3.9. *Which is by him,*] which is his gift, by his spirit. Or which hath all its being and power from him, who is the true object and foundation of it.

V. 17. *Ye did it,*] he speakes of the common sort of people: for otherwise a great many had sinned against their owne conscience, Iohn 7.48. and 15. 22. And not altogether excusing their offence: he doth notwithstanding give them hope of pardon, which is altogether denied to those as reject or deny Christ out of pure malice, against the light and internall motion of the Spirit, Matthew. 12. 31. See 1 Tim.1.13.

V. 19. *When the times,*] not that the remission of sinnes be put off till then, but because it shall be publikely declared, and shall bring forth its eternall effect of life and glory. See upon Mat. 12.32. *Of refreshing,*] a figurative terme taken from worke-men, who in the evening doe retire into the shade and to rest, after the labours and travails of this life, Luke 16. 25. Revel.7.15.16. *From the presence,*] Namely that eternall happinesse being granted to all the elect by the full revelation of Gods face, 1 Corin. 13.12. 1 Ioh. 3.2.

V. 20. *Shall send,*] againe into the world to judgement to gather up all his Church into Heaven. *Who preached,*] that is to say was set before you, and put as it were into your hands by the preaching of the Gospell.

V. 21. *The Heaven,*] his humane nature residing in heaven, and no more upon earth. *Of restauration,*] Namely of the accomplishment of Christs Kingdome, by which all the disorders and ruines which sinne hath brought into the world, shall be repaired and restored. See Rom. 8.20. *Since the,*] the Greek after the age, which may also be translated from ancient times.

V. 24. *Of these dayes,*] namely of the Messias his spirituall Kingdome: and especiallie of the accomplishment of it in heaven.

V. 25. *The children,*] of the stock of the Patriarches, their heires, and fellowes of the covenant made with them for all their posterities.

V. 26. *Sent him,*] presented him for your salvation by the preaching of the Gospel, *To blesse you*] the Italian, *First to blesse you,*] before the Gentiles, Matt. 10. 6. Act. 1. 8 and 13. 46. with that spirituall and heavenlie blessing which was promised to Abraham. Christ being the holy seed, which is the foundation and roote of that blessing which was to be spread over all the earth, Gal 3.9,14.

CHAP. IV.

VER. 1. *The Captaine,*] the Italian, *The chiefe.*] See of these chiefes, or Captains of the Temple, upon Luke 22. 4. *The Sadducees,*] whose sect emulating that of the Pharisees, was by increased in dignitie, that it was admitted into publike judgements, especially in criminall ones wherein they were exceeding severe, whereas contrariwise the Pharisees were very clement, and milde. See Acts 5. 17. and 23. 6.

V. 2.

V. 2 *Through Jesus,*] propounding him for a Soveraigne example. Or by the power of Iesus: and by whome, as the head being risen againe, all those that believed in him should likewise rise again: 1 Cor. 15. 21. Or by his authoritie and command. *The Resurrection*] denied by the Sadducees, Mat. 22. 6.

V. 5. *Striken,*] See upon, Mat. 2. 4.

V. 10. *By the Name,*] by his power required by our prayers.

V. 12. *None other,*] any other person or power in all the world.

V. 17. *In this name,*] namely as for Christ preaching of his doctrine.

V. 20. *We cannot,*] neither in reason having Gods command for it, nor in effect being driven thereunto by the Holy Ghost.

V. 22. *Was above,*] and therefore could himselfe relate, with what firmenesse he beheld his age, and set forth all the circumstances thereof. Or having been so long in that misery, hee was knowne by all men, and they all did the more rejoyce at his being healed, because hee had suffered for so long a time.

V. 31. *Exalted,*] appointed and consecrated King of thy Church, and likewise fulfilled with the gifts of thy Spirit.

V. 32. *For to doe,*] though they had no knowledge of Gods will, nor no right intention to conforme themselves unto it. *Thy hand,*] namely thy Soveraign and efficacious providence, by which thou governest and directest all things, and all chances that happen.

V. 33. *They were,*] by an actuall, new, and evident motion.

V. 33. *Great power,*] Efficacie of demonstration and perswasion. Or with great courage and freedom. *Of the Resurrection,*] under which is comprehended all the doctrine of the Gospell. As Acts 1. 22. *Great grace,*] namely the blessing of God, and good will of the people.

Chap. V.

Ver. 3. *Peter,*] to whom the fraude was divinely revealed. *To lie,*] or to deceave the Spirit: because that the consecration might bee by a motion of the spirit, and he had not truely obeyed it. Or it was dissimulate as proceeding from pure Charity a worke of the Holy Ghost, being nothing but hypocrisie: and the declaration thereof was made before the Apostles, Ministers of the Holy Ghost, and enlightned by him, to take notice of the fraude, and to be judges of the misdeed.

V. 4. *whiles it remained,*] this possession before it was sold was thine: and after it was sold the price thereof was likewise thine, if thou hadst not consecrated it. But after the consecration, thou hadst no more any right at all to it; it was Gods and therefore thou hast committed sacriledge.

Ver. 6. *The young men,*] which were in the company.

V. 9. *To tempt,*] to make a prophane tryall, whither he knew your fraud or no, and knowing of it, whither he would punish it. *Are at the doore,*] returning from burying thy husband.

Ver. 12. *They were all,*] had their appointed place there to preach to the people.

V. 13. *Of the rest,*] this as it seemes ought to bee understood of other Doctors, who were also very frequently in the Church.

V. 15. *The shadow,*] not that there was any vertue inherent to the Apostles bodies, nor much lesse to their shadow or garments: but to shew a most fervent faith, though very simple and ignorant, to which *God* according as he pleased granted his grace and power, though there ought no consequence to be drawne thence. See Matth. 9. 21. and 15. 36. Acts 19. 12.

V. 17. *Of the Sadducees,*] See upon Acts 4. 1.

V. 20. *Of this life,* namely of this saving doctrine, which bringeth life to them that beleeve.

V. 28. *To bring,*] to cause the people to rise, and revenge his death upon us.

Ver. 32. *The Holy Ghost,*] by his gifts and miraculous effects, which accompanie our Doctrine.

V. 36. *Theudas,*] a famous impostor, who lived it should seeme in the dayes of Herod the great: and is not mentioned in the Histories: but there is another spoken off, of the same name: who lived some time after that.

V. 37. *Judas,*] called by Historians Ganlanite, that is to say borne at Golan in Bashan, but here is called Galilean, because hee raised his tumult in Galilee: by reason of the second taxation made by Cyrenius, after the first made by Augustus himselfe, Luke 2. 2.

V. 38. *For if this,*] not that wee ought to judge of a doctrine or Religion by the lastingnesse of it, or any other favourably events, which God sometimes grants to the worst of them according to his secret judgements. But he seemes only to dissuade them from the violent and unlawfull ones: and remit all things to Gods providence, who by many other examples having shewed his judgements upon the false Prophets that were amongst his people: it was to bee hoped that in this case also he might doe the like, if so be it were disallowed by him.

V. 40. *Beaten them,*] which was a kinde of punishment, which the Romans suffered the Iewes to inflict in their Synagogues, but not openly. See Matthew 10. 17. and 23. 34. Acts 22. 5. 2 Cor. 11. 24.

Chap. VI.

Ver. 1. *The Grecians,*] it is likely that they were Iewes dwelling amongst the Grecians out of their Country; who had taken a habit of the customes, language and doctrine of the Grecians in many things, differing, from those Ierusalem, Acts 9. 29. and 11. 20. *Their widdowes,*] Namely the Grecians widdowes: held by the true Iewes unequall to theirs in honour, by reason of the foresaid mixture: and by reason of the dignity of the principall Citie of the Nation. *Neglected,*] either because the were assisted equally with the rest, and with equall honour, in the distribution of the poores goods, Acts 2. 45. and 4. 35. or that they were not admitted into any honourable office of the said distribution, according to the custome of employing therein honourable widdowes, which was afterwards confirmed and regulated, 1 Tim. 5. 9

V. 2. *It is not reason,*] the Apostles in the beginning by reason of the small number of beleevers had the charge of the poore, Acts 4. 35. But the Church being increased they could not doe that and preach to. Whereupon by divine inspiration they made Deacons, upon whom they disburthened themselves of this ministration: who also had power to provide for these contentions and disorders. *Tables,*] Namely at those common meales, Acts 2. 42, 46. under which is comprehended all the foresaid ministration.

V. 5. *A proselyte,*] Namely a Pagan converted to Iudaisme, Mat. 23. 15.

V. 6. *They layd,*] a most ancient Ceremonie in consecration, in signe that such persons were appropriated to God, Exod. 29. 10. and likewise of blessing, as if the grace and power of God did settle upon them, Gen. 48. 14. Mat. 19. 13.

Verse 7. *Increased,*] Namely did spread it selfe abroad amongst the people. *were obedient.*] did voluntarily submit themselves to beleeve the Gospell.

Verse 8. *And power,*] of divine power and efficacie in all his words and deeds. Or of the power of the Holy Ghost, to worke miracles.

V. 9. Of the Synagogues,] there being in Ierusalem diverse places of Ecclesiasticall meetings, for the reading and expounding of Gods word: and for ordinary prayers, the Temple not being sufficient for these purposes, for all men, and at all times: but it was for the Priests, and for the most Religious actions, sacrifices worship, &c. of the people. *Of the Libertines,*] it is likely they were Iewes borne of slaves, made free by the Romans: and that they had some assembly a part, being detested by the Iewes, as well by reason of their staine of their servile condition; as because the tooke part with the Romans, and their domination which was abhorred by the Iewes.

V. 14. *Shall destroy,*] Steven might well have denounced this desolation of Ierusalem, and the disannulling of Ceremonies, by Daniells prophesies, 9. 26, 27. Or by Christs Matthew 24. 2. but yet these witnesses were false: because they witnessed thorow hatred and malice: and besides they concealed part of what was spoken: As that Ierusalem should be destroyed: but in case they were not converted: That the ceremonies should be disannulled, but to give place to a more excellent kinde of service in spirit and truth.

Ver. 15. *As it had been:*] full grace, Majesty and divine splendor.

Chap. VII.

Ver. 2. *Brethren,*] he calleth them so, by reason of the degree which they held in the Iewish Church, which was yet not altogether repaired by God, and by reason of the Communion in the same God, nation, and covenant. *The God,*] the intention of Steven is to declare that God chose Abraham out of meere grace, seeing hee was an Idolater as the rest of the Caldeans were, Ios. 24. 2. and therefore that neither he, nor the Iewes, who were descended from him according to the flesh, had no advantage of merit before God. And that as hee had chosen them. So hee might reprove them if they went against his covenant.

Verse 5. *Gave him more,*] this seemes to be spoken to shew, the addition of grace which Abrahams posterity had received above him: to bind them so much the stricter to God; and to aggravate their ingratitude.

Verse 8. *Patriarches,*] See upon Acts 2. 29.

Ver. 9. *Moved with envie,*] This circumstance seemes to be related to shew the conformitie of the peoples malice, that of their ancient fathers, in the hatred and persecution of Gods servants sent for the correcting of vices, and the salvation of the Church as Ioseph was.

V. 14. *Threescore and fifteene,*] See upon Gen. 46. 27. the reason of the diversities of the number here and in that place.

Ver. 16. *were carried over,*] the Scripture makes no mention but only of Iosephs bones being carried into Sichem, Exodus 13. 19. Ios. 24. 32. it may bee it was knowne by tradition, that the bones of the bodies of the rest of Iacobs children, were also carried thither and indeed after Christs time there, monuments were yet to be seene, *Abraham,*] Gen. 23. 19. it is said that Iacob bought that field were Ioseph was buried, and it is likely that this varietie proceeded from the Coppiers, it may bee by reason of the like act of Abraham, Gen. 23. 16.

V. 21.

Ver. 22. *Was mighty,*] that is to say, he did and spake great things, and was accompanied with a divine Majestie, height, and power. See Luke 24. 19.

Verse 23. *It came into,*] by revelation which GOD had made unto him of his vocation, though hee had not as yet declared him the time, nor the meanes of exercising it.

Verse 25. *Hee supposed,*] it is likely that God had promised him, that hee should bee receaved, followed and obeyed by the people, yet without any prefixing of time: wherein Moses erred. See Exodus 3. 18. and 4. 1, 5. This History hath also a relation to the ordinary refusall the people had made of the instruments of their salvation.

V. 30. *In a flame,*] Namely in a fiery and flaming bush.

Verse 35. *They refused,*] whom they had rejected, and with contempt refused to know. *By the hands,*] Namely by the power, and authoritie and conduct of the Sonne of God. See Exodus 33. 14. and 34. 10. Isa. 63. 11, 12. Hab. 3. 13. 1 Cor. 10. 9. Hab. 12. 25. Who in all ages hath beene the head and Saviour of his people.

Ver. 38. *In the Church,*] the Italian, *In the assembly,*] when the people were solemnly assembled for to receave Gods Law. *With the,*] was a messenger and mediatour betweene the Sonne of God giving his Law, and the people, Gal. 3. 19. *The living Oracles,*] Namely the Law of God, Rom. 3. 2. made living by the power of the Spirit in the hearts of men, Heb. 4. 12. to produce its effects: which were, not to give spirituall and everlasting life to man. Dead in sinne, Romans 8. 3. 2 Corin. 3. 7, 9. Galath. 3. 21. But to waken the Consciences lively, to binde the hearts, and to represse sinne, *&c.*

Verse 39. *Turned backe againe,*] they went astray imitating the Idolatries of Ægypt in worshipping the Calfe. See upon Exodus 32. ver. 4. Other againe referre this to the great desire and designe they had to returne into Ægypt, Numbers 14. 3, 4.

V. 42. *Turned,*] withdrew his grace love and spirit from them; and gave them over to the Devill, to bee led by him to Idolatrie without any stay. See Psalme 81. 12. Ezekiel 20. 25, 26 39. 2 Thes. 2. 11. *As it is,*] which Idolatry committed in the desert, Amos pointeth at in this passage.

Verse 43. *The Starre,*] For BAAL I represented the Planets: and Moloch according to the common opinion was Saturne, called here Rephan. The reason whereof is not certainely knowne, nor the Originall of the name: Vnlesse it were the Arabian Name of that Planet used in those dayes for Rephan in the Arabian tongue signifieth most high and elevated: which belongeth to Saturne more than to any other planet, it being the highest of all the rest. *Beyond Babylon,*] in Amos it is beyond Damascus: but Steven relates the meaning which is that the people should be scattered and dispersed into the uttermost parts of the world.

V. 44. *Of witnesse,*] within which the principall thing that represented Gods Majestie was the Arke, wherein were the Tables of the whole Law, called the witnesse, Exodus 16. verse 34. Now it seemes the meaning is, that if the moveable Tabernacle, made by a modell receaved from God and with so much preparation might by Gods appointment bee changed into a firme, and farre more excellent Temple: it was no way beyond reason that God should change that materiall Temple into a spirituall one which is the Church: in which is the truth of all those ancient Fabrickes: and therefore that hee Steven could not be accused for impietie, for foretelling the destruction of the Temple, and the abolishing of the ceremoniall worship of it, Act. 6. 14.

Verse 45. *Of David,*] who was the first that designed the Fabricke of the Temple, 2 Sam. 1. ver. 1, 2.

V. 46. *A Tabernacle,*] The Italian, *A habitation,*] Namely a settled place for the ordinary signes of his presence in grace and power, and for his service and worship.

Verse 48. *Dwelleth not,*] To bee as it were fast bound unto it, or shut up in it, according to the false opinion of the IEWES. See Ier. 7. ver. 4.

Ver. 51. *Uncircumcised,*] Namely as prophane and wicked as the Pagans themselves inwardly, though they outwardly bore in their bodies circumcision, a marke of regeneration and the Seale of Gods covenant. *The Holy Ghost,*] by which Gods truth is not onely propounded: but the truth of it is likewise so effectually demonstrated inwardly, that you cannot contradict it but onely by obstinate malice, Genesis 6. 3. Matthew 12. ver. 31. Heb. 6. 4.

V. 53. *By the disposition,*] the Italian, *The Angels, publishing of it,*] the Grecke by the out cries and proclamations of Angels: Namely they being as it were the Sonne of God, the supreame Law-givers publike Criers Galath. 3. 19. Heb. 2. 2. Or in the middest of Angel standing round about them in squadrons Deut. 33. 2. either sence is to shew that if they had contemned the Law given with so much Majesty and terror, it was no marvaile if the rejected the Gospell, propounded unto them, in so meane, simple, and milde manner.

Ver. 55. *And saw,*] this was a miraculous vision, in which Steven by a supernaturall light and vertue, did see into Heaven, and beheld that splendor and Majestie

Majestie with which Christ is clothed there. Vnlesse one will say that it was but a created image of of it, which was represented to Stevens inward and outward senses. See Acts 10. 11.

V. 58. *The witnesse,*] who according to the law, Deuteronomie 17. verse 7. were to throw the first stones.

V. 60. *Hee fell a sleepe,*] he quietly, and sweetely breathed, a Scripture phrase for the assured hope of the blessed Resurrection.

Chap. VIII.

Ver. 1. *All scattered,*] namely the body of the Church, for the most part.

V. 5. *Philip,*] it is likely it was the Deacon, Acts 6. 5. rather than the Apostle who remained in Ierusalem with the rest, ver. 1.

V. 9. *Bewitched,*] the Italian, *Seduced,*] or astonished and besotted.

V. 10. *The great power,*] the greatest instrument of Gods power that can be remembred.

V. 12. *Were baptized,*] renouncing all manner of impietie and superstition especially that of Simon.

V. 13. *Believed,*] made outward profession of the faith; Or gave some assent to the doctrine; but hypocritically, not giving way to the inward operation of the Holy Ghost to a true conversion and lively regeneration.

V. 15. *The Holy Ghost,* not only the inward gift thereof in light and grace: but also the externall and miraculous ones, which in those beginning were conferred upon many, after baptisme especially upon those who were by God appointed for the sacred ministerie.

V. 17. *Laid they,*] See upon Acts 6. 6.

V. 21. *In this matter,*] Namely in this sacred Office of the Gospell: in which the laying on of hands is required, to obtaine the grace of the Spirit. Or in this faith and doctrine. Or in this businesse.

Ver. 22. *If perhaps,*] this word sheweth the difficultie of the thing by reason of the grievousnesse of the sinne. Without cutting off the hope of grace: but rather to serve for a greater spurre to the sinner to bring him to repentance. See 2 Tim. 2. 25. *That thou art,*] that thou art possessed with a most wicked malice, and art a slave to the Devill, for to do all manner of wickednesse.

V. 24. *That none,*] that the most unhappie estate of the soule which you describe unto mee, may not drive mee into eternall perdition which you threaten me with.

V. 26. *which is desert,*] this may bee referrred to the Citie of Gaza which at that time was desolate and ruined or to the way which was thorow a disinhabited Country.

V. 27. *Queene of,*] for amongst the Ægyptians women might raigne. See 1 King. 11. 1. *Worshipp,*] See 1 Kings. 8. 41. Ioh. 12. 20.

Ver. 29. Said,] by Revelation or secret inspiration.

V. 33. *Iudah,*] because hee voluntary humbled himselfe even to the death to which hee was condemned, God did deliver him, and hath Soveraignly exalted him, Phil. 2. 8, 9.

V. 37. *with all thine,*] that is to say sincerely, and firmely, with all thine heart.

V. 39. *Caught away,*] that is to say carried him away by a swift and sodaine motion. See 1 Kings 18. 12. Ezeck. 3. 12, 14.

Chap. IX.

V. 2. *To the Synagogues,*] the Romans having taken Iudea suffered the Iewes to live according to their Law and Religion. Whereupon the High Priest as head of the great Councell might inquire of and judge of the quality of a Iewes crime) but had reserved unto themselves the pronunciation of the judiciall sentence, and the publike capitall execution. *Of this way,*] the Italian. *Of this Sect,*] or profession of Religion.

V. 5. *Whom thou,*] in my members, from which I have nothing separate, and in my doctrine scrine and glory. *It is hard,*] a terme taken from rude Cattell, which the more obstinate they are, the more they cause themselves to bee used, and yet at the last are forced to obey. To signifie unto Saul, that for all his fiercenesse, he could not withstand Gods motion and calling; and that therefore hee ought to yeeld unto it quietly: otherwise he should draw on plagues upon him. See 1 Cor. 9. 16.

V. 7. *Hearing,*] See Dan. 10. 7. Now Acts 22. it is said that they saw the light but did not hear the voyce. Wherefore we must say that they heard Sauls voyce, but not Christs. Or some confused sound. Or the sound of the Hebrew words which the Lord used, Acts 26. 14. but not the meaning as Matth. 27. 47.

Ver. 8. *Hee saw no man,*] his eyes being dazled with that heavenly light: which by miracle, or by condensation of the naturall humour of the eye produced those scales which are afterwards spoken of, to shew that he was altogether blinde in spirituall things and that he must renounce all presumption of wisdome, and become a child, and a foole before God, for to be made wise by him. See upon Iohn 9. 6. 1 Cor. 3. 18.

V. 9. *Three dayes,*] during which time it is likely hee had his raptures, and revelations mentioned 2 Cor. 12. 2.

V. 11. *For behold,*] by verse 17. it appeares that God revealed unto Ananias the subject of Sauls prayer:

prayer: namely to be enlightened in body and in spirit, to performe Gods will, and that he was sent thither for to fulfill it.

V. 12. *And hath seen*] God by another vision prepared *Saul* for the comming of *Ananias* and for the worke which by his meanes he would do upon him.

V. 15. *To beare*] to give knowledge of me to preach the doctrine of my person and truth.

V. 16. *For I will*] We may suppose, Which hee shall freely doe, notwithstanding all persecutions, for I will instruct him, and frame him to a most invincible patience.

V. 22. *Proving*,] the Greeke word signifieth to conferme a thing by comparing of reasons, and authority and it is like that here is ment the comparing and conferring of prophisies. See Acts. 17. 11 and 28.23.

V. 23. *Many*,] namely three yeares Gal. 1, 18.

V. 25. *The disciples*,] the beleevers which were afterwards called Christians.

V. 27. *Declared*,] some referre this to Saul himselfe, others to Barnabas, who might live at *Damascus* where this act was well knowne, or might elsewhere certainely have heard of it.

V. 28. *with them*,] Namely, with Peter and Iames. Gal. 1, 18, 19. For the other Apostles were then absent.

V. 29. *The Grecians*,] See upon Acts. 6. 1.

V. 31. *Edefied*,] Going forward in their spirituall estate, with delight, and content, by interchangable instructions, and holy examples, which is the frequent sence of this word opposite to scandals, *and in the*,] or they were filled with comfort, &c.

V. 32. *The Saints*,] A common name to all beleevers sanctified by their calling, by Faith, and by the Spirit of regeneration, *Lydda*,] a city or great Castle in the tribe of Ephraim called also Diospolis.

V. 35. *Saron*,] another city in the same tribe, neere to Lydda.

V. 36. *Joppa*,] a Sea Towne neere to those other townes, in these dayes called *Japha*.

V. 37. *Washed*,] According to the customes of those dayes to wash and annoynt dead bodies, leaving them afterwards for some time in the house, in all mens sight, that they might come and performe their last duties to them, until they were carried to burying.

V. 39. *The Coats*,] Which shee gave for almes, which is noted as her praise for a double vertue of indulcy and charity.

Chap. X.

Ver. 1. *Of the band*,] or Cohort which was a Squadron of Roman footmen to the number of about six hundred, which made the tenth part of a Legion whereof every one as well as the Cohorts had its perticular name.

V. 2. *Devout*,] namely a proselite in beleife, and religion. Not by circumcision, and open profession, which the Romans were forbidden by their Lawes, see upon Mat. 23. 15.

V. 3. *Evidently*,] Not in an extasie or rapture of the Spirit, or in a dreame, but waking ocularly, and sensibly. *The Ninth*,] three a clocke in the afternoone, which was one of the houres of daily prayers. Acts. 3. 1.

V. 4. *Are come up*,] A kinde of speech taken from ancient sacrifices, See Levit. 2. 2. and 24. 7. Psal. 141. 2. To signifie that these worke of piety in Cornelius, had as one should say kept his memory alive before God, and had excited him to remember him, to conferre his full knowledge and grace upon him by his Gospell, after he had prepared him by those Initiall operations of his Spirit.

V. 9. *Upon the House*,] made in the manner of a terrace according to the custome See Matth. 10. 27. others take it to be a roome, in the uppermost storie of the house as Dan. 6. 10. *the sixth*,] at midday which was also an houre of prayer. Psa. 55. 17.

V. 10. *Into a trance*,] a divine and supernaturall elevation of the minde, and abstraction thereof from the sences, and Organs of the bodie: to be altogether attentive to the revelation which was presented unto him under the following shapes.

V. 13. *And eate*,] indifferentlie without makeing anie difference of meats cleane or uncleane according to the Law Lev. 11. 2. Deut. 14. 4. Now it should seem that God had caused that hunger ver. 10. in him, as a fitting preparation, to the vision which hee ment to shew him.

V. 14. *Common or uncleane*,] the Italian *Vncleane or defiled*,] it should seeme that by these two words, are signified two kindes of uncleanesse whereof one was of all the kinde. the other of some particular, accidentally.

V. 25. *Worshipped him*,] hee did him an hommage not altogether holie as unto God but yet in some parte Religious, as to one of his ministers with Some notable excesse of humilitie corrected by Peter. See Rev. 19. 10. and 22. 8.

V. 28. *To keepe company*,] by the Law of God this was understood of everie streight bond of matrimonie societie couenant, or familier conversation. but by tradition it was wrested even

to eating with them, Acts 11.3. Gal.2.12. *Unto one of,*] Namely to a Pagan that was not a Iew. *Common or,*] in regard of the divertitie of Nations. Now the Apostles and believers knew, as well by the prophecies, as by Christs instructions that the Gentiles should be called, but it appeares that they believed it should be done by being incorporated into the Iewish nation by means of circumcision, of which doubt *Peter*, and others by him, were now cleared.

Verse 34 *Is no respecter,*] that is to say, he judgeth of men, for to accept of them to be his, not for outward respects, as of nation, condition, &c. but for the essentiall ground of piety and of uprightnesse of the heart. Now he speaketh not here of that original will and pleasure of God, by which he taketh one into favour, who of himselfe is as unworthy as the other. *Rom.*9.11.1. *Cor.*4.7. but in that consequent degree of his love towards the worke of his grace, in what nation or quality of person soever it be found, to maintaine it, encrease it and make it up.

Verse 36 *The word,*] the Italian addeth, *According to the word,*] that is to say, of which indifferency of nations hee hath given the Iewes cleare instructions by the Gospell, which was first preached unto them, revealing in it the bestowing of his grace now, otherwise then he did under the law. *Peace,*] Namely, the reconciliation of men with God; and the receiving of all nations indifferently into Gods covenant. *Isa* 57.19. *Ephes.*2.14.16.17. *Col.*1.20 *He is,*] the Italian *Who is?*] who, or he, hath bin established universall King of the world, and not of one nation onely, wherefore he will also gather his elects out of them all. See *Rom.*3.30. and 10.12.

Verse 38. *Anointed,*] hath in his humane nature endowed him with the fulnesse of the gifts of his spirit, and hath consecrated his whole person to the office of mediator, which are the two things signified by the ancient annointment. *Psal.*2.6. *Was with him,*] in fulnesse of God-head, as he was everlasting Sonne Col.2.9. and in power, grace, and favour, as hee was man, and mediator *Ioh.*3.29. and 16.32.

Verse 42. *Of quicke,*] as well of them which at his last comming shall bee yet found living, as of them which being dead before, shall bee raised againe. 1. *Thes.*4.15. See *Rom.*14.9.2. *Tim.*4.1.1. *Pet.*4.5.

Verse 43. *Through his name,*] through him, his vertue, and merit, and for his sake.

Verse 44. *The holy Ghost,*] his miraculous gifts were in an instant conferred upon some, and that of sanctification, to be of the true elect, and that of common illumination to all.

Verse 45. *Of the,*] Namely, the circumcised Iewes.

Verse 46. *Tongues,*] the Italian, *Divers tongues,*] Namely, strange tongues which before they knew not. See *Acts* 2.4.

Verse 47. *Can any man,*] seeing God hath conferred upon them the inward and spiritual grace, who can hinder us who are his ministers from communicating unto them the externall signe, by joyning of them to the body of the Church.

Verse 48 *Commanded,*] that is to say, he appointed them to receive baptisme at his hands.

Chap. XI.

Ver. 15. *As on us,*] in like vertue, though not in the same likenesse of fierie tongues, nor in the same degree.

Verse 20. *Vnto the Grecians,*] See *Act.*6.1.

Verse 21. *The hand,*] God accompanied their ministerie with the power of his spirit. *Luke* 1.66. for our coppies after those words. *Was with them,*] adde these words for to heale them, that is to say, God manifested his power by them, in working of miracles by healing such as were sicke amongst those that heard them *Luke* 5.17.

Verse 28. *By the Spirit,*] Namely, by divine revelation. *Dearth,*] histories make mention of two dearths under *Claudius* within the space of three yeares. And it is likely that here is meant the first.

Verse 29. *The brethren,*] as well because they might be in greater want by reason of the Iewes hate and persecution. As also by reason of the respect which Christians bore to the Church of *Ierusalem*, as to the mother Church of all the rest. See *Rom.*15.26.1. *Cor.*16.1.2. *Cor.*8.4 and 9.1. *Gal.*2.10.

Verse 30. *To the Elders,*] a generall name for all the guides and ministers of the Church, from which greeke name hath been taken and framed the name of priest.

Chap. XII.

Ver. 1. *Herod,*] surnamed *Agrippa*, who was grandchilde to *Herod* the great, and had received the title of King, from the Emperours *Caius* and *Claudius*, together with the government of the temple, in which hee did according to his pleasure, whereupon he also undertooke these executions, as by a generall commission, though capitall judgments were taken away from the Iewes.

Ver.2. *He killed,*] secretly in prison, for after the triall, hee purposed to make a publike spectacle of *Peter*.

Ver.3. *Then were,*] this seemes to be added, to signifie the cause why the punishment was delayed, namely, in reverence of the Passeover, which lasted eight dayes.

Ver 12. *Marke,*] it is uncertaine whither it bee the same as writ the Gospell, and that seemes to bee named *Col.*4.10.2 *Tim.*4.11.1 *Pet.*5.13.

Ver.15. *It is his,*] amongst the Iewes, as it appeares by their histories, there were very frequent apparitions of dead persons, and these phantasmes (which

question

last were diabolicall) were thought to be the spirits of the persons whom they represented, and they thought there were some good and some bad, according to the diversity of the persons, and their forespotted life. Now it should seeme that these people amazed as it were at an unlooked for chance, followed the popular opinion: and would thereby infer that *Peters* death was inviolable, seeing his spirit did already begin to appeare.

V. 17. *James,*] antiquity affirmed, that this is hee, who was called the brother of the Lord, *Matthew* 13 55. who was also made the first Bishop of *Jerusalem. Act.* 15. 13. and 21, 18. *Gal.* 1, 19. and 2. 9, 12 and was surnamed *Justus*, and *Oblia.* and was held in great esteeme, even amongst the Iewes. Others take it to be *James* of *Alpheus* the Apostle. *Matthew* 10. 3.

Verse 23. *He gave not,*] not rejecting nor suspecting, but rather swallowing up and accepting of those impious flatteries.

Verse 25. *Their ministery,*] Namely, their carrying and delivering the reliefe which was sent by the Church of *Antioch.*

Chap. XII.

Vse 1. *Prophets,*] it should seeme that here a remnant such as had the gift of expounding publickly the resolutions of the Christians faith by the infallible conduct of the holy Ghost. 1. *Cor.* 14 29. 32. and it was an extraordinary degree and singuler for these times of Ecclesiasticall office, yet inferiour to that of Apostles. 1. *Cor.* 12. 28. *Ephes.* 4. 11. And so many it was accompanied with divine predictions, *Tetrarch,*] See upon *Matth,* 14. 1.

Verse 2. *Ministred,*] in publick prayers, expounding of the word, administration of the sacraments, and other parts of the evangelicall ministry, *Said,*] by some prophetick Revelation directed to some or more of them with the consent and approbation of all the rest, *Separate me,*] to be held in equall degree with the Apostles and to be as they, sent indifferently every where, with equall authoritie, as haveing the same infallible grace of the holy Ghost. *Gal.* 2. 9.

V. 3. *Laid their,*] for a signe of consecration to the office of Apostle, and in signe of blessing Acts 14. 16.

V. 4. *Seleucia,*] a sea towne of Siria, called by authors Pieria.

V. 5. *Salamis,*] a City of Cyprus, which is thought to be that which in these dayes is called Famagusta. *Minister,*] not so much to their persons as to the worke of the ministrie. See Acts 15. 37.

V. 7. *Deputie,*] the Italian *Proconsul,*] or propretor for *Cyprus* was not consular but a prætorian province, governed by them, which came out of the yearly office of Prætors, and were called proprætors.

Verse 8. *For so is,*] *Elymas* an Arabian name which signifies a magician, or a master of hidden arts and sciences.

Verse 9. *Who also,*] it is uncertaine whether he alwayes had these two names, whereof *Paul* is the Roman name, and Saul the Hebrew name, or whither hee tooke the Roman name, after hee was appointed Apostle to the Gentiles.

V. 10. *To pervert,*] to give bad constructions, and lay false imputations upon the Gospell, which is the way of salvation, and to hinder the worke of Gods grace.

Verse 12. *The doctrine,*] which he saw accompanied with so much power of God, in perswading, arguing, and doing of miracles, and with so much majestie and holinesse.

Ver. 15. *The reading,*] which was every Sabbath-day in certaine parcels or portions, See *Acts* 13. 27 and 15. 21 *If ye have,*] See upon *Luke* 4. 16.

Verse 17. *The God,*] the end is to shew that God after he had governed his people by divers persons and by severall kindes of governement, had at the last established the everlasting Kingdome of the Messias sonne of *David*, according to the flesh: to whom all Gods promises had a relation: and to whom all other governements had bin referred, *Exalted,*] first by *Iosephs* greatnesse, and next by the marvellous increase of the people, and lastlie by their glorious deliverance.

Verse 21. *Fourty,*] in which ought to bee comprehended the time of *Samuels* government.

Verse 25. *I am not hee,*] namely, the Messias, or the great Prophet foretold by *Moses*, See *John* 1. 21. 25.

Verse 26. *To you,*] namely, to the Iewes dispersed into far countries, seeing those of *Jerusalem* had rejected it, and persecuted the Lord.

Verse 33. *As it is,*] not that the Son of God was engendred at his resurrection or after it, but because by it all humane weaknesse which hee had put on being put off, hee was gloriously, and undoubtedly declared to be the Son of God. *Rom.* 1. 4.

Verse 34. *And as concerning,*] by his resurrection he hath fulfilled this following promise, others to shew that he hath raised him he said, &c. The meaning of this prophecy sheweth that Christ was to rise againe, *To corruption,*] Namely, to a mortal life, and to death, *The sure,*] Namely, the effect of the invariable promises of grace, which I made to *David* concerning the everlasting Kingdome of his progenie. *Psal,* 89. 4. 19

Ver. 36. *For David,*] we must suppose that this passage must necessarily have a relation to Christ, for it cannot properly belong to *David. He had served,*] done that which God hath appointed him to do in his royall and prophetick calling, *Fell a sleep,*] died, See *Acts* 7. 60.

Verse 39. *From all things,*] namely, from all sinnes,

pollutions & bonds, *justified* absolved in Gods judgment, Christ having satisfied for all by his death. Esa 53.6.11. *By the law*] because that the ceremoniall Law being but figurative, had no power of it selfe over the soule, Heb. 9. 9. and 10. 1. 11 and (out of its relation to Christ) had nothing but signals and seales of sinne and condemnation Col. 2. 14. the moral law also being without force in sinfull man Rom. 8. 3. could not justifie him, but only discouer and condemne his sinne. Rom. 3. 20. and 4. 15. Gal 3. 21, 22.

V. 40. *In the prophets,*] this is an application of the passage of Habakuk to threaten the rebels which were amongst Gods people, with the like judgments as are set downe in that place.

V. 41. *And wonder,*] that is to say loose all vigor and councell, be as it were astonished, and hide your selues for shame.

V. 42. *The Gentiles,*] namely the prosalites in beleife and Religion which were present in the synagogue with the Iewes.

V. 43. *In the grace,*] namely in the gift of faith receaued by Gods speciall grace, or in the fruition of God and his sonnes loue, by meanes of faith, and holines of life.

V. 46. *It was necessarie,*] by Christs command Acts. 1. 8. and to yeeld you that honour which was due to first borne children, *Iudge your selues,*] your selues through your rebellion and incredulitie, make and declare your selves un worthie of it.

V. 48. *Glorified,*] submitting themselves unto it by true obedience of faith, and declaring in themselves, and preaching unto others the truth and power of it See Mat. 11. 19. *were ordained,*] by Gods everlasting and most free election, Rom. 11. 7.

V. 50. *The deuout,*] namely such as had embraced the Iewish Religion.

V. 51 *Shooke off,*] according to Christs commaund. Mat. 10. 14.

Chap. XIIII.

Vers. 1. *Into the Synagogue,*] the Italian addeth *Likewise into ours*] as thay had done at Antioch Acts. 13. 14. *Of the Greeks,*] namely prosalites, which frequented the Iewes synagogues though they were not circumcised Act. 13. 42. 43.

V. 3. *In the Lord,*] that is to say being strengthened and sustained by his power.

V. 9. *That he had,*] the spirit of God, which had infused some seeds of faith in the lame man: revealed his worke to Paul to set him on to doe this miracle upon a subiect which was well disposed; for otherwise the gift of working of miracls was often times hindered by incredulitie. Matth. 13. 58. Marke. 6. 5.

V. 12. *Mercurius,*] held by the Pagans to be the Gods messenger and interpreter.

V. 13. *Garlands,*] according to the custome of the heathens, *Unto the Gates,*] of the Apostles lodging.

V. 15. *Passions,*] namely of sinne, misery and death, and other naturall conditions of man, all very farre from the nature of God. See *James* 5.17. *From these,*] namely, from idols so called in Scripture, because they have no other being, but onely what man maketh them, nor no vertue but what is in the idolaters opinion. See 1 *Cor.* 8.4.

V. 16. *Suffered,*] not by approbation, but by a free and most just forsaking of them, without repressing or hindering of them, *To walke,*] to live according to their owne mindes, following their owne idolatries, superstitions, and other sinnes.

V. 17. *Gaue us,*] which questionlesse were effects of the soueraigne deities power and goodnes heavenly Glory, and not of Idols made by men upon earth.

V. 19. *From Antioch,*] namely of *Pisidia,* and not of *Syria,* See *Acts* 13.14.

Ver. 20. *He rose up,*] either being miraculously preserved from hurt, or having been hurt, being suddenly made whole.

V. 23. *When they had ordained,*] the Italian, *When they had by common votes ordained,*] with the approbation and consent of the Churches, to whom this right was anciently preserved even from the Apostles time. for the governement of the Church was not founded upon constraint, nor violence, but upon a voluntary obedience. *And had prayed,*] this may be referred either to the establishment of pastors, wherein their solemne acts of piety were observed, or to the blessing that followed.

V. 26. *To Antioch,*] namely, of *Syria.*

V. 27. *With them,*] accompanying their ministrie with his power. See *Isa.* 63. 11. *Hab.* 3. 13. *Hee had,*] by the preaching of his Gospell, and by the power of his spirit, hee had brought them into the communion of faith in Christ. See *Rev.* 3. 8.

CHAP. XV.

Vers. 1. *Certaine men,*] Who intruded themselves without the APOSTLES commission or approbation. Verse. 24. *The brethren,*] which were converted to the Faith amongst the Gentiles. *Except yee be,*] circumcision and other ceremonies, though they were abolished by Christs death. *Phil.* 3. 3. *Col.* 2. 11. Were used for a time as things indifferent, to not offend the Iewes, who were habituated in them. But these false doctors, did seeke to impose them upon the Gentiles likewise as things necessary, as an essentiall part of Gods worship, and a supply to the righteousnesse acquired by Christ to salvation,

vision, whereupon the Apostles seeing it, did not only breake the peace of the Church, and was a great offence to the Gospell, because the Gentiles abhorred circumcision, but did likewise oppose Christs benefit. *Gal.* 5.2. 56. They presently applyed a remedy to it.

V.2. *That Paul,*] not because these two Apostles, who were every way equall to the rest, in the light & conduct of the spirit, and in Apostolicall authority, *Gal.* 2.6.8. had any need of instruction or of confirmation, but onely to give the weake content, who had more confidence in *Peter* and *James*, and in the Church of *Jerusalem*, and to stoppe false doctors mouthes, and to establish by common votes a generall order in the Church.

V.4. *The law,*] namely, the ceremoniall law.

V.5. *A good while agoe,*] namely in the beginning of the preaching of the Gospell.

V.8. *which knoweth.*] and therefore hath seene that the purity of the converted Gentiles faith and conscience, without the use of ceremonies, was equall to that of the believing Iewes, who by the use of the said ceremonies, were formerly prepared and instructed in it. See Acts 10.34.35.

V.9. *Purifying.*] having in stead of the external purifications of the law of *Moses*, made them partakers of the purgation of their sins in the blood of Christ, and of the gifts of regeneration in newnesse of life, by the holy Ghost, which are two benefits that man obtaineth by faith.

V.10. *Tempt yee,*] make a rash triall without any necessity or command, even with danger of sinister successe, whither God will give them the will to submit themselves to a burthen so odious unto them, and the power of bearing it, without being moved to impatience and revolt. *Were able,*] not so much for the extreame labour there was in observing of the ceremonies, as because that the observance could never bee so perfect, but that the conscience would be involved in many scruples and anguishes: and besides, because that under them, being understood in the sence of these false Apostles, the necessity of observing the whole law was included, for to finde out ones righteousnesse before God, *Gal.* 5.3. which being impossible for man to do, the law was as a bond of condemnation to him, and a ministery of death, *Rom.* 3.20. and 4.15. 2 *Cor.* 3.7.9.

V.13. *James,*] See upon Acts 12.17.

V. 14. *For his name,*] the Italian, *In his*,] namely that may be subject unto him, bearing his name, and acknowledging, and worshipping him, for their onely true God.

V.17. *That the,*] there is some diversitie in the text of *Amos*, this passage being like many others of the new testament, taken out of the greek translation of the Septuagint which was much in use amongst the Grecians in those dayes, which for some cause not very well knowne varieth oftentimes from the hebrew, but it was sufficient to shew by it that there should be other nations, which should be called the Lords. Which is the meaning the of *Amos*, layd downe as well in the greek, as in the hebrew text.

V.18. *Unto God,*] this prophecy and other like unto it, about the calling of the Gentiles, sheweth that this was Gods counsell, which hee bringeth to passe in these dayes, therefore wee must not finde it strange, nor be offended at this novelty.

V.19. *wherefore,*] since it pleaseth God to cal them to his grace and Church, it is not reasonable that wee should in the behalfe of men lay this stumbling block of the necessity of circumcision, which is so much abhorred by them. And besides, seeing God hath taken away the distinction of nations, by the communication of his covenant, we must not any more set up the marke of the former division. See *Ephes.* 2. 14.16.

V.20 *They abstaine,*] this is an Ecclesiasticall ordinance, and as they say canonicall, not so much to rule the conscience, and the inward man, as the externall actions, for the peace, comelinesse, and order of the Church of those dayes, in things which of their own nature were indifferent, as the eating of blood or strangled meat: or which the Gentiles by abuse held to be such, as to eat of the flesh which was offered to Idols. v. 29. And committing fornication. See 1. *Cor.* 6 12, 13 and 10.20. *Rev.* 2.14.20.

V.21. *For Moses.*] this is ordained for the Gentiles: for the *Iewes* are sufficiently instructed, by the reading and exposition of the law in their observances, and to that we doe remand them, untill thorow a greater light and encrease of faith, they leave these of that which is now of no vertue.

V.22. *Choosen men,*] the greek heads, or conductors, that is to say pastors, who bore office in the Church government.

V.24. *Subverting,*] stirring them from their faith and quiet, and casting them into feare, perplexities, and scruples.

V.26. *Have hazarded,*] to innumerable dangers and travells, or have laid aside all care of themselves, to dedicate themselve wholly to Christs service.

V.28. *To the holy Ghost,*] because they did treate of Ecclesiasticall orders, concerning the quietnesse and order of the Church, wherin Ecclesiastical authority hath place, the assembly used this terme, it seemed good to us, which is not used, neither in the Articles of faith, nor in the commandements which meerely concerne the conscience. And to shew that authority was with holy reason and wisedome, there is added, and to the holy Ghost, who guided the Apostles in these outward things also. 1. *Cor.* 7. 25.40. The meaning is, as the spirit of God hath dictated it to us, so we doe ordaine it to you by the authority which God hath given us. *Necessary,*] for the peace & concord.

V. 30. *The multitude,*] namely the whole body of the Church.

Ver. 31. *For the consolation,*] for this meanes of concord which was given them by the Apostles. Others have it exhortation.

V. 32. *Prophets,*] See upon Acts 13. 1.

V. 33. *In peace,*] in good love. Or with a blessing *Unto the Apostles,*] namely to Ierusalem, whither the Apostles went after their voyages, and where it is likely some number of them resided continually.

Verse 38. *Thought not good,*] by discourse of reason for if there had beene any expresse revelation from God, Barnabas who was also a man inspired, would have knowne it, and peradventure Paul had espied some defect in Marke, which was concealed from Barnabas. Or that hee did not judge it reasonable to make him partaker of the reaping and harvest of the Churches, who would not bee with them at the sowing, and that for a milde and just punishment.

Ver. 39. *So sharpe,*] thorow humane infirmitie, and yet with a good intention in both of them. *They departed,*] God made use of their separation, to cause the Gospell to fructifie more at large, in diverse places.

Chap. XVI.

Vers. 1. *Disciple,*] that is to say a Christian, *Beleeved,*] that had embraced the faith of Christ. *A Greeke.*] a Gentile proselite, who was not circumcised. For if he had, he would have caused his son to be circumcised likewise. See upon Mat 13.15. Acts 14. 1.

V. 3. *Circumcised,*] not for a Sacrament of Gods Covenant, wherein circumcision availed nothing. Holy Baptisme having beene substituted for that use, but as for indifferent action, to cause the Gospell to be the more easily accepted amongst the Iewes, who held the uncircumcised in abomination untill greater illumination and confirmation in faith, and in the doctrine of Christian libertie.

V 6. *Of the Holy Ghost,*] by an internall revelation from him.

Ver. 7. *They assayed,*] thorow fervencie of zeale they endavoured to overcome all difficulties, but the Holy Ghost revealed unto them, that the will of God was not so for that time as those divine persons were sundry times moved by discourse of reason to undertake many things from which they were diverted by Revelation. See 2 Sam. 7. 3, 4. *The spirit,*] The Italian addeth. *Of Iesus,*] which hee only sends and distributes, and by which he moves, and inspires his beleevers Rom. 8. 9. and especially his Prophets and Apostles, to doe his worke, 1 Pet 1. 11.

V. 9. *Come over,*] crossing the Sea out of Asia in to Europe.

V. 10. *Endeavoured,*] by ver. 17. it appeares that Luke who writt this booke was then with Paul and Timothy.

Ver. 11. *Samothracia,*] an Iland and Citie depending upon Thracia, lying betweene Troas and Neapolis, which was a Citie and harbour of Macedonia.

V. 12. *A Colonie,*] of Romans who had sent thither a plantation of their own Nation.

V. 13. *Where,* by Statute and publicke authority to defend the Iewes from popular tumults, and likewise to separate them from others *Prayer was wont,*] they were certaine oratories, where the Iewes met for their quotidian prayers, at the same houres, as they offered the daily sacrifices in the Temple. And for other exercises of pietie. Which places according to some were the same as their Synagogues, and stood likely by some running water, because of the Iewish purifications.

V. 14. *Worshipped,*] Namely was a devout and religious proselyte. *Opened,*] he enlightned her by his spirit, and did inwardly incline her to believe, and submit her selfe to the Gospell.

V. 16. *A spirit,*] it was some devill by which she was possessed; or which served her for a familiar spirit speaking within her, and revealing secret and future things. See upon Lev. 19. 31.

Ver. 18. *Grieved,*] it not being fitting that Gods truth should receave witnesse from the spirit of lies, which would defile it, and cause it to bee suspected. See Mar. 1. 25, 34.

Verse 20. *To the Magistrates,*] The Italian, *To the Praetors,*] who were the chiefe Magistrates of the Roman Colonies, otherwise called Duumviri.

V. 21. *Which are not,*] by the Law of the Romans, which did forbid all Romans and Greekes to become professed Iewes.

Verse 28. *But Paul,*] who it is likely was in some Chamber with many other prisoners: and the doores being opened hee might perceave by the Moone shine or otherwise what the prison Keeper did without, but hee having no light could not see within.

Ver. 29. *Sprang in,*] he being secretly inspired to acknowledge that the miracle happened for the Apostles sakes. Humbleth himselfe before *God* in their persons, seeking to have part in that salvation, which hee might have heard say, that the Apostles did teach.

V. 35. *The Magistrates,*] it is uncertaine whence this instinct might come unto them, but peradventure: the earth-quake, and opening of the prison doores was noised abroad in the Citie: whereupon they might have some remorse, perceaving the Apostles to be divine men, and Gods messengers.

V. 37.

Ver. 37. *Being Romans,*] that have by our birth place the right of being Roman Citizens. Now by the Roman Lawes a Citizen of Rome could have no bodily punishment, or torture inflicted upon him by the Magistrates of Provinces. *Let them come,*] Paul doth not declineare any satisfaction for himselfe, nor any worldly honour, but a publike acknowledgment, of his innocencie, for the glory of God, and advancement of the Gospell.

V. 39. *Besought them,*] or did appeare and mitigate them with good words. *To depart,*] for to avoyd popular tumults

V. 40. *comforted,*] or exhorted them.

Chap. XVII.

Ver. 4. *Devout Greekes,*] Proselytes who had embraced the Iewish Religion all but circumcision.

V. 5. *Of Iason,*] in whose house Paul and Silas lodged.

V. 9. *Securitie,*] to come and answer whensoever they should be called.

V. 11. *More noble,*] free and loyall Iewes in following the word of their God, and endeavouring to obtaine the reward of their faith, and the effect of their expectation being not degenerate thorow incredulitie, nor gone astray from right judgment thorow the filthy passion of envie.

Vs. 12. *Greekes,*] gentile Proselytes.

V. 14. *As it were,*] and in the meane time going by land to Athens, to avoyd the ambushes, and provide for their owne safeties.

V. 19. *Areopagus,*] Namely was Mars his Hill, for so was the Palace called, where the Athenians held their Senate. Where Paul was brought, either to be examined concerning this new Religion, or only to feed the curiositie of those people.

V. 21. *For all the,*] this is intermixed to shew the reason why there was such a great concourse of people came thither by reason of Paul.

V. 22. *I perceive,*] this is spoken by the way of a milde insinuation, to avoyd offence and obtaine audience: though indeed all your Athenian customs and rites were but only superstitions and Idolatries.

V. 23. *An Altar,*] many Authors make mention of this inscription, whereof the cause and originall is very uncertaine Peradventure it was to make even the strange *Gods* propicious to them. Paul makes use of it onely to shew them, that they had no cause thus absolutely to reject his doctrine and the God which he preached unto them, under the pretence of an unknowne Novelty.

V. 24. *Dwelleth not.*] he is an infinite spirit, and filleth heaven and earth, is not circumscribed & shut up in any certaine place, as Idols are, and is the Author of all good, of which he makes men partakers and receaves nothing of them for himselfe: Nor requires any thing for all their dutie, but that man should acknowledge and worship him in spirit and in truth.

V. 26. *Of one blood,*] of the same stock and race of Adam, that as God is one, and all the generation of man is but one, all without any distinction of nations, may tend to one end, namely to know him, and serve him. *Hath determined,*] though hee hath appointed severall times for mens births, and appointed them severall places for their abode, yet are they all of one generation, and therefore ought not to have particular Gods for every nation and province after the Pagan manner, but one only universall one, Creator of all.

V. 27. *That they,*] the end of man, even since thorow sinne hee lost his first light of the knowledge of God, ought to be to employ that little naturall light which hee hath remaining to observe and take notice of the markes, and trackes of Gods Nature in his workes, to serve him according to it, and not runne a stray after Idolatry. See Rom. 1. 19, 20, 23.

Ver. 28. *In Him,*] thorow him, and thorow his vertue, which hee continually infuseth into his creatures, for to maintaine them in their being, Col. 1. 17. Heb. 1. 3. *As certaine,*] Namely as Aratus a Greeke Poet. See 1 Cor. 15. 32. Tit. 1. 12. to shew that by naturall discourse many heathens had knowne Gods Image in their owne soules. Whereby they might raise themselves to that point, to know that hee was an everlasting and infinite spirit: and therefore can not bee represented by corporall and corruptible things, nor be served in them.

V. 30. *Winked at,*] borne with men, looking not after them to destroy them for their horrible Idolatries.

V. 31. *By that man,*] namely by Iesus Christ, whom Paul nameth by his humanity, peradventure regarding the Gentiles incapacity to apprehend the mystery of the Trinitie and incarnation, and not to confirme them in the opinion of the multiplicitie of Gods.

Ver. 34. *Areopagite,*] a Senator or Judge of the *Areopagus*.

Chap. XVIII.

Vers. 2. *Iew,*] who was already converted to the Christian faith, whereof notwithstanding wee finde no mention made elsewhere. *In Pontus,*] a province of Asia. *Claudius,*] the Roman Emperor.

Ver. 3. *Tent makers,*] which in those dayes were made of leather.

V. 5. *Was pressed,*] had an extraordinary and vehement motion of Gods spirit, those holy men having many severall times, and degrees, of divine inspirations and raptures.

V. 6.

V. 6. *Your bloud,*] let the cause of your perdition be imputed to you alone, See Ezek. 18.13.

Ver. 7. *Thence,*] Namely out of the Synagogue, *And entred,*] to preach the Gospell and keepe the assemblies of beleevers: without removing his habitation from Aquila his house, according to Christs Commandement, Matth. 10. 11. *Worshipped,*] was a Proselyte and a devout man.

V. 13. *To the Law,*] Namely of Moses, which is the Law of our Nation, according to which Law the Romans permit us to live, and governe our selves and to judge those that are of our Nation.

V. 15. *And names,*] he seemes to have a relation to that the Romans beleeved that the Iewes worshipped a meere name. Because that having no corporall figures of the Deitie, they held the great essentiall Name of God in great reverence, which therefore they also kept secret, and did forbeare to utter. As if *Gallio* should say, you Iewes worship one name, and the Christians another, a conceipt and words of an ignorant and prophane man.

V. 17. *The Greekes,*] Namely the *Gentiles*, and it is likely that to favour those of their owne Nation who had harboured and protected *Paul* against the Iewes, they undertooke to bee revenged upon them with deeds, assuring themselves and building upon the Proconsulls connivencie.

V. 18. *Having shorne,*] Some understand this of *Aquila*, and other some of *Paul* neither is it very likely that it should have a relation to the Nazaritish vow, Numb. 6.18. But by the Iewish History it appeares, that it was an Ecclesiastical custome or tradition, by which one in case of any great sicknesse or danger, did make a vow in some part like unto the Nazarites vow, to abstaine from Wine, for a certaine time: and did shave his head, as a preparation to accomplish the principall part of the vow which consisted in sacrifices and offerings. See Acts 21.24. which nevertheless we doe not read that *Paul* offered: as hee who had no other ayme in all this businesse, but onely to accommodate himselfe in charity and wisdome to the Iewes weakenesse, and not to yeeld God any religious service therein. *Cenchrea,*] A port, or Sea arsenall belonging to Corinth.

V. 21. *By all meanes,*] not for any necessitie of observing the ceremoniall Law, from which Paul knew the Church was delivered, but for zeale of preaching Christ to his Nation, in a more frequent assemblie. Or for to obey some expresse revelation, Acts 19.21. Or to fulfill the foresaid vow in Ierusalem in the time of the Feast, to gaine the hearts of the Iewes which were exasperated against him.

V. 24. *Borne at Alexandria,*] in Ægypt. *Mightie,*] well instructed and grounded in them, and endowed with a singular power of Gods Spirit, to prop und, and perswade them.

V. 25. *Instructed,*] had learned the comming of Christ into the world, and His doctrine, which the Baptist had taught obscurely and imperfectly: But had not participated of the cleare and large Declaration which Christ and His Apostles had made of it.

V. 27. *Through grace,*] this may have a relation to Apollos who by his authenticall ministery called grace, Rom. 1.5. and 15, 15. 1 Cor. 3.10. Or by the grace and blessing of God, did much advance the Christian faith: Or to the beleevers who had beleeved thorow Gods gift, Ephes. 2, 8.

Chap. XIX.

Vers. 1. *The upper-Coasts,*] Namely of Asia, which is thus divided by Authors into high Coasts which are the Westerne Coasts, and low Coasts which are the Southerne. See 1 Mac. 3.32. and 6.1.

Ver. 2. *Have yee received,*] hath God endowed any of you with the miraculous gifts of his Spirit, to frame by their meanes some instruments for the ministery of the Gospell amongst you, and the gathering together, and governing of a Church? For without those gifts, it had beene impossible for a man to get so sodainely as it was needfull the knowledge wisdome and other qualities as were required. *We have not so much,*] it is likelie hee did more plainely expound unto them the meaning of the aforesaid words, and that thereupon they answered, that they did not know that any such gifts were conferred upon the Church. See Iohn 7.39. Acts 8.16. See the like manner of speaking, 1 Sam. 3.7.

V. 3. *Vnto what,*] What doctrine hath beene taught you, for the confirmation and seale of which yee have beene baptized, *Vnto Iohns,*] whether they had beene in Iudea in Iohns time, or whither Iohn Disciples were dispersed abroad, and so had learned them, with some slight instructions that the Messias was come. See Acts 18.25.

V. 4. *Iohn verily,*] if you be Iohns true Disciples, you ought likewise to bee, and in effect are, Christ Disciples also to whom Iohn alwayes directed and sent his owne Disciples.

Ver. 5. *When they heard,*] after Paul had largely instructed them touching the correspondency of Iohn with Christ, they formally were baptized in the name of Christ, for there was no inconvenience, to confirme Iohns extraordinary baptisme, with the ordinary and more expresse Baptisme of Christ: Seeing that God would have them who had received the old Seale of the covenant, namely Circumcision, to receave likewise the new one of baptisme.

Ver. 6. *Prophesied,*] by evident divine inspiration, they did propound and declare Gods mysteries. See 1 Cor. 11.4. and 14.1.

V. 8. The

V. 8. *The Kingdome,*] namely the Gospell by which God giveth to himselfe a new people, and reigneth in a new manner over it in the spirit of grace and power.

V. 9. *Tyrannus,*] it might be some Rethorician of his name, or some one that taught to reade Rethorick, or some Philosopher that taught a publike Schoole. And Paul made use of this occasion for to spread abroad Gods word after he had Converted (as it is likely) the Master himselfe.

V. 12. *Handkerchifes,*] which were certaine linnen cloths which they did weare upon their heads Iohn. 11. 44. *Or Aprons,*] certaine peeces of linnen cloath, or other stuffe, which women wore girded before them, and perdventure men also in those dayes to rubb and wipe their hands, and their faces, when they were sweaty or any way foule.

V. 13. *Exorcists,*] that is to say conjurers of Divills, whereof some Iewes made a trade, without any divine calling, only for gaine as that word going about signifieth, Mathew 12. 27. And it should seeme they proceeded therein by magick and superstition, and in this place they make use of the name of Iesus, as a new forme of conjuration, which succeeded but evill with them, and therefore this act cannot be judged to be like that of Saint Marke 9.38.

V. 18. *Confessed,*] That is to say acknowledg in the true God to be there present, they went with all humility to Paul his minister, with remorse of conscience, desiring helpe and consolation, witnessing their hatred and abomination of sinne as Mat. 3.6.

V. 19. *Curious arts,*] of South-saying, charmes, magick, which were things very common in Ephesus *pence,*] the Italian *pence,*] which as it is thought was a kinde of coine of about the same value as the denarius was which was the eight part, or as some imagine the 6 part of an ounce.

V. 21. *Purposed,*] that is to say determined with himselfe by the motion or revelation of the holy Ghost. Acts. 20.22.

V. 24. *Silver shrines,*] there were certaine models, or severall bigoesses, with the stamp of the famous temple of Diana of Ephesus, which were bought up by strangers that came to Ephesus for devotion, or remembrance.

V. 27. *Craft,*] the greeke, part that is to say our trade and worke-man-ship, which is our owne proper goods, as our revenewes.

V. 29. *The Theater,*] an ordinary place of concourse of people.

V. 31. *The chiefe of Asia,*] this name is sometimes attributed to certaine publike persons, which were sent from the cities of Asia minor, as procurators in publike businesses, for the Greekish cities in Asia: in Ephesus which was the chiefe of them sometimes also two certaine priests, which did oversee publike playes and sports which were shewn in publick theators in honour of ot the Gods, the first since seemeth to be most convenient for this place.

V. 33. *Out of the multitude,*] it is likely that the Ephesians were equally animated against the Iewes, and against the Christians, and that the ALEXANDER was brought in by the Iewes, to justifie their nation concerning any occasion of any hatred which might be conceived against them, and to lay all the blame upon the Christians Or that by reason the pagans did often confound the Christians and the Iewes, taking one for the other, this Alexander should shew them the great difference that was betweene them.

V. 35. *A worshipper,*] the faithfull and devoute Keeper and minister of the image, temple, and worship of Diana. The meaning is there is no danger that Ephesus should renounce it owne proper and tutelar goddesse to follow other dieties, as Demetrius would make yee believe, *Which fell downe,*] a fabulous conceipt, by reason of the excellent art which was in that statue, or by reason of the oldnesse and lastingnesse of it.

Acts 19.38. *Deputies,*] that is to say the proconsuls, officers and deputies, the proconsull being but one in chiefe.

CHAP. XX.

VERSE 5. *Tarried for us,*] namely for Paul and Luke who stayed behind with him.

V. 6. *After the dayes,*] namely the Seaven dayes of the Passeover, in which it is likely that Paul to give the Iewes no offence, refrained from trayling and rested, *Sailed away*] because Philippi was not a Sea towne, we must understand it thus, going from Philippi wee embarked our selves in the next harbour.

V. 7. *The first,*] which is Sunday, 1 Cor. 16.2. Revelations. 1.10. *To breake,*] namely to celebrate the sacrament of the holy supper, together with the meale of charity. See Acts. 2. 42. Now under this principall part which terminates and ends all the rest we must understand all those parts that went before, namely, prayers. preaching of the word, praises, &c.

V. 8. *In the upper chamber,*] this seemes to be inserted, to prevent the pagans ordinary slanders, concerning the christians nightly meeting.

V. 10. *Fell on him,*] signes of Pauls ardent and fervent affection, which put him forward to desire power of God to raise this dead man as 1. Kings. 17 21. 2. Kings. 4.34. *His life,*] the Italian, *His soule*] not but that he was dead indeed, but his meaning was he shall surely revive againe, as if he were not dead. Mat. 9. 24. A word shewing an assured faith grounded upon Christs expresse promise Mat.

10. 8. Or Saint Paul said this after that he was already revived, but it was not so presently knowne to them all, and therfore he spake it to appease the noise.

V. 11 *Eaten*,] namely in the communion feast called in Greeke Agapa, which in those dayes was made together with the holy supper see 1 Cor 11 20. Iude 12.

V. 15. *We arrived*,] we came neere the land bending our course towards Samos, and taking harbour at Trogillium a head land of the maine of Asia, over against Samos.

V. 16. *To Saile by*,] Without touching at Ephesus.

V. 17. *Miletus*,] a city of Asia lower then Ephesus, *The Elders*,] namely, the Pastors and conductors. v. 28

V. 19. *By the lying in wait*,] wherewith I have been nigh caught.

V. 21. *Testifying*,] Touching protesting, and charging them to be converted & beleeve in Christs Gospell.

V. 22. *Bound*,] that is to say obliged and forced in my conscience, by a strong and inevitable motion of Gods spirit, see Acts 21. 14. *Not knowing*] plainely and particularly.

V. 23. *Witnesseth*,] by the prediction of some persons which are inspired by him see Acts 21. 3. 10

V. 24. *None of these*,] namely evils and troubles of this life.

V. 26. *I am pure*,] that I have done what lay in me for your salvation, and if any one perisheth, it shall bee onely his fault. See Ezek. 3 18. 20 Acts 17. 6

V. 27. *All the*,] All that God hath appointed concerning the salvation of the world in Christ, which is perfectly declared in the Gospell. See Luke 7. 30. Ioh. 15. 15.

V. 28 *Overseers*,] the Italian, *Bishops*.] a greek word which signifieth, overseer, guardian, procurator, moderator, significations, which all put together, represent the duty of a true pastor of the Church, without any absolute domination, onely for the good and profit of the flock, *Of God*,] namely; of Christ, both true God, and true man. So that the blood of the humane nature, which he hath assumed in unity of person, may very well be called the bloud of God, being the blood of one who is true God. See Heb. 9. 14.

V. 29. *Grievous*,] the Italian, *Ravening*,] the greek terme, that is to say, cruell and harmefull, meaning false doctors, hereticks, Antichristian ministers, or perse cutors.

V. 31. *Of three yeares*,] though not compleat, as appeares by Acts 19. 10.

V. 32. *I commend you*,] I pray God to keep you in his holy protection and conduct, working in your hearts by his word, to the advancement of your faith and salvation.

V. 35. *To support*,] to have a care of them, taking away all matter of offence, and scandal and suspition, as they might have taken in those first beginnings, from the necessity of allowing meanes for their pastors, as if they preached onely for gaine See 1 Cor. 9. 18. and 2. Cor. 11. 12. though laying this candall aside, the thing in it self be just and necessary, *It is more blessed*,] this sentence is not found expressed in the gospel, peradventure it came to the knowledge of men by traditions.

Chap. XXI.

V. 4. *Who said*,] Namely, some which were Prophets among them, *Through the*,] by divine inspiration, they represented unto him the dangers which did hang over his head, and through humane affection and wisedome they dissuaded him from going thither, which the same spirit had revealed to Paul that he should doe, notwithstanding all dangers, Acts 20. 22.

V. 8. *The Evangelist*,] the name of an ecclesiastical office, appointed onely for a time, next under that of Apostles, who were the instruments of calling the Evangelists to God, and of their being endowed with singular gifts, and with an infallible conduct of the holy Ghost. But in such sort, that their doctrine was to have a relation to the Apostles doctrine, and bee examined thereby; and this ministery to be governed by their authority: to second them in their voyages, in writing and ordaining Churches in particular provinces, whereas the office of an Apostle was higher and more generall. See Ephes. 4. 11. 12. Tim. 4. 5. Tit. 1. 5. *Of the seven*.] namely of the first deacons appointed at Ierusalem. Acts 6. 5.

V. 9. *Did prophecie*,] namely, had the gift of foretelling future things by divine inspiration.

V. 13. *What meane ye?*] you cannot dissuade me from following Gods calling, and the motion of his spirit, I am wholly resolved to doe it, and you by the tenderneſſe of your affections, doe but onely afflict me in vaine.

V. 16. *Lodge*,] namely, in Ierusalem.

V. 18. *The Elders*,] namely, the company, or colledge of governours of the Church.

V. 20. *Are all*,] namely, the greatest part, *Zealous*,] they doe yet firmely hold the use of Mosaicall ceremonies, by a zeale not sufficiently enlightened in the knowledge of the disanulling of them in Christ, who by his death and resurrection hath accomplished the.

V. 21. *To forsake*,] an odious and false speech for Paul onely taught to make use of the liberty which Christ had gained, and to passe from the shadowes and figures of the law to the truth and substance of the Gospel. Gal. 5. 2. and to repose all trust and confidence in Christs perfect satisfaction, and all holinesse in the law of the spirit of life, and in new obedience. And as for the rest, either observing, or freely leaving the said ceremonies, as things indifferent in wisedom and charity. Acts 16. 3. and 18. 18. Gal. 2. 3.

V. 22.

V. 22. *What is it?*] The Church of Ierusalem foretolde by these sinister relations, will surely gather together knowing of thy comming, and therefore that there may no scandall arise, take away the prejudice opinion which they have of thee.

V. 23. *We have,*] namely there be amongst the brethren of this Church, *which have,*] See Acts 18. 18. of such kinds of vowes. It is likely that they had in this also some religious intention. But Paul desired nothing by his free and harmelesse condescending to these things, but onely to gaine the weak, and advance the gospell.

V. 24. *Them take.*] the meaning is, thou hadst made the same vow at Cenchrea. Acts 18. 18. Now thou art in Ierusalem seeme to performe it in the Temple by the offering of sacrifices, before which prepare thy selfe by external purifications, as by abstaining from wine, shaving thy beard, which things were used in such cases by tradition, for some resemblance to the Nazarite-ship, Num. 6. 13. 14. *Be at charges,*] in the publike having of oblations and other offerings, *with them,*] offer have it for them, as if they being peradventure poore people, could not be at the charge of accomplishing their vow, *And all may,*] that by this act it might publikely appeare that thou art no deadly enemy nor contemner of Mosaick ceremonies, as the Iewes lay to thy charge.

V. 26. *To signifie,*] making it openly knowne in the Temple that such a day hee would offer his sacrifice, that this cry might free him from the common scandall.

V. 27 *The seaven,*] appointed by tradition without any law, but yet to the resemblance of Nazarite-ship. Numb. 6. 9.

V. 28. *Into the,*] namely, beyond the court of the Gentiles, which was not lawfull.

V. 31. *The chiefe Captaine,*] called by the Romanes a Tribune, who was as a Collonell with many Centurions under him, *Of the band,*] of the Romane garrison, in the rocke called Antonia, neere the Temple.

Chap. XXII.

Ver. 1. *Brethren,*] See Acts 7. 2.

V. 3. *At the feet,*] as his hearer and diligent disciple. See Deut. 33. 3. Luke 10. 39.

V. 4 *This way,*] or religion, Acts 9. 2. and 18 26.

V. 5 *Unto the brethren,*] namely, to the Iewish Synagogue at Damascus, *To be punished.*] not with capitall punishment, but to be scourged with rodds, which was a punishment the Romanes suffered the Iewes to inflict in their Synagogues. Matth. 10. 17. and 23. 34. Acts 26. 11. 2. Cor. 11. 24.

V. 9. *They heard not.*] See upon Acts 9. 7.

V. 11. *The glory,*] namely the divine and supernaturall splendor.

V. 12. *According to,*] this is added to distinguish a native Iew a devout man, such a one as Ananias was from the proselyte Gentiles oftentimes called religious, or devout men.

V. 14. *And see,*] By this passage, and by 1. Cor. 9. 1. and 15. 8. it is cleare that the Lord appeared to Paul in some manner, either by some supernaturall faculty given him, to penetrate into the heavens, or by some created image or representation, as Acts 7. 55.

V. 15. *Seene,*] not onely in the precedent apparition, but especially in the vision described, 2. Cor. 12. 2. See upon Acts 9. 9.

V. 16. *Wash away,*] the holy Ghost ratifying thine externall baptisme by the inward application of the blood and satisfaction of Christ, for the purification of thy soule before God, and for regeneration to newnesse of life. *Calling on,*] that is to say, by meanes of calling upon God in faith, to obtain from him his effectuall cooperation in the Sacrament.

V. 18. *Saw him,*] the same as had appeared unto me the first time.

V. 19. *They know,*] the meaning is, this sodaine and miraculous conversion, likely will induce them to acknowledge that it is thy work.

V. 20. *Thy Martir,*] a greeke word signifying witnesse, and hath bin particularly applyed to those, who by punishments or violent death, did beare witnesse of the truth of the Gospel.

V. 23. *Cast off,*] a tumultuous act, as preparing themselves to come to violence, *Threw dust,*] with stamping and violent stirring up and downe.

V. 24. *By scourging,*] it was a kinde of Roman torture or racke upon which they were laid bound with strong cords, and then scourged with leather lashes, untill they confessed the fact.

V. 25. *A Roman,*] having the priviledge of being a Roman Citizen: for Tarsus where Paul was borne was a Colonie, and such Cities had ordinarily that priviledge.

V. 30. *Downe,*] namely from the rock, See Acts 23. 10.

Chap. XXIII.

Ver. 1. *I Have lived,*] or I have served God according to my charge.

V. 2. *The high,*] this Ananias is not numbred amongst the High Priests by Iosephus a Iewish Historian, and it is likely by that which is written, v. 5. that it was some surrogate or that hee was brought in by some sinister practices and corruptions, according to the disorders of that time.

V. 3. *Whited wall,*] false hypocrite in thy fained zeale under which thou hidest the corruption of thine unjustice and cruelty. See Ezek. 13. 10. Matth. 23. 27.

V. 5. *I wist not,*] as much as to say, all men know well enough that hee is no lawfull High Priest, and therefore may be reprehended for his faults without violating Gods command.

V. 6. *Sadduces,*] Set upon Acts 4. 1. and 5. 17. *I say,*] he speakes thus, not to insinuate with the Pharisees or to approve of their doctrine in all points: but to cellargue these false judges in their persecution who seeming to be very zealous for Iudaisme against him, did tolerate the Sadduces heresie, and did them the honour to sit in their consistory: and also to divide them, causing their inward partialities and hatreds to burst forth; and that not so much for the securing of his owne person, as for the Gospells advantage, which was suppressed by this conspiracy. *Of the hope,*] for the Christian doctrine, by which only the hope of eternall happines in body and soule contrary to the Sadducee doctrine, Matth. 22. 32.) is firmely establisshed by Christs Resurrection.

V. 8. *Neither Angell,* seeing the Sadducees admitted of Scripture, which speakes directly of Angels, it is likely they did not absolutely deny but that there were Angels: but they did not beleeve they were subsisting and immortall natures, but transitory apparitions created by God to signifie his will to men. Or some divine action and motion to produce some speciall and notable effect. And the same judgment they gave of the soule of man. See upon, Matth 22. 23.

V. 9. *The Scribes,*] that is to say the doctors, Mar. 2. 4. *A spirit,*] this word is of a larger signification then the word Angell which followeth after. For it may bee applyed to the Spirit of God speaking to Prophets by internall revelations, or to some spirit or soule of some deceased person, according to the stroue of those times, See upon Acts 12. 15.

V. 10. *Out down,* out of the Rotte, which was higher then the place where they held their consistory, Acts 22. 30.

V. 11. *Stood by him,* in a vision.

V. 21. *Doe not thou yeeld,*] the Italian, *Doe not beleeve them,*] or do not give consent unto them, or doe not let them perswade thee. *Looking for,*] or to see what answer thou wilt give them.

V. 23. *Speare men,*] the Italian *Saiettes,*] they might be some of the Governours guard or Officers belonging to the Court of Iustice for securing of the high wayes or otherwise.

Chap. XXIV.

Vers. 1. *Descended,*] to Cesarea.

V. 5. *Nazarens,*] the name which the Iewes in those dayes gave the Christians, as in contempt; they had likewise named Iesus a Nazarite from the Citie of Nazareth: And afterwards was spetially attributed by the antient Church to Iudaizing Christians.

V. 6. *Have iudged,*] namely to know the qualitie of his crime: which was by the Romans granted to the Iewes, but not to proceed to publike sentence and much lesse to execution.

V. 8. *His accusers,*] Namely Paul.

V. 10. *Of many yeeres,*] wherefore by experience thou knowest their manner of proceeding, and canst not easily bee deceived nor forestalled by their false allegations.

V. 11. *There are yet,*] and therefore there is no likely-hood that in so short a time, I could make so many tumults and innovations in Ierusalem, as they doe impute unto me.

V. 15. *That there shall,*] this Article is specified not only to wound the Iewes connivence in allowing of the Sadducees, and persecuting of Paul. See upon Acts 23. 6. but also to shew that his aymes in all his life time, was but to attaine unto the blessed Resurrection, Phil. 3. 11. and therefore aimed to lead his life in all righteousnesse and innocency.

V. 23. *Let him have libertie,*] to bee kept out of straight prison or hard bonds, and only weare a little chaine about his wrist, according to the Romans stroue in their freest kind of prisons.

Ver. 25. *Of righteousnesse,*] peradventure hee made choice of these heads belonging to the ordinary course of life, and of which Felix his understanding was capable; as well to not prophane the highest mysteries: as to wound Felix his Conscience, by laying the judgement to come, before him, who was publikely stained with vices contrary to these vertues.

Chap. XXV.

Vers. 11. *I appeale,*] it was not rightly an appeale, seeing there was yet no judgement given: but a declining from a judge who was notoriously forestalled and pre-occupated, and therefore refusable. Or a having recourse to the Soveraigne protection against a manifest violence.

V. 13. *Agrippa,*] the son of Herod Agrippa, Ac. 12. 1. *Bernice,*] Sister to this Agrippa, with whom she lived very familiarly, suspected and publikely infamous for incest.

V. 21. *Augustus,*] Namely the Roman Emperour which then was Nero, for in memory of the two first Emperours Cæsar and Augustus, all their successors bore these two names.

Chap. XXVI.

Vers. 1. *Stretched forth,*] a gesture of such as begin to speake in a publicke way. See Pro 1. 24. Isa. 65. 2.

V. 2. *I thinke my selfe,*] for being a Iew, and having knowledge in the Law and Scriptures, thou wilt not disdaine to iudge of these things: and also because by the grounds I shall be able to prove these things unto thee.

V. 6. *Of the promise,*] concerning the Messias, and his benefits, and his kingdome.

V. 7.

V. 7. *Over two l e,*] namely the remnant of the ten: whereof the body was carried into captivity, 2 King. 17. 6. and the three other whole ones of Iudah, Benjamin, and Levi. See Bez. & 17. and 8. 35. *Scripture,*] according to the discipline of the Law, which was a sufficient guide to Christ, holding their minds full bent to him.

V. 8. *Shewed unto,*] he toucheth the chiefe point of the Iewes incredulity, namely that Christ was risen againe. Whereof followed the rejection of his person and the remainder of his doctrine.

V. 9. *Gathering to themselves,*] contrary to his doctrine profession, glory, and authority.

Verse 17. *From the people,*] Namely from the Iewes.

V. 18. *Inheritance,*] namely part in the heavenly inheritance, with my faithfull, regenerated by my spirit. Ephes. 1. 11. Col. 1 12.

V. 23. *The first,*] namely the head of the Church, who being dead for it, is also risen againe first, to give it spirituall and everlasting life. *Light,*] namely the Gospell, which as it were a light of the new world, and the new life, into which are re-established all Gods children, by vertue of Christs Resurrection. *Unto the people,*] namely to the Iewes.

V. 26. *Knoweth,*] being a Iew, and having alwayes dwelt in Iudea, he may know that which is notorious to all men, concerning Christ, his life, and his death, and the proofe of his Resurrection, and likewise how all these things had beene foretold by the Prophets.

V. 27. *That thou believest,* that thou art perswaded of the truth of their doctrine, and givest full assent unto it.

V. 29. *Except these bonds,*] according to the custome of the Romans to fasten a little chaine to the prisoners right wrist: the Souldier who was his keeper having the other end made fast to his left arme, Act 28. 20. 2 Tim. 1. 16.

Chap. XXVII.

Ver. 1. *Band,*] or Roman cohort, which had every one their name, in the legion whereof it was the tenth part. See Acts 10 1.

Ver. 2. *Adramyttium,*] which was a Citie and Haven in the Mysian Sea.

V. 7. *Salmone,*] which was the Easterne head of Crete: called by the Authors Salmonian or Samonian.

Ver. 8. *Fair Havens,*] a place upon the Sea Coast of Crete which yet keepes its ancient name. *Lasea,*] this name is not mentioned in any Authors.

Ver. 9. *The fast,*] namely the Iewes anniversary which fell on the tenth day of the seaventh month Lev. 23. 27.

V. 12. *Southwest.*] it was a gulfe which lay open to those two windes, whereof the one blew in there, and the other backe it.

V. 16. *Clauda,*] a little Iland belonging to the Cretans, now called *Gauda*, or *Canda*. *To come by,*] namely to draw it up into the Ship, for feare least the waves should breake it.

V. 17. *Ungirding,*] with strong ropes or cables, for feare least it should split.

V. 24. *Hath given thee,*] for thy sake, he will save them all with thee.

V. 26. *We must,*] we cannot avoyd it.

V. 30. *Cast Ancres,*] carrying them a good way into the Sea in the boat.

V. 31. *Except these,*] not that Gods will or power, or effect of his promises doe depend upon second causes, but because he who hath determined the end, hath also appointed the meanes. And will not have, man rashly tempting him, disjoyne that which hee hath joyned together by a bond of inseparable consequence.

Verse. 33. *Fasting,*] without making any set meale.

Ver. 34. *This is,*] God shall deliver you from this Sea danger. But you must take heed that you do not dye, or weaken your selves with hunger, seeing God gives you the meanes to prevent it, that you may on your part endeavour as much as in you lyeth to escape, expecting the rest from God. *Fall from,*] a proverbiall terme, as, 1 Kings 1. 52. Matth. 10. 30. Luke 21. 18.

V. 35. *Gave thanks,*] See upon Matth. 15. 36. 1 Tim 4. 4.

Ver. 40. *Rudder,*] which were two great Oares hanging on each side of the poope. And it is likely that when they let downe their sailes, and let the ship drive at Sea, they tooke away and made fast the rudders; which now being willing to runne the Ship on shoare they untie to keepe it upright.

V. 41. *A place,*] some shelfe which was separate from firme land.

The Epistle of Saint *Paul* the Apostle to the Romans.

Argument.

AS under the Old Testament the H. Ghost moved his Prophets, to set down in writing the summaries of their Sermons, to endure for ever in the Church, not only for instruction, but also for a certaine and immoveable rule of heavenly truth. So did he the like in the New, inspiring his Apostles to write the same doctrine as they had in speech uttered in their life time. And Gods most wise and free providence, hath to this end chosen the formes of Epistles, as most befitting the simplicitie of the manner of teaching, which Christ used; and most apt to joyne the doctrine to the uses of practice in all the parts of a Christian life. And the said Epistles written or subscribed with the Apostles hands, and well verified, were with great reverence reserved and kept in the Churches to which they were written, and were from time to time read and expounded in publike assemblies, and were also communicated to other Churches for the generall edification of them all. And Saint John who out lived all the other Apostles, gathered them together, and added them to the body of the New Testament, setting upon them the Seale of Apostolicall authoritie, as Esdras had done to the bookes of the Old Testament. Now although these Epistles were written upon particular occasions, yet the divine providence directed the Apostles to comprehend in them the necessary explication of all the chiefe heads of Christian doctrine. And Saint Paul who had in speaking laboured more than any one else, hath likewise written more: and more largely and highly unfold all the mysteries of salvation, the duties of Gods spirituall service, and the rules of lawfull governement and discipline of the Church intermixing also excellent Revelations of things to come, which God had manifested unto him. Amongst other Epistles of this great vessell of election, that to the Romans holds the first degree in all kindes: being he doth in a most exquisite order lay open therein each severall part of Christs benefit, and the

the duties of enterchangeable acknowledgement and ſervice to which all beleevers are bound. The Romans to whom he writes, were ſuch beleevers amongſt the Gentiles as were aſſem'bled in Rome, where the Goſpell had firſt carried even before the Apoſtles comming thither. And as the Apoſtleſhip of the Gentiles was fallen to his lot ſo did he perform this great duty towards it (after he had for a long time cauſed it to ſhine with inc mparable gifts of Gods grace) to inſtruct and diſcipline with this divine Epiſtle, which may very well be called the great ſea of Chriſt an doctrine. And in it, after he had in the beginning ſet downe his vocation and deſire to contribute to the advancement of the faith of thoſe who beleeved in Rome, he ſheweth that the Goſpell receaved by faith is the only, and moſt powerfull meanes, to obtaine true righteouſneſſe before God, and by the meanes of it, life: Seeing that all men by ſin are ſubject to Gods wrath and curſe: the Gentiles being condemned by the Law of nature imprinted in their hearts, and the Jewes much more by Moſes his Law: Which yeeldeth no man any prerogative to righteouſneſſe, but doth rather aggrevate their judgments, who having the knowledge of it, are not correſpondent thereunto by an entire obedience. And therefore he concludes that all men to ſhun their condemnation, are bound to ſeeke without themſelves that righteouſneſſe which is wanting in them, and have a recourſe to Chriſt in whom this treaſure is laid up, to the remiſſion of ſins, and full juſtification of ſinners. And that as God preſents this righteouſneſſe out of his meere grace, and to all Nations indifferently, ſo the onely meanes to receave it is lively faith: Without any neceſſitie or uſe of circumciſion or other ceremonies of the Law, or any interceſſion of mans owne works as he ſheweth by the example of Abraham, the Father of all beleevers, and generall patterne of faith. Then he goeth on to declare the effects of faith, and of Gods fatherly love in Chriſt, which are peace and quiet of conſcience towards God, ſecurenes, joy, and ſpirituall reioycing in tribulations and aſſured hope of everlaſting glory. And concludes this part, by ſhewing the foundation and ground, of this communication of Chriſt to his beleevers; which is Gods order, who hath eſtabliſhed Chriſt to be the head and ſtocke of his Church; that from him may derive into her the vertue of his righteouſneſſe and juſtification, everlaſting life and happineſſe, as Adam was the naturall head of all men, whereby he incloſed and infolded them all in his ſin, and conſequently into his death and condemnation. Then he commeth to the ſubſequent, and inſeperable bleſſing of ſanctification, brought forth in beleevers by the holy Ghoſt, to the reſemblance of Chriſt their head, by vertue of which the beleever doth not any more fight againſt the law of God, and againe the law is not an inſtigation to ſinne for him, to incenſe and harden him therein, but a loving and friendly guide and rule of holineſſe; to which he willingly and peaceably doth frame and co-order his will and actions, though ſtill with much weakenes and repugnancy of fleſh which God leaveth in thoſe that are his, for a continuall exerciſe, and ſpurr to their ſides, to cauſe them to ſigh after their perfect deliverance and freedome in the heavenly life. And therefore he comforteth them, by telling them that theſe firſt fruits of the holy Ghoſt, and his motions, and ſtrivings, are unto them a ſure earneſt of Gods love, and of their adoption juſtification and future glory, which they at the preſent doe taſte but onely in faith and hope: but yet is infallible being grounded upon Gods everlaſting decree, and immutable election. Whereupon alſo there groweth in them a ſtrong confidence againſt all the aſſaults of the Devill, and the World, either internall or externall. And afterwards becauſe that the grace of the Goſpell had beene promiſed to the Jewes Eldeſt ſonnes of the Family, and naturall heires of the covenant and promiſes, and yet they for the greateſt part did reject it: hee wipes of this ſcandall, ſhewing how that Gods promiſes were nevertheleſſe firme towards them, to whom they were deſtined by him at the firſt in his ſecret counſell namely to all true Iſraelites in ſpirit, created and framed by him to be his true people.

And

And that therein appeared Gods Soveraigne power to be adored with all humilitie, in chusing from everlasting, and saving in his due time those which were acceptable unto him, from amongst the whole masse of humane generation, which was corrupted and lost in Adam. Leaving the rest to the rigour of his justice against their sinne, brought up to a fulnesse in many by a voluntary and obstinate refusall of the remedy of his grace. Whereby the one have no reason to complaine of Gods justice, nor the others to extoll themselves thorow pride: Seeing that lying in the same perdition, they are delivered out of it, thorow meere mercy. And therefore he exhorteth the Gentiles who are called in stead of the Iewes, to a deepe humilitie perseverance and holy use of Gods grace: And on the other side he comforteth the Iewes because that even from that time, God verified his promises towards many of them called and converted to the faith: and would at his appointed time, restore and bring againe the whole body of the Nation together with the Gentiles into the possession of his covenant. Then he goeth on to exhort to Christian duties, as well towards God as in themselves, and towards other men, brethren, or enemies, Princes and Magistrates, weake members of the Church in knowledge and faith especially concerning the use of Mosaicall ceremonies, concerning which there were great contentions and scandalls in the Church in those dayes. And in conclusion he recommends them to the grace of God and himself to their prayers.

CHAP. I.

Vers. 3. *Which was made,*] namely in his humane nature which is a meere creature, and was assumed by the sonne of God in unity of person, see Ioh 1. 14. Gal. 4.4.

V. 4. declared,] as by a solemne and soveraigne sentence, Psalm. 2. 7. to be the true sonne of God, against all false judgments, calumnies, contradictions and doubts of the world, Luke, 1. 35. 1 Tim. 3. 16. *According to,*] namely according to his divine nature (called Spirit. 1. Tim. 3. 16. Heb. 9. 14. 1. Pet. 3. 18.) which was before covered under the infirmity of the flesh, but in his resurrection and after it, manifested and shewed in power of divine glorie, by effects which we are in altogither to bee admired.

V. 5. *Grace,*] namely this singular gift of beeing his Apostle. Or the guifts necessarie for so eminent an office, *for obedience* to cause the Gentiles to Submite unto; and receive the Gospell by faith, thorow which Gospell Christ raigneth over men; *all nations,*] namely the heathen ones whose Apostle especially Saint Paul was. acts. 9. 15. Gal. 1. 16. 1. Tim. 2. 7. 2. Tim. 1. 11. *for his name,*] the Italian, *by his name*, to cause him to be acknowledged. Or by him, in his name, by his authoritie and commission.

V. 6. *Called,*] manifest ye are partakers of his covenant, and members of his Church, by his word directed to us, and made effectuall by his spirit.

V. 8 *Through Jesus Christ,*] who is the means of this great good, for which I give thankes, and in whose name all prayers ought to be presented to God if we mened to have them heard and all our thanksgiving if wee mean they shall be acceptable to him, *for whole*] amongst the church Scattered overall the world

V. 9. *With my spirit,*] the Italian, *in my spirit,*] namely in my soul which is as it were the spirituall truth in which God is served by believers, Or with my spirit, that is to say, with mine heart and intire affection.

V. 13. *That I might have,*] that I might use my ministerie to bring forth fruit amongst you to the advancement of Christs glorie, and the salvation of his Church.

V. 14. *Debtour,*] namely bound by mine office of Apostle to procure the salvation of all men, and to communicate unto them the talent which for that purpose I have received of God to the uttermost of my power, without any destinction of nations or conditions.

V. 16. *The power,*] namely the only most effectuall means to save man, so he have faith in Christ, who is therein proposed: whereas man in his owne nature was not sufficient thereunto Rom. 5. 6. and the law of God, it self was weak through the flesh. Rom. 8. 3. *to the Iew,*] to which nation the Gospell was first to be preached. See acts. 13. 46. *to the Greek,*] under this name are comprehended all the Gentiles, whereof the greatest part, and neerest and best knowne to the Iews were native Greekes and spake the Greek tongue.

V. 17. *For therein is the,*] he proves that by the Gospell man obtaines life and salvation: namly because

becauſe it preſents unto him the onely meanes, and cauſe of life, namely, the true righteouſneſſe which is Chriſt, imputed to man through grace, and imbraced by him by a lively faith: whereunto *Habakuks* ſaying hathe relation, who attributing the meanes of obtaining and profeſſing a ſpirituall life unto faith, doth conſequently alſo attribute unto it the meanes of obtaining righteouſneſſe, which is the onely cauſe of the ſaid life. Gal. 3. 26. So that faith vivifieth in ſo much as it juſtifieth. Now this righteouſneſſe is called Godsrighteouſneſſe, becauſe he is the ſupreame Author of it, having appointed his ſonne who was true God, for to fulfill and acquire it, and that hee out of his meere grace beſtoweth it upon his elect, and accepts of it for their abſolution, and that it alone can ſubſiſt before his judgement. Dan. 9. 24. and finally becauſe it is the accompliſhment of all his promiſes Godsrighteouſneſſe being oftentimes taken for his loyalty and mercy. Rom. 3. 26. *From faith,*] that is to ſay, more and more according as the faith increaſeth and groweth ſtrong, ſo it doth more and more enjoy the benefit of this righteouſneſſe. Or the revelation of his righteouſneſſe is receaved by a conſtant act of faith, which never ought to ceaſe, until it be come, to its fulneſſe and accompliſhment in the life everlaſting.

V. 18. *For the*] he proves that men have need of this imputed righteouſneſſe, for to bee ſaved, becauſe that of themſelves they are all unrighteous: as it appeareth by Gods evident judgements upon all mankinde. *From Heaven,*] as from the throne of his juſtice. Seeing the effects thereof can no way have a relation to inferior cauſes, or evidently as comming down from heaven. *Ungodlines and unrighteouſneſſe,*] theſe are the two kinds of ſin wherof the one is againſt the firſt Table of the Law and the other againſt the ſecond. *Who hold,*] as being in bondage to their owne perverſitie and malice by which they hinder the truth from having dominion over their actions. *The truth,*] namely all that light, knowledge of God and of his nature, judgment, and will as hath remained in them after ſinne, ver. 25. See Rom. 2. 8.

Ver. 19. *Becauſe,*] hee proveth that there is yet truth, that is to ſay knowledge of God in man after ſinne. *May be,*] namely by the naturall light of humane underſtanding, without the ſupernaturall illumination of the Holy Ghoſt. *Is manifeſt,*] is evident enough, or plainely knowne. *Hath ſhewed it,*] miniſtring into the ſoule thoſe naturall lights, and originall knowledge, which are not acquired, but borne with man, Joh. 1. 5, 9.

V. 20. *For the,*] he ſet downe what things apperteining to God may be knowne, and how they may bee ſo. As for the firſt, they are not his grace and his other gifts of the Goſpell but onely his Godhead, or nature, in it ſelfe ſpirituall eternall infinite, and his power, and other vertues, by which hee operates in the order of nature. As for the ſecond, it is not by revelation of his word, nor much leſſe of his ſpirit, but by his workes: that is to ſay by a diſcourſe which man makes, and a conſequence which he draweth from the creature to the creator, that he is the Author of them all, and that he hath all the good of them in eminencie; not being in them as a part, nor being defiled with their imperfections or vices. *From the Creation,*] whereby he ſheweth, that this gift of naturall light is generall to all men, being in them by meanes of the generall creation, and not thorow any ſpeciall grace: and beſides, that it remained in man after ſin. *Are clearely ſeene,*] that is to ſay they are cleare and evident, if man will make uſe of that gift of light and underſtanding. *So that they.*] This light is not ſufficient to ſalvation, but God hath left in man, that if hee through negligence doe not make uſe of it, or through perverſeneſſe withſtand and violate it, he may be juſtly condemned.

V. 21. *When they knew,*] namely in the aforeſaid manner. *Became vaine,*] they have loſt all manner of true conceipt, ſoundneſſe of judgement, and true ayme, forſaking the guide of that light, eſpecially in matters concerning Gods ſervice and true Religion. *Fooliſh,*] having rejected this light, inſtead of it there came in a thicke darkneſſe, of falſe opinions blind imitations, popular and inveterate errors, of abſolute wills, and ſtraying underſtandings, which are the true beginnings of the introduction and maintaining of Idolatry.

V. 22. *Profeſſing themſelves,*] though they were puffed up with the conceipt of great worldly wiſedome yet they were really fooles, and men of no underſtanding.

Ver. 23. *And changed,*] they have at their pleaſures repreſented that glorious God, under baſe and unworthy ſhapes of creatures, attributing unto them divine worſhip and honour. Now the ſinne of Idolatry is here mentioned as common to all Nations.

V. 24. *Wherefore,*] he goeth on in ſhewing how the ſecond Table hath bin broken by an overflowing of vices, to which God hath given over mankind, to puniſh them for the abuſe of his ſervice. *Gave them up,*] as they have diſhonoured God by Idolatry, ſo *God* hath laden them with ignominy, leaving them in the power of the uncleane ſpirit, to drive them onto all manner of filthines. See Pſa. 81. 12. Act. 7. 42. Now he toucheth thoſe grievous ſins of abominable luſt, as being common amongſt the Heathens, and eſpecially amongſt the Greekes, and the Romans, who in outward appearance, had more knowledge and civilitie then other Nations, and yet were drouned in Idolatry, and ſuch kindes of wickedneſſe.

Ver. 25. *The truth,*] that true light, and naturall knowledge, though it were unperfect and had not any saving power, verse 18. Romans 2. 8. *Into a lye,*] namely into false opinions, and voluntarie errors.

Ver. 27. *Error,*] namely of their straying from Gods true worship.

V. 28 *To retaine God in,*] by pure worship and other religious acts. *To a reprobate,*] namely to a rage of a straying judgement and an unbridled desire and will to doe evill, as their will is whom God hath quite given over to the evill spirit.

V. 30. *Backbiters,*] or secret detractors, or talebearers.

V. 32. *The Judgement,*] Namely his Law according to which hee judgeth man which is partly knowne by naturall understanding, and apprehended the conscience, which are the two parts that have remained most entire in man, since sin. *Have pleasure,*] that is to say, they approve of them and praise them, Psalme 10. 3. and 49, 18. which is the very fulnesse of sinne, and a malice like unto the Devils malice, who takes a pleasure in sin, as it is sinne, and draweth others unto it: without the baite of a false seeming, goodnesse, and pleasure of the sence, which transporteth, and blindeth man in his owne sinnes.

Chap. II.

Ver. 1. *Therefore,*] this wickednesse of mankind is universall, and therefore though there be many who are outwardly wise and vertuous, and reprove others: and many Magistrates, and Law-givers, that punish misdeeds; yet they all have the seeds of the same vices in themselves, which do oftentimes breake forth: whereby all their wisdome and righteousnesse serveth for nothing but onely to condemne them, and have as much need as any of the rest, to flie unto the only righteousnesse of the Gospell, seeing their owne righteousnesse, is but a maske, and false outward shew. *Doest the same,*] though peradventure not so violently nor openly, but more staidly and circumspectly.

V. 2. *According to truth,*] without any respect of that externall lustre of professing a laudable life, but severely examining the heart, and the workes which proceed from thence.

V. 4. *Despisest thou,*] that is to say, art thou careless of employing them to their right use, which is to give thee time of repentance? but doest thou contrariwise prophane them, making them an occasion of confirming thee in evill? as if thou shouldest never bee punished because thou art so long forborne. Now being the Apostle, speaketh also of men who are under the Law of nature, and have no light of Gods Word, nor no vertue of the regenerating spirit, without which there can bee no true nor living conversion to God. Wee must imagine this repentance to be spoken only of the disciplinarie repentance, and externall cessation from the most grievous sinnes; and of the change of vicious acts and customes, into such as are morally honest and laudable.

V. 5. *wrath,*] punishment, which shall bee fully powred out at the last judgment.

Ver. 7. *patient continuance,*] with an equall and constant tenure of righteousnesse and holinesse according to Gods Commandement, Deut. 27. 26. Which is spoken to taxe those wise and righteous worldly men, who oftentimes runne out into great wickednesse. Now the Apostles intent is not to say that everlasting glory may be obtained by workes after sin, for none doth so persevere in obedience, and therefore they are all under the curse, Gal. 3. 10. but hee would only set downe, what the covenant of the Law is, when it is observed or broken.

V. 8. *Contentious,*] Kicking, and striving against Gods Iustice, Hosea 4. 4. especially by objecting and alleadging of their own righteousnesse and externall discipline, which is the propertie of hypocrites, of whom the Apostle particularly speakes. *The truth,*] Namely the knowledge and light, of some morall good imprinted in their soule. See Rom. 1. 18, 25.

Ver. 9. *Of the Jew,*] without any distinction of nations or persons: but yet in such sort that Gods Iudgement shall begin with his owne household: and that those who have had most knowledge, shall bee most grievously punished. Now the Apostle makes here a sweet digression to the Iewes, to include them also in the universall condemnation of the world, and into the necessitie, of having recourse to Christs righteousnesse, and to Gods grace in the Gospell. *The Gentiles,*] the Italian, *The Gentile,*] namely the heathen, Rom. 1. 14, 16.

V. 11. *Of persons,*] namely to the outward qualities, of Nation, condition or otherwise which make nothing to the cause.

V. 12 *without Law,*] namely which was written by Moses. *Without,*] namely without being iudged by Moses his Law, but onely by the inward Law which is imprinted in their hearts.

Verse 13. *For not,*] as much as to say I speake thus, because that the Law can not bring any salvation to man, by the knowledge or profession thereof as the Iewes beleeve, but by the perfect observing of it, which being performed by them, more than by other Nations, they are also comprehended in the generall curse, and bound to seeke after Christs Righteousnesse. *Justified,*] that is to say declared iust and worthy of the reward according to the covenant of the Law.

V. 14. *For when,*] the knowledge of Moses his Law

law gives the Iew no great advantage above the Gentiles, for the Gentile hath also his naturall law (though lesse perfect) imprinted in his soule, by which he is instructed, and bound to doe well, and debarred from doing evill, which are the two properties of all lawes.

V. 15. *The worke,*] namely the two aforesaid properties, *bearing witnesse,*] for the conscienee is but an answering of a mans spirit unto the law either to bind or unbind him to accuse him or excuse him, to condemne or absolue him, wherefore seeing the pagans have a conscience, they have also a law.

V. 16. *In the day* it seemes this ought to be added to the 12th verse. *the secrets,*] he saith this because v. 12. he had spoken of the false Iewes, who hid their wickednesse under the cloake of professing the Law, *by Jesus,*] to whom God hath given all iudgment. Iohn. 5. 22. Act. 17. 31. *according to,*] as it is revealed in the Gospell whereof *I* am a minister.

V. 17. *Behold,*] hee now falls fully a convincing the Iewes, *restest,*] thou art confident and groundest the estat of thy conscience before God upon that thou hast his law, and makest profession of serving him according to it. See. Isa. 48. 2. Mic. 3. 11. *makest thy boast*] thou boastest thou art his people, and that thou art comprehended in his covenant.

V. 18. *And approvest the things that are more excellent,*] the Italian, *and discernest contrarie things,*] that is to say canst iudge of what is allowed, and of what is forbiden. Other discernes what is best namely that which in the deliberation of thine understanding thou oughtest to follow as the true good: in stead of the false good which carnall reason or sence presents unto thee.

V. 20. *The former of,*] namely the perfect modell, not onely of what is concerning Gods true service in it self, but also concerning what thou thinkest and iudgest thereof within thy self.

V. 21. *Thou therefore,*] the Apostle speakes thus, verily supposing that there was not Iew but was stained with some of these vices or with all of them.

V. 24. *For the name,*] that is to say, these reproofes wherewith the prophets reprove the Iewes, shew this which I lay to their charge to be true enough.

V. 25. *For circumcision,*] that is to say O thou Iew, I make therein the number of all other men in sinne and condemnation, not withstanding all the signes thou beareſt of Gods covenant. for seeing thou apprehendest no other covenant but that of workes; I tell thee these signs would be avail able unto thee if thou diddest perfectly observe the covenant: which thou not doing thou art in the sight of God like and vncircumcised and a heathen.

V. 26. *Therefore if the,*] to shew him unprofitable and vaine without the effects of obedience these signes are. Let us put the case (saith the Apostle) that there were on the one side an uncircumcised heathen, who should observe the law in itd substance and on the other side a Iew that shoul break it, beeing circumcised; who can make any question but that before God the heathen should be accepted and the Iew reproved? And this is spoken by way of supposition, and not for a truth nor absolutly, as if anyheathen could perform that which is here spoken.

V. 27. *And shall not,*] that is to say such an uncircumcised heathen, working according to his naturall motions, observing the law in this kind would shew how much more thou Iew art to be condemned, who hast received greater gifts and helps at Gods hands for to serve him. See Matth. 12. 4. *the letter,*] namelie Moses his written law, which represents Gods will more cleerlie and faithfullie, then that light, much obscured and darkned by sinne, which is in man.

V. 28. *For he,*] that which I say is grounded upon this that before God outward signes and names are of no value, but the inward reality of the heart only. Rom. 9. 6. Gal. 6. 16.

V. 29. *Inwardly,*] namely in the inward part of his soule which is knowne to God alone, *of the heart,*] namely the spirituall purification of the soul wherein consisted the true substance of the circumcision of the bodie, *in the letter,*] namely in the externall signe or cerimonie, like unto a writing or a picture without any vertue life or motion. See, Rom 7. 6. 2. Cor. 3. 6. 7.

Chap. III.

Ver. 1. *What advantage,*] seeing that he is liable to malediction as much as the Gentile or rather more. *what profit,*] if so be it be of no efficacie, if it want the perfect observance of the covenant of the law, whereof it is the sacred signe.

V. 2. *Chiefly because,*] the Iewes anciently received Gods promises in Christ whereof circumcision was the seale according to Gods true order. Rom. 4 11. though the degenerate Iewes did understand it so otherwise. See upon. Rom. 2. 25. whereby that which they had not of them selves, was offered unto them through grace, to be receaued by faith from the promised Messias *were committed*] like unto a deposited thing, and a precious pawne, which they haue kept for the whole church, untill the accomplishment thereof.

V. 3 *For what if,*] if it be said that this advantage hath been lost, by the inequalitey of a gret part of the nation. I answere that Gods loyaltie in his promisers and covenant hath alwayes bin verified in his elect, in respect of whom it was made. Notwithstanding their defects, which God through his grace hath alwayes overcome: and therefore his glorie hath been so much the more exalted.

V. 4. *Let God be,*] let him be acknowledged, and worshipped for such a one.

V. 5 *But if our,*] an objection put in, upon occasion of what he had said, that the incredulitie of man, serves to illustrate the glory of Gods truth; wherefore then doth hee punish that incredulitie. *As a man,*] according to humane sence and the judgment of the flesh.

V. 6. *For then how,*] how is it possible, that any unjustice should bee in God, who is the Soveraigne Lord and judge of the world: whose will is the absolute rule of justice.

Ver. 7. *For if,*] a continuation of the precedent objection, *My lie,*] that is to say my disloyaltie. *More abunded,*] that is to say hath shewed it selfe firme and constant above all ordinary measure of bond or tye in contracts or covenants, as which the breach of one party, freeth the other.

V. 8. *And not rather,*] the Apostle answereth the foresaid objection in wrath: as saying, if this might take place, those profane scorners, might altogether burst out into their extreame impudencie: let him have then as much cause of glory as may bee given him, by an unbounded number of misdeeds. But there is no soule so desperate as dareth to passe so farre: for the Conscience even of the most wicked telleth them; that they shall be judged according to Gods manifest Law, which is the rule of their actions: and not according to his secret providence which appointeth sin it selfe for certaine ends, quite different from mans ends. Wherefore all that induceth one to this extreame impietie, ought presently to bee rejected. *whose damnation,*] namely of those prophane slanderers of Gods truth, who doe thus contend with him.

Ver. 9 *What then,*] to returne to the businesse, have the Iewes of themselves any prerogative of righteousnesse or dignitie, before God, above the Gentiles? No, for all that which were granted them, verse 2. is out of grace: of their owne nature, they are as corrupt as others, as it appeares by their actions.

V. 10. *As it is written,*] these passages speak of the unregenerate amongst the people, who were alwayes in exceeding great number, and therefore these reproofes might serve at all times: and the Apostle makes use of them to shew that out of Gods grace, and out of the operation of his spirit, all are comprehended therein. And that amongst Gods people, this grace of regeneration, was not common to all, but that the greatest part of them had made themselves uncapable of it.

Verse 12. *Unprofitable.*] like corrupted Wine, or like putrified stinking flesh which is the similitude used by DAVID in the passage heere alleadged.

V. 16. *Destruction,*] which they bring unto others.

V. 19. *What things soever,*] these sharpe and frequent reproofes, which the Lord useth in his word and are directed especially to his people, the use whereof continueth to all ages, doe sufficiently shew that nation to be infected with the same vices that raigne in the world. *Who are,*] namely, who are comprehended in that external covenant, whereof the Law is as it were the contract, and that are of that nation, which is under the especiall jurisdiction of it. *That every mouth,*] I doe set forth these things in this kinde, because the Iewes being the nation as hath beene most privileged by God, may humble themselves in the confession of their owne grievous sinnes, and in acknowledging, that all their good consists only in Gods mercy.

V. 20 *There shall no flesh,*] because that man by sin being altogether unable to fulfil either the naturall or written law, it can no longer bee an argument or meanes of righteousnesse and life unto him, and is no more in force towards him, but onely to discover his iniquity, and seale his condemnation to him.

V. 21. *But now,*] namely, since Christs comming, God hath clearly revealed the true righteousnesse which hee hath established and given to man for his justification, according to the doctrine of all his prophets, namely Christs righteousnesse imputed to all those who receave it by a lively faith: without any consideration of the workes of the Law either of nature or written; or any difference of Nations.

V. 23, *For all,*] this remedy is common to all indifferently, for the evill of sinne and privation from eternall glory is likewise common to all.

Ver. 24. *Justified,*] that is to say absolved from sin, and reputed just before God, by vertue of the satisfaction which Christ hath made, by which all beleevers are redeemed from death as it were by a valuable price.

V. 25. *Whom God,*] all this hath beene done by Gods appointment, who of his meere will, and full power hath from everlasting appointed Christ to be the onely meanes of expiation and reconciliation. *To declare,*] to make this meanes of righteousnesse appeare which before was hidden, Rom 1. 17. or to give a most certaine proofe of his benignitie, and truth in keeping his promises and his covenant. *For the,*] forgiving men their sinnes which had till that time kept them in the snares of condemnation without any true meanes of attonement. See Heb. 9 15. *Through the forbearance of God,*] The Italian, *in the time of Gods patience,*] then when God shewed his goodnesse in the meere suspention of his judgements upon the world, not causing it to perish for its sins, though he did not as yet open the treasures of his grace for an entire pardon, which he reserved for the time of the Gospell.

V. 26,

Ver. 26. *That he might be,*] that is to say, that all may learne to acknowledge receave and worship this new manner of the operation of Gods justice, justifying him who of himselfe is a sinner: by faith in Christs righteousnesse, unlesse just be her taken for true and loyall; or for absolutely just, who would not justifie man without payment and satisfaction. *Which believeth,*] which is of their side, who renouncing all confidence in their owne workes seeke their life and salvation in CHRIST by faith.

V. 27. *Where is,*] who can therefore boast of his owne righteousnesse, 1 Cor. 1. 31. Ephes. 2, 9 *Nay,*] for the Law assigneth unto man the reward of life, for his owne vertue and righteousnesse. *By the Law,*] Namely by this new order and covenant of God, which takes away all manner of mans owne righteousnesse, and dignitie from him, to cloth him through grace with Christs righteousnesse

V. 29. *Is he,*] Seeing God doth confer this his grace of justification in Christ, upon the Gentiles as well as upon the Iewes, wee must beleeve that they are all comprehended in the same covenant, and that there is no more difference betweene circumcised and uncircumcised Nations, and that circumcision is no longer the meanes to bee incorporated amongst Gods people but that now one attaineth to it by faith only.

V. 30. *The circumcision,*] Namely the Iewes. *By faith,*] it should seeme that the Apostle distinguisheth these two kindes of speeches by faith, and through faith, attributing the first to the Iewes in whom, though they were adorned with many rare qualities above the Gentiles, *God* only regarded faith for to receave them into grace: And the second to the Gentiles who through faith passed as it were into a new spirituall estate. Others hold that they are both as one, but that the Apostle varieth in this kinde: to shew that the Iewes advantages were as much as nothing. *Uncircumcision,*] namely the Gentiles.

V. 31. *Make voyd,*] doe wee take all authoritie, power, and worth from it. *Establish,*] that is to say we shew by the Gospell how firme and irrevocable it is, seeing that God would have Christ subject to the Law, as well to suffer what it imposed, for to release man from it, as also to doe what it commanded, to gaine a right for him unto that life which it promiseth. See upon Matthew 5. 18. Gal. 4. 4, 5.

Chap.

CHAP. IIII.

VERSE 1. *What shall We say?*] seeing every man is under condemnation, and cannot be justified but onely by faith without workes. Rom. 3. 28, wee ought to say that Abraham himselfe the head of all such as enter into the covenant of grace, hath not been justified any other way, though hee did farre surpasse his posterity in goodnesse. And that he hath not obtained life and glory by his owne works, and therefore his children cannot have any privilege above him, but that his example is the rule of all their estate towards God, *As perteining to,*] considered in himselfe, in his own naturall state, out of the grace of pardon and of justification.

V. 2. *For if,*] that is to say, he hath obteined nothing by his owne proper merrits, for if so be it were so, he would have somewhat whereof to glorie before God, but he had nothing for the justification which Abraham obtained by faith, v. 3. taketh away any glory of his owne from man Rom. 3. 27.

V. 3. *Abraham beleived,*] See the exposition upon Gen. 15. 6.

V. 4. *Now to him,*] this passage being well understood sheweth sufficiently that Abraham could have no confidence nor matter of glory in his owne proper works, for he being justified by faith which hath no other object nor foundation, but the grace, and promises of God, workes could take no place therein. Now the Apostle sets downe grace and faith here under one kinde, and the law and works under another, and supposeth that the one cannot be mingled with the other in the causes of mans justification Rom. 11. 6. *That worketh,*] that goeth after this way of workes, and buildeth thereupon to obtaine the reward of life promised by the law, *Not reckoned,*] in case hee have performed the condition therein set downe, namely, perfect obedience, *But of debt,*] not by vertue of any absolute merit, and naturall equivalency, which cannot be betweene God and man, betweene whom there is no proportion, neither in the persons, nor in the actions, nor in goods, but by vertue of that voluntary act of God, doe these things and thou shalt live.

V. 5. *That worketh not,*] who being unable to performe that condition of works doth not build thereon, but taketh the other way to bee saved, which is that of faith in Gods mercy towards a sinner, by which Christs righteousnesse is given him, to bee cloathed therewith, and by vertue thereof to bee absolved from sinne and condemnation, *His faith,*] not considered in it self as it is a work that hath any singuler merit or worth but in its own relation to christ and in the action of receaving him, and livelily applying him to himselfe, as eating nourisheth, that is to say the meate that is eaten. See Isa. 53. 11. Rom. 5. 18, 19. 1 Cor. 1. 30.

V.6. *Without workes,*] which is gathered out of Davids saying by a neceſſary conſequence, for where there is remiſſion, there is ſin, without any ſatisfaction of his owne.

V.8. *Impute,*] a manner of ſpeech taken from accompts and debts, as much as to ſay hee ſhall not hold him faulty nor guilty, to make him beare the puniſhment in his owne perſon.

V.9. *Commeth this bleſſednesse,*] there is beſides, this to be conſidered in Abrahams example, that hee having received this noted teſtimonial of his iuſtification whileſt hee was yet uncircumciſed, it apeareth thereby that circumciſion is not neceſſary thereunto; as the greateſt part of the Iewes, even of thoſe that were converted to the faith, believed.

V.10 *How was it?*] was it by means of circumciſion as the Iewes hold?

Verſe 11. *And hee,*] the Italian hath it *Afterwards hee,*] namely, after hee was declared iuſtified by faith. See Geneſis 15. 6. and 17. 10. *The ſigne,*] ſacraments having theſe two uſes, of ſignifiing by the analogy, and correſpondency there is betweene the bodily and the ſpirituall thing, and to ſeal the promiſe of internall grace correſpondent to the ſignification, and that by vertue of Gods order, mediating the condition of faith therein required, *A ſeale,*] for circumciſion ordained after Abrahams iuſtification by faith, was but a confirmation of that covenant of grace, by which God promiſed to cleanſe man from his ſinne, forgiving him it in Chriſt, and likewiſe to ſanctifie and renew him by his ſpirit, which are the two benefits repreſented by circumciſion, *That hee might,*] God would thus beſtow upon Abraham, both the things and the times, to ſhew that as well the Gentiles as the Iewes are reputed to bee ABRAHAMS true children, comprehended within the covenant made with him and his poſterity, ſo that they follow his faith, whither they be circumciſed during the time circumciſion was in no force according to *Gods* appointment, or whither they be not, after that God in ſtead of it had appointed another Sacrament, which is baptiſme.

V.12. Which are,] that is to ſay, which are corporally circumciſed.

Verſe 13. *For the,*] that is to ſay, this is proved becauſe man is made the childe of Abraham and partaker of the promiſes which were made to him in the ſame quality, as is noted of ABRAHAM in that ſolemne promiſe Geneſis 15. 6. Now that was not any dignity or merit, by which God was induced to yeeld him a reward, but faith receiving from God a gift freely offered. See Hebrewes 11.8. *That hee ſhould,*] to bee reeſtabliſhed as GODS childe into the right and degree which Adam had before his fall to bee Lord over all the creatures. Which was figured to Abraham by the poſſeſſion of the land of Canaan promiſed unto him, and to his poſterity: and is in part effected by the juſt fruition which God gives his children of his creatures, as to Chriſts fellowes and members, and ſhall bee perfectly accompliſhed in the Kingdome of heaven. See 1.Cor.3.21 22.1.Timothy 4.3.Hebrewes 1,2. and 2. 5. *Was not,*] is not ſet downe in ſcripture to have beene made in regard of any righteouſneſſe or proper vertue of Abraham, but by faith imbracing Gods grace, and the promiſed Meſſias, in ſtead of all righteouſnes that can appeare before God to obtain life.

Verſe 14. *For if,*] if it were not ſo, and that by workes, man might obtaine that inheritance, all faith, covenants, grace, and promiſes, would bee void, which is wicked and moſt abſurd, even to thinke. Now if righteouſneſſe and life is thorough grace, it muſt bee ſo abſolutely, and purely, without any intermeddling of mens righteouſneſſe or the Law, for theſe two meanes cannot agree with one another. Romanes 11. 6. Galatians 3.11,12. *The promiſe,*] which in theſe paſſages is alwaies taken by the Apoſtle, for the free and Evangelical promiſe, and not the legall.

V. 15. *Becauſe,*] that is to ſay, it is cleere that theſe two meanes of obtaining life and righteouſneſſe, cannot conſiſt together, for the lawe is altogether rigorous, requiring perfect obedience, or denouncing death and condemnation to the tranſgreſſors, whereas contrariwiſe the promiſe is but a meſſenger of grace and reconciliation, *For where,*] this is proved becauſe that man doth not truly know his ſinne, nor doth not feele the mortall ſting of it, but only by meanes of the Law, working effectually upon his conſcience.

Verſe 16. *Therefore,*] becauſe that firſt means of obtaining righteouſneſſe by the law which God hath granted unto men, hath thorough ſinne beene made not onely unprofitable, but even quite contrary and deadly: wee muſt of neceſſity have recourſe unto the other, which is faith: which onely amõgſt other vertues, can in this caſe agree with Gods meere grace, ſeeing that the operation of faith is not to acquire or merit, but only to receive what is given to us. Iohn 1. 12. *Bee ſure,*] as grounded upon God and his immutable pleaſure, and Chriſts perfect and everlaſting righteouſneſſe, and not upon mens variable will, and inconſtant obedience. See Ezek.16.61. Rom.9 11.& 11.19. *To all,*] namely, to the ſpirituall ſeed according to the faith, of which God intended to ſpeake in that excellent promiſe, I will bee thy GOD, and of thy ſeed after thee, Geneſis 17. 7. *Not to that only,*] not onely to the nationall believing Iewes, who have been kept under the Pedagogie of the Law, and under a directour to Chriſt, without truſting therein for their righteouſneſſe and ſalvation.

Verſe 17. *Before him,*] with a ſpirituall and divine paternity,

paternity, which consisteth in example of faith, according to which God can make whom he will Abrahams childe. Matth. 3. 9. as he of nothing created all things and raiseth the dead, and according to his paternity hee judgeth who are Abrahams true children, which he approveth of, whereas in mens judgements the Iewes onely ought to bee so, According to others, the meaning is, that as God is not onely father in grace of those which are alreadie, but of all such likewise as he shall hereafter create by his omnipotent word, Abraham likewise by some correspondency hath beene reputed father of the Gentiles, who had neither spirituall life, nor quality, such as was required for to be his children. Ephes. 2, 12. *And calleth*,] that is to say, by his word hee makes them to be, and as if one should say, to appeare for that end for which he hath appointed them, as he did in the creation of all things, and in the miraculous resurrections wrought by Christ, Let there be light, Lazarus come forth, &c.

Verse 18. *who?*] namely Abraham. Now hee sheweth by example of Abrahams beliefe touching the particuler promise concerning Isaack, what the true faith of al his children should be concerning the general promises of grace. *Against hope*,] against all causes, arguments, and appearances of naturall hope, *In hope*,] that is to say, concerning a firme spirituall and supernaturall hope, by reason of Gods promises.

Verse 19. *Hee considered not*,] he stood nor stopped not upon the order of nature according to which all hope of issue was taken away from him. So true faith overcomes all apprehension of a mans owne impotency, thorough the lively perswasion of Gods promise.

Verse 20. *Giving*,] by acknowledging his Soveraigne truth, and infinite power, above all inferiour order or contrary difficulty, glory being set upon the highest point of eminency, above all other things.

Verse 22. *It was*.] God by reason of his faith, held him to bee as sufficiently disposed to obtaine the accomplishment of the promises, as if he had had all the righteousnesse, required by the law to receive Gods Benefits.

Verse 23. *For his*,] as if it had been some peculiar act or privi ledge of Abrahams, whereas it was a document, and an example of iustifying faith, common to all his spirituall children.

Verse 24. *On him*,] namely in God, who in Christs most glorious resurrection, gave an essay of his power, to raise spiritually all beleivers, and hath in the same resurrection placed all the causes of their resurrections Rom 6. 4.

Verse 25 *Delivered*,] namely to death, by the will of God, *For our*,] to make an expiation for them by his death. *For our justification*,] namely, to shew unto us how wee were absolved as it were by manner of solemne iudgement, CHRIST our surety, being returned to life after hee had made an end of satisfying for us, for a certaine argument, that God was fully reconciled to us, and that life was gained for us, which could not have beene is hee had remained dead, for the continuation of the payment, would alwaies have shewed the imperfection of it. See 1 Cor 15. 17.

CHAP. V.

VER. 1. *Wee have*,] that is to say, God is made propitious unto us in Christ, who by the faith which hee creates in us, causeth us to enioy this reconciliation, by vertue whereof our conscience is so firmely grounded, that wee doe it as it were by anticipation in this world, by a lively hope, that eternall glory which is prepared for the children of God, without being moved by any temptations, or terren downe by any terrour or confusion.

Verse 3. *Not onely*.] wee doe not reioyce unspeakably and gloriously. 1. Pet. 1. 8. onely by reason of the hope of future glorie, but also by reason of our present afflictions, which are an assured proofe unto us thereof. 2. Co. 4. 17. Phil 1. 28. *That tribulation*,] that the holy Ghost doth thorough tribulation frame us to patience, in which God doth from time to time give us assured proofes of his grace and protection, whereby we conceive a sound hope in him grounded upon the love which hee beareth unto us, which he hath given us large cause of feeling, and hath lively sealed it in our hearts, by his spirit of adoption.

V. 5. *Maketh not ashamed*,] that is to say, doth not deceave one nor prove vaine, nor proveth not to be as an illusion.

V. 6. *For when*,] the greatnesse of this love of God is shewed therein, that he did shew it when we were deprived of all power of rising againe of our selves, being wholy dead in sinne, *In due time*,] In the point of the worlds extreamest need, when the misery and curse thereof was come to the up shot when all people, even Gods owne people were altogether corrupted. And even just at the time which God had appointed.

V. 7. *For scarcely*] a redoubling of the same reason, because that God loved us then when wee were altogether, not onely unable to get salvation, but also utterly unworthy of it.

V 8 *Commendeth*,] makes it more glorious and sets it in greater esteeme amongst men. *Sinners*,] that is to say, guilty and culpable, having not as yet received the gift of absolution and pardon, and being yet under the kingdome of sin.

V. 9. *By his*,] namely by vertue of that satisfaction which he hath made to God by his death. *From wrath*,]

wrath,] namely, from eternall damnation and punishment, Matth 3.7. Rom. 2.5. The meaning is, that as it is more easie to keep a man from execution, that is freed and absolved by the judg, then for to get a guilty man absolved and freed by the iudge, so after we have received pardon, which is the greater, we ought much now to be perswaded that we shal be freed from the punishment which is the lesser and that we shall have all good things. Rom. 8.32.

V. 10. *By his life*.] namely, by him living and raigning; and communicating his life to all his members. Iohn 6.57 and 14.19. 2. Cor. 4.10.11.

V. 11. *And not onely*,] besides that we gloriously triumph over all afflictions thorow a certain confidence of the everlasting crowne. Wee have also whereof to boast our selves to bee happy in the whole course of our lives, by the present feeling of *Gods* grace.

V. 12. *Wherefore*,] a generall conclusion of the presedent treatie of justification by faith; in which the Apostle breifely running over those things which he had said: doth withall set doune the ground of them, which is that God hath of his owne good will established Christ to be the head of grace and the spring of righteousnesse and life to all his elect, thorow the impution of whose righteousnesse, they are restored into Gods favour and consequentlie sanctified and glorified as Adam was made the naturall head and root of all mankind, whereupon by his sinne imputed to al his Seed, it was all under Gods curse deprived of originall righteousnesse, corruption its whole naturall, and subiect to death.

V. 13. *For until*,] this originall corruption is verified by the effects of all mens actuall Sinnes, in al ages even before the law of Moises which sheweth that there was before that another generall law namely that of nature the reliques of which doe yet remaine in man Rom. 2. 14. 15. against which Adam having actually sinned, hath enfolded all his posteritie in the same faule and hath propagated originall sinne in it, *is not imputed*,] that is to say is not reputed to be truely sinne, which is nothing but a transgression of the law. Rom 4.15. 1. Iohn 3. 4. nor man is not called to account upon it, to be therefore condemned to death.

V. 14. *Nevertheless*,] he doeth moreover shew that there was an universall defect in all mankind, against the said law, which was imputed unto him to condemnation, seeing they are all dead, and that death is the reward of sinne. Rom. 6.23. *over them*,] namely over little children, who weare not come to the age of iudgment and consequently could not bee guilty, of an actual deliberate and voluntarie sinne, such a one as Adams was and yet for all that they are dead; wherefore wee must conclude that there was in them some other sinne: which is the originall sinne, *of him*,] namly of Christ, the second Adam, the head of the spirituall off spring of this elect; as Adam was the natural head of all men. Now the conformitie of them both consisteth in this that either of them by the order of God justification, had communicated his estate to all his.

V. 15. *But not*,] though these two Adam the head of sinne and death, and Christ the head of righteousnesse and life doe agree in this prosperity of communicating their conditions to those who are theirs, yet there is great deale of difference between them. First in that in Christ the power is all divine and therefore infinitely more active and effectuall, and then also in the excellencie, and abundance of gifts and good things which he communicates to his, above all that which man had loss in Adam *manie bee*,] namely all men the children of Adam. v. 12. *The grace*,] namely Gods mercie and good will which is the Soveraigne cause, *the gift*,] namely the application, and free imputation of Christs righteousnesse, which is the meritorious cause, *by grace*,] for love, and by vertue of that perfect righteousnesse and obedience which Christ yeelded his father in his humane nature, by which he hath merited and possesseth all his grace and love, Matth. 3.17. Iohn 1.16. Ephes. 1.6. *Vnto many*,] namely, to all believers, Gods spirituall children in Christ, whereof he had spoken before.

V. 16. *And not*,] there is likewise another difference, namely, that Adam did indeed by his offence make all his posterity guilty, but they have aggravated their iudgement by their owne proper and voluntary sins. But Christ iustifieth not onely from the sin which proceeded from Adam, but likewise from all other personall sins. *The judgment*,] namely, God proceeding as a iust iudge, hath imputed this one offence of Adams, to all his posteritie, and hath condemned it to lose the state of originall righteousnesse and consequently life, *The free gift*,] the Italian, *The grace*, the same God proceeding in his grace, hath absolved all his elect from al their sinnes, for to behold them just and innocent.

V. 17. *For if*,] this ought not to seeme strange, for God hath infinitely more beene appeased in Christ, then hee was offended and provoked by Adam. *Of righteousnesse*,] namely, Christs righteousnesse which is given, that is to say imputed out of meere grace to all believers.

V. 18. *By the righteousnesse of one*,] by Christs perfect obedience, God hath poured out his free mercy upon all men, to absolue them from sinne, and give them right to eternall life, *upon all*,] to all manner of persons indifferently, though not to all universallie. Or he means all those which belong to Christ. v. 15. 17.

V. 19. *Many*,] see v. 15 *were made*,] that is to weare reputed for such, and doe as such, appeare before Gods judgement *Shall manie*, hencefoorward Christ having ben manifested and his righteousnesse fulfilled,

...] and preached to the world by the Gospell ... who shall receive it shall be reputed righte... before God in him.

V. 20. *The Law,*] because he had said, v. 13. that before the law of Moses sinne had raigned under the law of nature, he doth now obviate an objection, wherefore then was Moses his Law added? This serveth, because the Law of nature might be restored to its naturall light and vigor, and repaired in the breaches which ignorance, forget fullnesse, evill manners, and erroneous opinions of men had made in it. And that by this light of Gods law reuiued in man, and yet with stood by him, with a greater malice then before, his wickednesse should appeare to be growen up to the height where by he might have no other way of restauration, but onely in the free Gods grace in Christ, whose power ouercommes all the power of sinne.

V. 21. *Vnto death,*] shewing its pestilent power in the present death, and in the everlasting death, which it causeth in all man. 1. Cor. 15. 56.

CHAP. VI.

VER. 1. *Shall we,*] shall we continue in corruption and bondage of sinne, without repentance or amendment of life, because we are iustified out of mere grace, and not by works that God may have the greater subiect of exercising his mercie.

V. 2. *God so bid,*] as that is quite contrarie to all order of Gods grace, and to his nature, so it is abominable to conceive so much as a thought of it, *that we should,*] that have received togither with the remission of our sinnes in Christ, the gift of the holy Ghost which engendereth in us a new spirituall life according to God, and with all mortifieth the life of corruption, so that we become as dead carkeisses, to the motions of it, and unprofitable and immoueable vnto the actions of it. Whereupon it is impossible that perseverance in sinn, can subsist with the ...ence of the operation of Gods grace.

V. 3. *Know ye not,*] that is to say the inseparable connection of these two benefits is cleerely demonstrated to us by baptisme, *into Jesus,*] namely by a testimonie that we are Christians, not onely by profession, but likewise in spirituall truth receiving the grace of the spirit, and then cooperating thereunto with voluntary obedience, and newnesse of life, *are baptized into his,*] to be partakers in the benefit of his death in the remission of sinnes, and likewise to receive a liuely stampe, and likenesse of him who is our head in the mortification of sinne. See Phil. 3. 10. Col. 2. 12.

V. 4. *We are,*] in baptisme beeing dipped in water according to the ancient ceremonie it is a sacred signe that sinne ought to be drowned in us by Gods spirit. As that is a seale unto us, of the washing of our souls before God, *with him,*] namely in the conformitie of his death, by meanes of which we also carrie the image of his resurrection in a spirituall life. Phil. 3. 11. *by the glorie,*] namely by his glorious power. Iohn. 6. 57. 2. Cor. 13. 4.

V. 5. *For if,*] he gives a reason of this consequence of Christs death and resurrection with the spirituall one of beleevers, namely because Christ by the internall and spirituall baptisme, is in a manner united in spirit to them as the head is to the members and the graft to the stock, that he communicates unto them of himself not only some effects but also his likenesse. See Iohn. 15. 1. Rom. 11, 24.

V. 6. *Knowing this,*] this conformitie is made in us, by meanes of the lively Knowledge which the holy Ghost giveth us, and the spirituall discourse which we ought to make namely that Christ is dead not onely to expiate the guilt of sinne but also to take away all its strength and power over us, and to gain us wholly to God, and frame and consecrate us to his service, *Old,*] hee calleth thus the whole depravation or evil that is in man, which hath its part, namely his life, forces, actions, and motions and is opposite to the renewment which is made by Gods spirit, which is called the new man. 2. Cor. 5. 17. Ephes. 4. 22, 24. Col. 3. 9. 10 *the bodie,*] not only some actions and parts of it, but the very spring the stock, and whole masse, composed of many vices, passions, and disorders: as a bodie of diverse members. See Col. 2. 11. *Should not serve,*] that we may no longer be under that unauoydable though voluntary, necessity of sinning without having either light, libertie, strength, or remedie against sinne. v. 16.

V. 7. *For he,*] a reason taken from humane slaverie which is ended by death. Iob. 3. 19. *dead,*] namely to sinne. v. 2 See. 1. Pet. 4. 1.

V. 8. *with Christ,*] namely as hee is likewise dead, and participating of the effect and likewise of his death, as being his members, *shall also live,*] in a spirituall life in holinesse and righteousnesse: and afterwards in the glorious and everlasting, which is the very height and accomplishment of the spirituall life.

V. 10. *Vnto sinne,*] to satisfie that necessity which he imposeth of dying, to expiate, and purge it, and also to take away all power from it, either upon him, or upon his, *Vnto God,*] namely a divine life, whose onely obiect and relation is God.

V. 11. *But alive,*] that is to say have received the gift of spirituall life, and are bound to exercise it, and put it in practice, in Gods seve, service, and obedience which is the beginning of that blessed life, which beleevers shall live in heaven. See Luke. 20. 38. *through Iesus Christ,*] by meanes and by vertue of your union with Christ, in whome you subsist, as in the foundation and roote of this life.

Verse 12. *In your mortal's,*] whilest you l ve this corporall life, which being also subject to death, it appeares thereby, that there are yet some reliques of sin, against which wee must fight, to mortifie and drowne them.

V. 13. *Your members,*] whereby are meant all the naturall faculties of the soule, exercised by means of the members of the body, See Rom 7.5,23 Col. 3. 5. Ia. 4.1 *Of righteousnesse,*] holy and fit for Gods service.

V. 14. *For sinne,*] that is to say, fight on freely, for the victory is assured on your side against sin, for in the Gospell you have not a bare command, which bi ides you without helping you, as in the law, but together with the command, there is an internall power granted you, which fulfilleth that in you which is commanded, if so bee for your owne part you will concurre with your willand endeavour, Phil. 2. 12, 13 Heb 13. 21.

V. 15. *Shall we sinne?*] an objection grounded upon the false sence which some prophane men might give to these words of not being any more under the Law, as if thereby were meant that a man were freed from all manner of bonds and ties of obeying God, and living well, whereas according to the Apostles meaning they signifie quite the contrary; namely that one is no more before God in quality of a bondman, under the tie of perfect obedience, or condemnation without pardon or release; and without any effectuall help of Gods spirit: which can produce nothing in man but dispaire and an unbounded rebellion, but that on is now in qualitie of a sonne under the mercy of God; who imployeth his law, as a milde and moderate governesse alwaies accompanied with the power of the holy Ghost, to produce the effects of obedience. *God forbid,*] as much as to say this thought is altogether wicked and abominable.

V. 16 *Know ye not,*] it is a thing according to common reason, that every one is to serve his Master, though he did willingly put himselfe into bondage, because that by this act he hath deprived himself of liberty. So man is a bondman, either to sin by nature, or to God by grace, with motion, election and consent of his own proper will, wherefore it is no longer in his liberty to depart from it. Matth. 6. 24. *Of obedience,*] to the law or God, *unto righteousnes,*] namely to be approved by God under which is also comprehended the reward of life.

V. 17. *That ye were,*] that having heretofore bin slaves to sin, God through grace hath freed you by the Gospel to which you have willingly submitted your selves, as to the pattern & model of your regenerations like unto a mettal which is melted, or some other soft kind of stuffe, which taketh its forme from the mould into which it is cast.

V. 19. *I speak,*] this similitude of corporall slavery, doth not perfectly agree with the necessity and ne of serving God, wherein there is no force at all used, and where Gods spirit inclineth the soule to a milde and voluntary obedience, but the weakness of your understanding in well apprehending this liberty, alien from all manner of licence and indifferency, and in well using of it is requireth to have the matter laid open in you under such terms; See 1. Cor. 7. 22. and 9. 21. 1 Pet. 2. 16 *your flesh,*] namely the naturall vice of ignorance and perversnes of understanding, which remaineth in believers, and makes spirituall things hard for them to apprehend in their own naturall sence, and to make good use of them. *unto iniquity,*] namely actuall sinning.

V. 20. *For when,*] you must not divide your studies, for when you were under the yoak of sin, righteousnes had no power over you, therefore likewise now that you are under the kingdome of righteousnesse, you must utterly renounce the tirannie of sin.

V. 21, *what fruit,*] consider what was the reward of your bondage then, it was nothing but death, therefore by the lamentable and horrible state that you were in then you may judge what a happy state you are now brought into, to cleave unto the one, and altogether flye the other. See Rom. 7. 5.

V. 22. *Ye have,*] you reap this good by your subjection to God, that you are even in this world sanctified and regenerated to newnes of life, a true beginning and pledge of the everlasting and glorious life.

V. 23. *The gift,*] namely of these 2. works of Gods grace towards you, and in you; namely of the first justification, and spiritual sanctification, whereof the first is the cause, and the 2. the beginning and introduction into eternal life, thorow Christs benefits, who got you the first by his blood and obedience, and the other by his spirit.

CHAP. VII.

VER. 1. *For I speak,*] he speaks this to shew that he did specially direct his speech to the Jews, who in all reason should have bin best instructed in all the effects of the law. Now all this is to declare and confirm what he had spoken Ro. 6. 14 that believers are no more under the law; and the effect of justification no more then the benefit of justification, cannot be expected nor hoped for by the law, but only by Gods grace in Christ, *The law,*] this may be understood of all laws, obligations, or personal covenants, whatsoever whereof ceaseth upon dead men, as the marriage bond doth, which is the strictest of all.

V. 2. *From the law,*] from the tye of marriage, and from that bond wherein right she was tied to her husband.

V. 4. *Ye also,*] Christ hath ingrafted us into his mistical body, and hath appropriated us unto himself to be the sole master of our consciences, and the beginning of spiritual life in us, by vertue of his resurrection by which he was really made the head of his Church, & hath received the fulnesse of his spirit, to distribute unto the Church, and produce in it the resemblance of his resurrection, Ro. 6. 4. and so he hath loosed us from the hard command of the law, which only condemns our consciences, and by its inexorable rigor, and impos-

publike instances did drive men soo desperate rebelli-
ous are become,] all this former right which the law had
to condemne, and the power of kindling sin, is anni-
hilated in your behalfe even as if you were dead. Ro.
6.4. *For when,*] it was convenient that wee
should be thus appropriated to Christ to obtaine the
end of directing our actions to God and to his servi e
whilest we were in our naturall corrupted state, ha-
ving no other guide but the law the perverse affecti-
ons, which are the roots of sinnes, being pricked for-
ward rather then corrected or represſed by the law,
did produce their effects in all the parts of our soule,
whereupon there grew nothing elſe but multiplica-
tion of causes of death. *By the law,*] because it did ex-
asperate and inflame that which it could not correct,
even as one contrary which is not able to overcome
the other contrary, doth strengthen it. 1. Cor. 15. 56.
In our members,] See Rom. 6. 13.

V. 6. *Delivered,*] freed from that harſhneſſe of the law,
by which sinne being brought to diſpaire, did kindle
more and more. *Wee are,*] namely in sin. Ro. 6. 2. where-
upon the kingdome of sin being deſtroyed in belee-
vers, the aforeſaid accidentall effect of the law doth
also cease, namely of provoking the malignity of it,
and make slaves in us. *Should serve,*] namely God,
in newneſſe, moved and driven thereunto by this new
power of the holy Ghoſt, whereas the law did nothing
but shew man his duty, as in writing or picture, with-
out giving him any lively and effectual power there-
unto, whereupon this old means of righteouſneſſe and
holineſſe hath been annihilated as impotent and un-
profitable.

V. 7. *Is it,*] that is to say, is the law cauſe of sin, or hath
it any malignity or vice? which of it own nature doth
produce any ſuch effect as to exaſperate sin. *Nay I had*]
contrariwiſe the law diſcovers and condemns sin per-
fectly, even in its firſt and ſmalleſt motions; now the
Apoſtle here doth re, preſent himſelfe in his former
state of Phariſee, very zealous of the law, and how by
all his ſerious meditations and exerciſes, hee could
never obtain any victory upon sin, but there alwayes
was bred a furious provocation of sin by it.

V. 8. *But sin,*] that is to say, conſidering the extreme
rigor of this commandment which condemned me to
death for this concupiſcence, which is unavoidable my
natural vice was too far from being corrected or ex-
tinguiſhed thereby, that did I through diſpair abandon
my ſelf to an indifferent deſire, ſeeing that all my la-
bour to repreſſe ſome part thereof was in vaine, *was*
dead, as it were a ſleep and deaded, if it were not kind-
led again by the law working lively upon the conſci-
ence, for then the oppoſition of it, againſt the evil which
reigneth in sin, cauſeth one to grow obſtinate againſt
it, and the aforeſaid diſpaire for not being able to give
it full ſatisfaction, drives a man to give over all man-
ner of endeavour, and affection of ſtudying to doe it.
V. 9. *I was,*] namely in the time of my Phariſaiſme,
when I conſidered nothing but only the bark and out-
ſide of the law, and the outward diſcipline of it, with-
out entring into this profound cogitation of the ſpiri-
tuall and internall obſervation. *Alive,*] I held my ſelfe
aſſured of Gods love, and of everlaſting life and ſal-
vation, by means of mine owne righteouſneſſe, which
I thought to have fulfilled, I found my ſelfe ſtrong e-
nough to perform the external works of the law, and
my erring conſcience thought it ſelfe to be in perfect
health. *Without the,*] namely when the law did not
wound my conſcience, and that I did not repreſent it
ſo lively to my ſelf. *When the,*] namely when I did deep-
ly meditate upon, and applied to my conſcience, that
abſolute forbidding of all manner of luſt. *Revived,*] it
was not onely found living, and not put out in me, as
I thought it had bin by my Phariſaical diſciplines, but
it was rather exaſperated and enraged. *And I died,*] I
did contrariwiſe feel the ſtings and terrors of condem-
nation I found my ſelf utterly unable, and inſufficient
to yeeld perfect obedience, and to be far from Gods
love, and from confidence in him, wherein conſiſts
the life of the ſoule.

V. 10. *I found,*] namely I did by experience finde out
this effect of the law, which before was unknowne to
mee. *Which was ordained,*] namely which being kept
would bring life and ſalvation to man according to
Gods firſt ordinance.

V. 11. *For sin,*] through my natural corruption I fra-
med to my ſelfe this damnable illuſion: namely that
ſeeing I could not with all my works and cares ſatisfie
the law, I would then let looſe the raines to all maner
of iniquity, and then the law gave me the mortall
ſtroke of unavoideable condemnation.

V. 13. *Made death,*] namely the cauſe of death and
perdition. *That it might,*] that is to ſay, I ſpeak thus of
it, to ſhew the malignitie of this naturall vice of man,
which gathereth ſtrength from its contrarie, which is
the law, moſt juſt and moſt holy, but not powerfull
enough of it ſelf, to change or annihilate that vice, *that*
sin by,] as much as to ſay, to ſhew that the law in its
moſt powerful operation, can produce no other effect
in a corruptee man, but madneſſe for to withſtand it.

V. 14. *For we know,*] all theſe aforeſaid effects pro-
ceed from the contrarietie which is betweene Gods
law and mans corruption. Ro. 8. 7. 1. Cor. 2. 14 which
contrarietie the Apoſtle comprehends under theſe 2.
terms of ſpiritual and carnal, by the firſt according to
his cuſtome, he means all whatſoever is of God, wch
lives in him, and is according to his nature and will,
by the ſecond, all whatſoever is not of God, and con-
trary to his life, and is odious and repugnant to him,
Sold,] ſubjected as a ſlave, bought for a certaine price.
1. Kings 21. 20.

V. 15. *For that,*] the proofe of this contra-
riety is ſeen alſo in Gods children, and in re-
generate perſons, in whom the reliques of that

precedent perversity do yet fight against the spirit as I finde it in mine own person: even now that I am in Gods grace and out of that former damnable state. *I allow not.*] I am confounded within my selfe, and know not what to judge of my motions, and actions, so mixed and counterpoiled, between these two contraries, the flesh and the spirit. Or I doe not approve of mine owne workes, as perfectly correspondent to the inspiration of Gods spirit, and to his law, See Iob. 9. 21. *That doe I not.*] namely, I doe not all that good, not in that purity as I should desire according to the motion of the spirit. Or likewise many times I sinne through frailty, though I doe it with griefe and lamentation.

V. 16. *If then,*] namely by this motion of a regenerate will, which agreeth very well with the law, and by which I doe resist evill, though not alwaies with a full effect, I doe learne to know that the evill effects, whereof I spake, v. 15 doth not proceed from any vicious quality of the law but onely from mans malice, who is repugnant to the law, and likewise by this conformity to the law, which regeneration produceth in the spiritual part of my soule, that wicked effect of desperately rebelling against the law, is no more in me.

V. 17. *Now then,*] besides that, I doe not feare being rejected by God for these defects which remaine in me; for God judgeth of his children, who are thus divided betweene the flesh and the spirit, by the better and sounder part, which is that of the spirit, which predominates in them, and to which they cleave with heart and will, and which hath a subsistance and root of a durable life, and not by the flesh, which they renounce and resist as a strange thing, which by little & little goeth away from them, and cometh to nothing, *That dwelleth,*] that is to say, which remaineth yet in me, but disarmed of its mortall sting of condemnation by Christ, and of its vigour and Kingdome by the holy Ghost, and is now but a let to a believing man. Heb 12. 1. So that wee must distinguish of these three things, the Kingdome, the Dwelling, and the opposition of sin: The first is aninhilated and brought to nothing in believers, the other two remaine for their exercise and humiliation.

V. 18. *In mee,*] namely in my nature, such as it is by its carnall generation, without the gift of regeneration, there is no true spirituall good, by which I can be capable to obey God. *For to will,*] the certaine proofe that this evill is yet remaining in mee after my regeneration, is, that I finde my selfe unable to answere perfectly those holy motions, which Gods spirit doth oftentimes raise in me.

V. 19. *For the,*] this ought to bee understood of the errours into which Gods children do oftentimes fal, and of the perpetuall defects which are in their good workes: not that they alwaies sin, or that they never doe any good thing.

Ver. 22. I finde then,] I have a triall of this undeniable necessity.

V. 22. *After the,*] namely after mine understanding, and mine affections and motions which have generated by the spirit, who hath possessed the inward part, and as one should say, the center of my heart from whence hee hath rooted out sinne, which being driven out of its hold, remaines upon the outsides, and as it were upon the brinkes of the soule, from whence hee yet fights against the spirit, untill such time as by the death of the body it be utterly destroyed.

V. 23. *Another law,*] namely, a strong contrary naturall inclination, which transportes me in despite of my self. *In my members,*] namely in my carnall and vicious inclinations and affections of which the members of the body are the instruments, and he seems to use this word members, to signifie the foresaid expulsion as it were to the superficies of the soul. *Against the law,*] namely against that strong impression of the knowledge of truth and of the will of God, which the holy Ghost hath made in my minde, by which he strictly bindes my conscience, and frames all mine actions to holinesse, for the holy Ghost worketh in the soule of man, by an order suiting to the nature thereof, which is to have the heart governed and directed by the understanding. See Rom. 12. 2. Ephes. 4. 23. *Bringing me,*] causeth me to bee invitably driven into sinne, whose rootes and seeds are in my nature, and in all parts and faculties of it.

V. 24. *O wretched man,*] an exclamation out of the feeling of this miserie, namely of being yet under the bondage of sinne; and of a desire to be freed from it. *Who shall,*] O that I were but out of this animall and terrestriall life, during which sinne doth yet dwell in me, and throw it, I am yet under the necessitie of dying; and that I were transported into the liberty of the glory of Gods children, in the life of happinesse. Rom. 8. 22. Phil. 1. 23.

V. 25. *I Thank God,*] this is a certaine correction of the former fervent desire, the time whereof is not yet come. The meaning is, though I doe desire to depart this life, yet I submit my selfe to Gods will, and with humble thanksgiving, I contens my self with his grace in Christ, who doth not impute the corruption and imperfection unto mee to condemnation, and shall fulfill my salvation in his appointed time. See 2. Cor. 2 9.

Chap. VIII.

Ver. 1. *There is therefore,*] a conclusion drawne from all hath beene spoken hitherto, namely that man is justified by grace, and that those who are so justified, are freed from the dominion of the law, and are incorporated into Christ, in whom they subsist, and live by the communication of his spirit, and therefore cannot be judged in themselves. Rom. 7. 4. Gal. 2. 20. *Which are,*] namely that do

give the truth of this unites with Christ by a holy application, according to the inspiration of the holy Ghost, and not according to the motion of the flesh, Gal. 5. 19.

For] he gives a reason why the true members of Christ doe walk according to the spirit, namely, because that being under the most holy government, they are freed from the deadly tyranny of sinne. *The law]* See Rom. 7. 22. 1 Cor. 9. 21. Gal. 2. 19. Ja. 1. 25.

of life] that is to say living, and quickening, being indeed the cause and author of spirituall life in believers. See 1 Cor. 15. 44. 2 Cor. 3. 6. *Hath made me]* S. Paul propounds himself for an example of a regenerate man, as Rom. 7. 19. 18.

free] *For whats]* hee proves this foresaid making free, because that God being reconciled by Christs death, he hath taken away from sinne that power which he had granted it over man, for a punishment of the first transgression. *In that it was]* Because that thing could not be kept by a corrupted man, it had power to reconcile him to God, whereupon it followed that the aforesaid punishment of the kingdom of sinne remained in its vigour. *Sending]* that is to say, having appointed that his Son should take upon him humane nature, altogether like unto that of sinfull men, but onely accepted Heb. 2. 17 and 4. 15. *For sinne]* to bee a propitiatorie sacrifice for it. 2. Cor. 5. 21. *Condemned]* he hath as it were by his soveraigne authority taken away all command over believers from it, hath crucified and mortified it in them, whilest they lived this animall and corporall life.

Ver. 4. *The righteousnesse]* all which the said law commands, being just and right. *Might bee fulfilled]* that is to say, that it may not be commanded in vain, or without effect, as it is in respect of all unbelievers, but may be observed though unperfectly in this world. See the like meaning of this word. Rom. 2. 27 and 4. 2.

For they] he gives a reason why the law is kept only by those who are regenerate: namely because the holy Ghost who possesseth them, hath made them spirituall even as the law is, whereas a carnall man can not agree with it. Rom. 7. 14. *That are]* namely that are of the carnall traine, that is to say, unregenerate. Or that have no better being but their carnall corrupt being. *Doe minde]* the greeke word may be referred, to all the faculties and functions of the soule, as wel of the understanding as of the heart, and of the affections.

For to bee] it appeares by the effect which all thoughts bring forth, and the motions of the one and the other, what the causes of them are, for seeing that from the unregenerate mens there proceeds nothing but death, without any helpe or direction to everlasting life, that is a signe there is nothing but sinne and corruption called flesh in the former verse. And contrariwise seeing that regenerate mens thoughts doe direct to life, that is a signe that there is the blossome of the spirit, who is the only author thereof. *Peace]* namely a manner of blessing and happinesse, the full fruits whereof in this world consist in the sacred rest of conscience.

Because] hee gives a reason why the flesh is the cause of death, namely because it fighteth against God, who is the onely author of life and is incapable not onely thorough weaknesse, but also thorough naturall repugnancie, to submit it selfe to his will.

If the spirit dwelling in you] the presence of God and of his spirit, is where he operates, his dwelling where he operates continually and inseparably: or by a certaine appropriation of the organ, as the soule dwelleth in the body. *Of Christ]* namely that spirit which Christ as he is head, communicates to all his members.

He shall quicken] by the presence, life, and power of his spirit. *The bodies]* it is true that you believers are as yet subiect to corporall death, by reason of the reliques of sinne that are in all regenerate men, and shall not bee quite brought to nought, but onely by death. But yet in the gift and presence of the spirit, you have a beginning of spirituall life, which consists in the communion with God, into which Christ hath restablished you by his most perfect righteousnesse, and with all an assurance of everlasting life, and happy resurrection.

If the spirit of him] namely of God. The meaning is, if you be partakers of Gods spirit, the sulnesse of which is in Christ, as this spirit produced in Christ, who is your head the effect of resurrection, by his omnipotent power, and his personall property to bee the nearest cause of life in all things, and in vertue of his holinesse, wherewith hee had replenished his humane nature, and so taken from it all proper cause of death, which is sinne. Psal. 16. 10. Acts 2. 24. So hee shall likewise produce the same effect in you, by his power, and by the meanes of your sanctification which is the resurrection of the soule, which shall be followed by that of the body that hath participated of the same holinesse, hath borne the sacred signes, and produced the effects thereof in this life.

Debters] that is to say, bound by the condition of our spirituall state, by contract of covenant, and by benefits received.

After the flesh] following the motions of your owne naturall corruptions, See Gal. 6. 8. *Yee shall dye]* namely the everlasting death. *Through the spirit]* if you make use of the gifts of the holy Ghost and of his exercises, continually desire his assistance, and cooperate with his motions and power, to mortifie the concupiscences, and sins which are practised by the body, and doe yet reside in you during this corporall life. Now he seemes here to oppose that onely effectuall meanes of the spirit, to all humane meanes which are too weake; as lawes, reason, doctrines,

disciplines, &c. *Ye shall live,*] namely in heavenly glory and happinesse.

V. 14. *For as many*] he gives a reason why the promise of life is made to regenerate men: namely because being made children of God by adoption sealed by the spirit of regeneration, thay are consequently heires.

V. 15. *For ye,*] he proveth further that they are children, by the holy Ghost who is the seal of their adoption, & imprints the feeling therof in them, and causeth them to feel the effects thereof and bear the fruits, and yeeld the duties thereof contrarie to his operation towards those consciences which are absolutly under the law, servedly tied to work to gain the wages, being in continuall terror of the punishment, without comfort liberty, or confidence: In which manner the spirit of God in some sort had also used the beleevers in the legal discipline under the old testament using them as younger sons under tuition, with much subjection and feare; whereas now the spirit of grace, being fully powredout as upon eldest sonnes, filleth them with confidence and liberty towards God. Gal. 1 3. *we cry,*] with a holy boldnesse, wee sweetly and tenderly call upon our heavenly father crying out like little children. See upon Marke. 14. 36.

V. 16. *The spirit,*] as he stirs us on to call upon God our father, so he likewise assureth us on his part and sealeth it in our hearts, that we are his children.

V. 17. *Then heirs,* having right by this gift of adoption, to the everlasting goods of the heavenly father, in the communion of Christ, essential sonn of the father, and sole heire by nature. See Mat. 28. 18. Heb. 1. 2 *if so be,*] S. Paul purposing to go on to the effect of the holy ghost, namly to comfort beleevers in their afflictions doth first set down that they are by Gods appointment, a necessary condition to attain to glory, to the imitation of Christ their head, *with him,*] as he hath suffered for his cause in the communion of his body in manner of an army that fighteth with its head See 2. Cor. 1. 5. 6. 7. Col 1. 24.

V. 18. *For I,*] we must supply This condition ought to be freely embraced by beleevers, for the good which is promised under that condition, is farre greater then the evil which they can feare therein.

V. 19. *For the,*] he proves the height of this glory because it is the end of all things, which do aspire thereunto by a naturall instinct but especially beleevers, who have the chief part therein *waiteth for,*] looks attentively for the time, when it shall cleerely appear, which are the true qualities, rights and privileges of Gods children, in the perfect love of God in his likenesse, in the inheritance and possession of his blessednesse, and in the enjoying of his glory.

V. 20. *For the,*] he gives a reason of the whole words ayming at this last mark, namely because it hath been by mans sin, put besides its first and naturall establishment into which as one should say it desires to be set again, *made subject,*] being drawen by man, to serve for an instrument to sinne, and to the vaine end of seeking its good in creatures forsaking the creator, and consequently being enfolded in Gods curse, in the continuall disorder, ruine, and destruction of many of its parts, and finally to the annyhilation of this outward fabrick of the world. Psa 102. 26. *not willingly,*] according to Gods first institution, who hath given all creatures certain naturall vies, to which they seem voluntarly to incline, whereas seduction seemes to have some resemblance of violence. *of him*] namely man who was the onely cause of this curse. Gen. 3. 17 *in hope,*] grounded upon this, that it having suffered part of the curse for mans sin, when he shall be fully reestablished in grace and glorie all tracks of curse shall be also quite extinguished in the world and it set downe Isa. 51. 16. and 65. 17. and 66. 22.

V. 21. *Delivered,*] it shall be no more subject to any alteration nor corruption as it is this present, nor should not serve for object or instrument of sin but shall according to its degree and nature participate of the glorious estate of Gods children freed from all evills and wants.

V. 22. *For we know,*] that is to say though the world seem at this present to be in its highest splender and beauty yet it hath an evil which burthens it and sighs it, namely sin, of which burthren it would faine be eased in a maner like a woman that is great with child which not withstanding will not be untill the resurrection.

V. 23. *and not only,*] that which the world doth by a secret inclination, without any feeling or discerne, we beleevers do it thorow knowledg and spirituall judgment sighing for grief under the burden of sin which we bear, & with a desire to be perfectly freed from it, *the first fruits*] namely that first degre of regeneration and gifts of the spirit which is conferred in this life, for a pledge of the perfection which shall be in the eternall life. 2 Cor. 1. 22. and 5. 5. Ephes. 1. 14 *the adoption,*] namely the full manifestation and effect hereof in the delivering of our bodyes from the power of death by the resurrection Psal. 49 15.

V. 24. *For we,*] it ought not to seeme strange that I say that we waite though wee be saved already, for we are not so as yet but onely by right, and not perfectly in deed which is evident by the nature of the vertue of hope, chief amongst those which the spirit creates in us, which would not take place, if the effect of our salvation were present. See 1. Cor. 13. 13.

V. 25. *But if wee,*] the Italian, *and if wee,*] that is hope by which even at this time wee doe apprehend our happinesse which is not as yet revealed, be lively and well grounded it ought to produce in us an invincible patience, for any length of time, suffering of troubles and oppositions, to receive the effect at the appointed time. See 1. Thess. 1. 3. Iam. 1. 4.

V. 26. *Likewise,*] the same spirit which hath imprinted

ingendred these privations and defects in us, doth likewise worke another effect in us, namely to strengthen and beare us up in our weaknesses: and that by the meanes of holy prayer, by which wee obtaine from God, his grace, and strength and whatsoever else is necessarie for our salvation. 2 Cor. 12. 8. 9. *maketh intercession,*] See Mat. 10. 20 *which cannot be,*] whose fervour, vehemency and efficicie proceeding from supernaturall motion of the spirit, cannot apprehended nor expressed. Others without speaking, that is to say whose vertue doth not consist in number, or in use of words, as the hipocrites prayers. Matth. 6. 5. but in lively feelings and ejaculations of the spirit. *Now and he,*]namely God knoweth all these motions of the spirit wondrous well, and doth hear them and accept of them, *according,*] not onely in desiring just and holy things and according to his will. 1. Iohn. 5. 14. but also in the firmenesse of faith, and in the fervour of zeale which he requires.

V. 28. *And we know,*]he falleth a speaking of afflictions againe, and sheweth that they are not contrary but rather helpfull and cooperant to everlasting salvation, by diverse holy and profitable properties, *that all things,*] namely all things that happen unto us in this life are directed by Gods providence to the eternall happinesse of his children and specially afflictions, of which he means to speak more expressely, *to them,*] his meaning is that God and man must concure in this man in overcomming all oppositions and difficulties for the love of God and God the first author of salvation by his eternall, action, accomplishing of it powerfully by the conduct of his providence, *who are the called,*]effectually to the participation of his grace in Christ, according to his most free and immutable election.

V. 29. *for whom,*] he proves that the order and course of the salvation of Gods children, can no way be broken by anie accident, namely because it is all the worke of God who is almighty and immutable, *foreknew,*] that is to say chosen from everlasting, and as it were marked and accepted from amongst other men, so is the word of knowing taken. Iere. 33. 32. 17. Psal. 1. 6. Ier. 1, 5. Matth. 7. 23. Rom. 11. 2. 1 Cor. 13. 12. 2. tim. 2. 19. 1 pet. 1. 2. *predestinate,*] that is to say appointed to be conformable, in life and eternall glory, to his sonne their head, and that by the order and sequele of resembling him in many things in this world, but particularly in afflictions. 1. 17. *that he,*] because he would have his own sonne have many adoptive brethren, whose head it should be as the first borne were in their families. See Col. 1. 15. 18. Rom. 1. 5. 5. 3.

V. 30. *Them he also glorified,*] that is to say he shall certainly and infallibly glorifie them the cause, ground and pledge whereof is Christs glorification which is already happned, who is their head. Ephes. 2. 6. Col. 3. 1.

V. 32. *delivered him,*] beeing his perfect dilection and conjunction, he hath made him ours, exposing him to be subject to death, and to all our debts for our sakes.

V. 33. 34. *That died,*] for them, and in their name and stead, whereby they are absolued, *is risen again,*] See upon Rom 4. 25. *maketh intercession,* by continually representing himself, his righteousnes his mercy & love before the face of God to preserve us in his favour and dilection and also by fervently desiring our salvation & finally himself presenting our prayers to God, sanified and made acceptable to him, and by him.

V. 35. *Who shall,*] what grief or calamity, can make us doubt that Christ hath withdrawne his love from us; and make us cease from loving him.

V. 36. *as it is,*] nothing can, nor ought to do it yea for love of him wee ought to suffer all manner of extremities, according to the faithfulls protestation in that Psalme.

V. 37. *Nay in all,*] we ought in all these chances to persevere in Christs love, seeing Christ perseveres in his, giving us, by his power, compleate victorie in all our combates, *conquerours,*] now the victory consists not, in not suffering, nor fighting; but in overcoming, or in keeping that wherefore we fight, or in overthrowing our enemie, in such sort that he may not hinder our profession and fruition. Now the subject of this worke is Gods grace and glorie, which cannot perish nor be taken away from the elect, *that loved us,*] namely hath loved us an continueth so loving unto the end. Iohn. 13. 1.

V. 38. *I am perswaded* Saint Paul speaketh in the name of all beleevers, and by the common spirit of faith 2. Cor. 4. 13. and not by any speciall and personall revelation, *neither death,*] this enumeration serves but onely for an exaggeration as if he should say nothing shall seperate us, let it be never so great and powerfull, *nor length,*] namely evill ones. Vnlesse it be conditionally understood of goodnesse also namely if it were possible that they should undertake it as Gal. 1 8. *Principalities,*]these names are often attributed to Angels. either good or bad, by reason of the degrees and dignities amongst them, or of the glorious estate of the good ones in heaven, or by reason of their goverment over the empires of the world. Dan. 10. 13. Others understand this of the princes of the world.

V. 39 *Which is in,*] whereof Christ is the foundation, and bond between God and men.

Chap. IX.

Verse 1. *I say,*] the Apostle having in the former chapter, spoken of eternall election in the person of true beleevers: Now likewise he comes to speak of reprobation in the person of those Iewes, who thorough ineredulitie had rejected the gospel which he propounds by way of commiseration in himself, and by the way of remedying of scandal in the weake, or of instruction to all in

Christ] by a motion which is no whit carnall nor humane, but inspired by Christ thorow his spirit. Or like one who is a true member of Christ, and ought to speake nothing but truth, *In the*,] the Italian *by the*,] being enlightened, and guided by the holy Ghost to not erre nor lye.

V. 2. *That I have great*,] namely for the Iewes fall and rejection, thorow their obstinate incredulitie and thus he obviates the slander which was laid upon him, that he was an enemy to his nation.

V. 3. *For I*,] as much as to say the compassion which I feel extendeth so farre, that if it might bee. I should desire to be as a person condemned to beare upon my self the common punishment of the people to have them freed from it. An impossible wish, conceaved by the Apostle onely to witnesse his charitie towards his brethren, and his zeale of Gods glory, which he supposed would be more illustrated by the salvation of a whole nation, then by his only, *were accused* the Italian, *were anathema*,] that is to say held as accursed and execrable: and as such a one cut off from the communion of the church and of the bodie of Christ as they anciently used to doe to such persons. Num. 15. 4. Deut. 21. 23. Ios. 7. 12. 1. Sam. 21. 6.

V. 4. *To whom*,] namely whom God had chosen, and taken for his children of his meere grace, *the glorie*,] namely Gods glorious presence in his Temple, and especially in the Ark. See 1. Sam. 4. 21. Psal. 26. 8. and 78. 60. and 96. 10. *the covenants*,] namely the severall tokens and seales of the covenant of grace. Or the Law of God and the tables thereof. Deut. 9. 11. *The promises*,] of the Messias, and of the spirituall and everlasting goods.

V. 5. *The fathers*,] namely those reverend patriarches, Abraham, Isaack and Iacob, and others who have had so many singular privileges, and are perpetuall patternes and lights of the church, *over all*,] or over all things.

V. 6. *Not as though*,] here ought to bee supplied. Though I see the body of my nation fallen from their right of being Gods people, which causeth this extreame grief in me, yet will I not inferre thereupon, that God hath failed in his promises of grace which he had made vnto them, because I know that they were directed and are appropriated, to the spirituall Israel onely by faith, and not to the bodyly Israel by corporall generation, *of Israel*,] namely issued corporally from Iacob, or of the people of Israel.

V. 7. *But in*,] as the promises which God made to Abraham, to continue his covenant and the blessed seed in his posteritie, did not belong to all his posteritie in differentlie, but unto Isaack alone, excluding Ismael and others, so the promises of Gods grace in the Messias, are not for all those which descended from Israel, but for those who are answering to Isaack in that manner as is hereafter set downe.

V. 8. *Of the promise*,] namely that are thought and are brought forth by a speciall grace of God which untoldeth it self, first in a singular and voluntarie promise, and then in a powerfull and true effect. As Isaack was born by miracle, whereas Ismael was borne by the accustomed course of nature.

V. 9. *For this*,] namely this appeares in Isaacks generation, which ought to be the blessed branch for whose generation God made this promise, which he performed by his almighty power Rom. 4. 21. having made none for Ismael.

V. 10. *And not only*,] because that it might seeme in the example of Isaack and Ismael, that the preferring of the one was, because he was borne of the lawfull wife and the other of a concubine: the Apostle confirmes that which he had spoken by the example of of two twinnes, borne of the same father and mother, and yet distinguished by Gods soveraigne will, in the acceptation of them in his covenant, and in the continuance of the body of the holy Ghost,

V. 11. *Neither having done*,] God considering them in their naturall state, wherein they were both the sonnes of Adam equally sinners and corrupt, having done no actuall good nor evil one more then the other, which should merit this distinction, *that the purpose*,] God pronounced this his decree, concerning the preferring of the younger before the elder, whilest they were yet both in the wombe, that it might appeare, it was grounded vpon his absolute pleasure and will, and not upon any merit or desert of theirs, *according to the election*,] namely by which he had determined to chuse the one, and leave the other, *not of workes*,] namely not by vertue of any observation of condition, depending upon mans will which might have made the decree wavering and uncertain, being that man is variable in all things which he doth, *but of him*,] namely Gods power, who in time executs by his calling, that which from everlasting he had determined by his election, *that called*,] he th t by his almighty power causeth what he pleases to be born, and have being, which of it self is nothing nor cannot make it self. See Rom. 4. 17.

V. 12. *Shall serve*,] namely, shall lose his right of first borne, in signe that the part and right of being the blessed one shall be taken away from him and his posteritie, and shall be in the world as a servant in the fathers house, in comparison of Iacob, who shall be as the true sonne and heire.

V. 13. *As it is*,] that word of serving must bee expounded by this other phrase, for a privation from Gods fatherly love.

V. 14. *Is there* namely] in not shewing equall favor to persons which are equally sinnefull and wretched.

V. 16. *For he saith*,] by this passage it appeares, that the difference which God makes betweene men, being a worke of meere grace and mercy, is without

of obligation & that in it he hath no regard of mans merit. *Of whom I will,*] of whomsoever I will have it, according to my will and pleasure.

V. 16. *It is not,*] seeing that the election is of pure mercy, it cannot bee attributed to any will or endeavour of man.

V. 17. *For,*] the same appeares by the rejection of some persons as of Pharaoh, a professed enemy of God, whom God had determined to leave in his natural malignity, without correcting it by his grace, that so filling to the supreme degree, he might combat him by his power, to the greater manifestation of his glory. *The scripture saith,*] namely God in the scripture *Exod. 9.*] willingly suffered thee to bee borne in the world, ordained to the kingdome, and effect thy wickednesse against me.

V. 18. *Therefore,*] not mollifying his rebellious heart, inclining it to obedience, whereby all those Apostles which God outwardly makes use of, though endued with good and most holy, are by man converted to an occasion of hardnesse and rebellion.

V. 19. *Why,*] an objection either of a carnall and grosse ignorance, who doth not apprehend the Apostles true meaning in this aforesaid will of God, and blasphemy of man, or of a reprobates rage, who imputes his perdition to God, because hee hath not pardoned him his sinne, which is the onely true cause thereof. *Findeth fault,*] with those that are hardened by his will, for to punish them.

V. 20. *Nay but,*] to answere such false opinions, and wicked objections of the reprobate, it is sufficient to say, that the worke of grace is of meere free will: wherefore if he doth deprive some of it, hee doth them no wrong, seeing hee is not bound to it, and that he proceeds against them in justice for their sin, of which this privation is no cause; *Made me,*] as that God doth indeed make a man a sinner, or that he is author of sin, but by this word of making is meant the appointing of mans last end, according to the state which hee is in, either of grace to life, or of sin, in which God hath left him to death. *Ecclesiast. 16. 4.*

V. 21. *Thee'ay,*] which here represents humane nature in its universall corruption, there being no other difference in it, but onely what God makes by his free will and destination. *Vnto honour,*] for honourable use, as vessells to eat and drinke in, vessells for ornament, &c. which is correspondent to the end of eternall glorie. *To dishonour,*] namely for filthie and base use, which is correspondent to the reprobates everlasting ignominie, *Isa. 66. 24. Dan. 12. 2.*

V. 22. *What if God*] is there any cause of contending with God, seeing that in the most free exercise of his love, one right in saving the one, and punishing the other, hee useth an infinite deale of mildenesse towards the wicked, for to draw them to repentance, which how-ever doth nothing but harden them in evill. *Rom. 2. 4. 5.* This seemes to have a speciall regard to the Iewish nation, towards whom God had used an infinite deale of patience, before he did utterly reject them. *The vessells,*] namely those men upon whom he meant to exercise his severe judgment, likned before to vessells of his dishonour. *Fitted,*] whose state of sinne and corruption, not pardoned nor corrected by Gods grace, is fit for no other use, but onely to be examples, and subjects of Gods justice.

V. 23. *That he might.*] in that foresaid mildenesse, God hath also had a regard of his elect, of that, and all other nations which he hath not destroyed. *Acts 17. 30. Rom. 3. 25, 26.* to make those who are of his elect amongst them, at his appointed time, partakers of the abundance of his admirable and glorious mercy in Christ. See *Ephes. 1. 18.* and *3. 16. Col. 1. 27. The vessells,*] namely those men whom hee had by his free will appointed to bee the subjects of his grace. *Afore,*] namely had chosen them from everlasting, and predestinated them to the soveraigne end of heavenly glorie. *Ephes. 1. 4. 2. Tim. 1. 9.*

V. 24. *whom he,*] this most free counsell of God hath appeared at this present time by the manifestation of the Gospell, by which God calleth effectually to his grace whom he pleaseth, without any distinction of nation, or regard of merits; and by his calling causeth them to be what he would have them, which is truely to be children of the promise. *v. 8.*

V. 27. *Esaias,*] contrarie to this promise made to the Gentiles, Esaias declares that onely a small number of chosen Iewes shall be saved. *Rom. 11. 5.*

V. 28. *For hee,*] for after he shall have used long patience with the body of the nation God shall at the last come to a rigorous and diffinitive judgement, to separate the false and hypocriticall Iewes, and utterly reject them.

V. 29. *And as,*] Esaias had formerly propounded an example and image of what happeneth at this present to the Iewish nation, whereof the greatest part perisheth, and onely a smal remnant is saved.

V. 30. *what shall we say.*] what ought we to gather from this example of the Gentiles calling, who formerly lived without any knowledge of Gods will, or any care of fulfilling of it, and from the Iewes reiection who were very well instructed, and verie carefull of the discipline & outward observation of the law? but onlie that salvation is a gift ofmeere grace thorow mercy upon mans greatest unworthinesse as I have said before. *The righteousnesse,*] namely, the gift of being reputed just before God in Christ in whom they have believed, which is the onely righteousnesse for a man to obtaine life. *Rom. 3. 21, 22, 26.*

V. 31. *To the law,*] to the end and fulfilment of the law, which is to pronounce righteous, and give life to him, that hath perfectly observed it. Or to the true establishment of Evangelical righteousnes which only is saving.

V. 32. *Because,*] because that instead of being guided by the Law to Christ, who is the true end of it, Rom. 10. 4. Gal 3. 24. to embrace his righteousnesse by faith, they have sought righteousnes in themselves by their workes. *For they,*] so farre have they beene from seeking their righteousnesse in Christ, that contrariwise they have from thence taken matter of scandall to go further from him, and have encountred with him by rebellion and enmity, whereupon he is become to them an occasion of ruine.

V. 33. *On him,*] namely in Christ, meant here by Iesus umbling stone.

Chap. X.

Ver. 2. *For I,*] namely the greatest part sinneth thorow ignorance, bearing a generall vehement affection to Gods glory, his word and service, but without the light of Gods Spirit, and without the guide of certaine knowledge.

V. 3. *Being ignorant,*] that is to say, their naturall sence being not able to comprehend that mans true righteousnesse, by vertue of which he may subsist before God, is a meere gift of God in Christ, and not a work of man, Rom. 1. 17. and 3. 21. and besides striving to maintaine the dignitie of their own workes, they have by that means withdrawn themselves from the true obedience of Moses his Law, the principall end of which was to conduct them to Christ, who alone hath perfectly fulfilled it for men.

V. 5. *For Moses,* that which I speake of mans free justice in Christ, appeares by this, that whereas the Law commands to do, and labour, to acquire righteousnesse, and by it salvation and life, the Gospell contrariwise presents this righteousnesse as already acquired: which wee need but onely to receave and retaine in our heart by a lively faith, accompanied with free confession.

V. 6. *Speaketh on this wise,*] Sr. *Paul* maketh use of this passage, though spoken in another sence, simply, for a pourtraiture of the Evangelicall promises of salvation, which doe not send a man back to much labour, as to gaine a good thing which is yet far from him, but doth present them to him within himselfe, if he will but only bee pleased to receave them. *Who shall ascend,*] that is to say shall I undertake by mine owne workes to obtaine a right to enter into eternall life. *That is,*] no indeed, for that would bee renouncing of Christ, and disannulling of his merit, by vertue of which, hee alone hath gotten the entrance and possession of heaven for all beleevers. See Iohn 3. 13.

V. 7. *Who shall descend,*] shall I try to take upon my selfe the paines of death and hell for satisfaction for mine owne sinnes? *That is,*] God forbid that I should undertake it, for by that meanes I should disannull the effect of Christs death.

V. 8. *The word,*] that is to say the thing promised thee by this Evangelicall grace, namely life in Gods grace, is by faith in thy heart, as in a lively spring and in confession, as a continuall respiration.

Ver. 9. *With thy mouth,*] by this duty is meant all other duties: for all the workes of a Christian are an effect and testimony of his faith, and a perpetuall thankesgiving and acknowledgement. *Hath raised him,*] this head which is the accomplishment of the worke of redemption comprehends all the rest, and hath a speciall relation, those two foresaid parts, of descending, and going up againe into heaven, for the resurrection presupposeth death, and sets downe the glorious returne from it.

V. 10. *For with,*] because God hath established this order, and these meanes: namely of faith to be justified: and of confession, and any orderly life for a perpetuall acknowledgement of this admirable benefit, as a man to attaine to the fruition of salvation and hath in a manner coupled them together, so that it is impossible there should bee a true and lively faith, without confession, as there can no life in man without respiration.

V. 12. *For there,*] hee gives a reason for this universall terme, whosoever, which he hath added in the precedent verse to the passage of Isaiah, where it is not expressed. *Lord,*] namely Iesus Christ by his death and Resurrection hath gotten him a title to be Lord over all men: and to bee the head of all his Elect a middest all nations, to distribute the graces of his spirit unto them. Yet is it not with him as it is with men, for hee is no whit empoverished by the multitude of them who have part in his goods: neither is there before *God* any other difference amongst men, but onely of those that acknowledge him and call upon him, and of those that doe not, as it is proved by the ensuing passage.

V. 14. *How then,*] he proves the said indifferencie of nations, because that the meanes to attaine to salvation, by the true invocation of God hath been made common to them all; and consequently faith, and so from time to time the hearing of Gods Word and preaching, and according as the one is ordained by the other: and at last every thing resolves it self, into the Soveraigne cause of Gods good will and pleasure: Who hath also accompanied these substantiall meanes, with his power, to produce their lively effect of faith and confession. *Without a,*] because the Gospell is but a publication of Gods secret will, which cannot be knowne, unlesse he reveale it himselfe.

V. 15. *And how,*] this preaching being an embassage, of grace and peace, presupposeth a sending from God well verified and authorized by himselfe. *As it is,*] these passages of the Prophets may be referred to this sending or mission of the Apostles, to preach grace which no man knew of nor had any power to bring

being tydings of it, without the expreſſe declaration, and commiſſion of the offended Soveraigne.

V. 15. *Not all*] as there is indifferency of nations, ſo there is a great deale of difference of perſons, ſome believing, and ſome not, as Iſaiah foreſeeth, and ſo making the preaching unprofitable. See Heb. 4. 2.

V. 17. *By hearing*,] that is to ſay it is not grounded nor doth not reſolve it ſelfe, into naturall principles, nor into diſcourſe of reaſon nor into humane authority, nor into apprehenſion of the underſtanding, but onely into the declaration which is made thereof to man: which alſo hath neither truth nor power, but onely by its faithfull relation and conformity to Gods originall word.

V. 18. *But I ſay*,] as for the Iewes that have not believed, what can bee ſaid of them? It is becauſe they have heard nothing of the Goſpell? No, for *Ver. 6. the ſame* Pſal. 19. 4. it hath runne over all the world, Col. 1. 6, 23. ſhall wee then ſay that the defect was in them, who have rejected the light of the bring knowledge of the Goſpell which the Gentiles have accepted? he anſwereth, v. 19. that it cannot be gainſaid ſeeing that Moſes did formerly proteſt the ſame.

V. 20. *Very bold and*,] with a holy freedome, without bearing ſo much reſpect to this nation, or to the vain of it. *That ſought mee not*, to ſhew that all the Gentiles advantage was out of eſpeciall grace, and an effect of their free election. But that God did exerciſe the rigor of his juſtice towards the Iewes, upon their hardened rebellion.

Chap. XI.

Ver. 1. *HAth God*,] ought one therefore to ſay or thinke that God hath taken away his grace, or cut off all his people Iſrael from his covenant, and for ever? *God forbid*,] that can not bee ſaid, neither of all the people, whereof I am one and others with me choſen by God in whom his covenant is ratified: nor of the body of the people for ever for the time will come that they ſhall bee re-eſtabliſhed, ver. 11.

V. 2. Fore knew,] that is to ſay choſen, and ordained from everlaſting to ſalvation, Rom. 8. 29.

V. 6. *And if*,] this ſeemes to be inſerted, againſt thoſe Iewes who being become Chriſtians, did notwithſtanding repoſe ſome part of their righteouſneſſe and confidence in the workes of the Law: which Saint *Paul* ſheweth could by no meanes be done, for thoſe two wayes of righteouſneſſe and ſalvation are incompatible the one with the other, Rom. 4, 4, 5 Gal. 5. 2. 4.

Ver. 7. *What then*,] my diſcourſe commeth to this that the body of the Iewiſh Nation, ſeeking their righteouſneſſe by the Law, have not obtained of God to bee reputed juſt and to have right to everlaſting life, Rom. 9. 31. and 10. 3. *The election*,] namely that ſmall number from amongſt them which is choſen by God; by vertue of this election hath bin endowed with the ſpirit of faith in the Goſpel, which propoundeth Chriſts only righteouſneſſ, *The reſt*,] the common people have taken occaſion to harden themſelves in their rebellion, being ſcandalized at the Goſpel which is contrary to their fleſhly underſtanding. See Rom. 9. 18.

V. 8. *Of ſlumber*,] the Greeke word ſignifieth the deadly ſlumber of thoſe who have beene ſtung with ſome venemous beaſt.

V. 9. *Let their table*,] may all bleſſings and chiefly the proffer of the Goſpel, which they have hitherto abuſed prove an occaſion of ruine and perdition to them for a iuſt puniſhment of their ingratitude.

V. 10. *Bow downe*,] make them unable to lift up the eyes of the ſpirit to thee and to thy Goſpel, or to reſtiſie themſelves by converſion of heart, or to doe any thing that is right or good, and contrariwiſe burthen them with thy curſe like to a heavie burthen: or with fetters of bondage with which the Hebreve terme of the Pſalme which ſaieth make their loynes continually to ſhake, a greeth very well.

V. 11. *Iſay*,] ſhall it then be ſaid that the body of this nation, hath taken ſuch a falſe ſubiect of ſcandall a gainſt the Goſpel, that it is therby fallen irreparably into a finall apoſtaſie, *God ſo bid*,] God hath revealed it otherwiſe to me, namly that he will yet on day call the Iewes againe, and reſtore them to his covenant, which in this meane tyme, as upon an occaſion Acts. 13. 42. he will communicate to the Gentiles that in his appointed time he may make uſe of this favour beſtowed upou the Gentiles, as a prick of holy ſealouſy to the Iewes, to prick them on to take part in this everlaſting benefit.

V. 12. *Now if the fall*,] if God hath made uſe of the Iewes reiection, for an occaſion of powering out the riches of his grace thorow out the world, and if the number of beleeving Iewes being much deminiſhed, a great multitude of Gentils hath bin converted, how much more abundant ſhall Gods grace be, and the number of beleevers increated even amongſt the Gentiles themſelves, when the body of the Iewes, here called fulneſſe, being re-eſtabliſhed in Chriſt, ſhall fill the world with wonder, ſhall raiſe up all mens hearts to God, ſhall induce unbeleevers to believe, ſhall confirme beleevers, and ſhall ſett the Goſple in its full luſtre, and Chriſt into the fruition of his univerſall Empire of the world? He addes this to induce the Gentiles, to deſire and ſeeke after this converſion of the Iewes, without fearing to be therfore reiected as the Iewes had bin for theirs.

V. 13. *For I ſpeake*,] I ſay that as the fall, ſo the riſing againe of the Iewes, ſhall bee.

for

for the Gentiles advantage: and in this manner doe I honour, those to whom mine Apostleship hath bin specially destined, not to cause them to grow proud, ver. 17. but to induce the Iewes to a holy concurrencie.

Ver. 14. *Them which are,*] Namely the Iewes of which Nation I am. *And might save,*] to bee even from this houre an instrument of their salvation, until God recall the body of the Nation, 1 Cor. 7. 16. and 9. 22. 1 Tim. 4. 16. Iam. 5. 20.

V. 15. *For if,*] this re-establishment of the Iewes ought to be desired of all beleevers, because that if upon occasion of their rejection, the Gentiles have had part in Gods grace by the Gospell, by their recalling, they shall obtaine a joy and glory, much like to the heavenly one, by the spirituall resurrection of this so noble part, accompanied with a glorious manifestation of CHRISTS Kingdome, and admirable effects.

Ver. 16. *For if,*] God chusing and sanctifying Abraham for the first fruit, and stocke of the blessed race, hath also out of his free will, given his naturall progenie this priviledge, that they shall never wholly and for ever fall from his grace and covenant, See Iez. 31. 35, 36. and 33. 24, 25. *The first fruit,*] these similitudes have no relation to the proving of the ground of the foresaid priviledge, which is nothing but Gods free will: but onely to set down the effects of it, as in the Law the use of the fruits of the earth was sanctified and blessed by God, by meanes of the offering of the first fruits which were offered unto him, Lev. 19. 24. Deut. 26. 2. and in the order of nature, the boughes follow the nature of the roote, Matth 7. 17. and 12, 33. So God having consecrated Abraham, did doe it likewise for the benefit of his posterity, to have alwayes some respect of grace towards it, to restore it into his covenant, though he suffer many eclipses and interruptions to happen in it.

V. 17. *The branches,*] the roote is Abraham, the Olive tree is the Iewish nation and Church, the broken branches are the unbeleeving and reprobate Iewes: the wilde branches which are grafted in, are the Gentiles, grafted into the body of the Church, and admitted into the covenant made with Abraham, the fulnesse and sap, are the blessing and promises made to Abraham and his seed.

V. 18. *Boast not,*] doe not attribute this benefit to thine owne merits, and doe not insult, over the Iewes, for if thou doest it in respect of thine election, and their reprobation: humble thy selfe rather, seeing that all thy substancie, is but only out of Gods grace: and be instructed to persevere in faith, with holy sollicitude, and diffidencie of thy selfe to crave continuall assistance at Gods hands, 1 Cor. 10. 12.

Ver. 22. *To his goodnesse,*] Namely in the state of grace in which thou hast beene set, and if thou beest the fruits thereof, and art accordingly thankefull unto the Lord for it. *Otherwise,*] all this ought to be understood of the externall incorporation into the Church by profession, of which many hypocrites have part, and not of that lively, internall, and perpetually and effectuall, into the mysticall body of Christ, by a lively faith and communion of the spirit, according to Gods election, which is alwayes accompanied with perseverance. See Matt. 22. 14. 15. 13.

Ver. 23. *Shall bee grafted,*] shall be restored into the communion of the Church.

Ver. 24. *Of the Olive tree,*] Namely of the brethren race, who were not regenerate by the spirit, nor manured by Gods word, without sweetnesse of grace, or fruit pleasing to God, Ephes. 2, 3, 12. *Contrary to,*] by the voluntary worke of grace. *The naturall,*] the native off-spring of Abraham, who is their stocke.

V. 25. *Mistery,*] namely of the last conversion of the Iewes, obscurely touched by the Prophets, Is. 11. 11. Zech. 12. 10. and more clearely manifested in the Gospell, Matth. 23, 39. Luk. 21. 24. 2 Cor. 3. 16. Rev. 12. 6. and fully revealed to Saint Paul, as well as many other secrets. *In part,*] in respect of the greater part of the people out of which hath only beene excepted a small number of Elect. ver. 1. 5. *The fulnesse,*] Namely the great number, opposite to those few Iewes, who then and since, have joyned themselves to the Christian Church.

V. 26. *All Israel,*] Namely the body of the people in generall shall be put againe into the way of salvation, and re-established in the Church. Others understand this of the whole Church, composed of Iewes and Gentiles. Which seemes to remaine imperfect, so long as the Iewes are excluded out of it. *Out of Sion,*] Isaiah speaking of the first comming of Christ in the flesh, saith he shall come into Sion. But the Apostle applying that passage, to the second manifestation in grace and power towards the Iewes saith out of Sion, that is to say, out of the middest of the Church, where hee makes his abode in spirit, he shall call and gather together the Iewes.

V. 27. *For this is,*] the Apostle relates none but the beginning of the 20. ver. of that 59. chap. Isay without setting downe all the rest, which is of the substance of this covenant, and makes more for this present subject. *When I shall,*] this seemes added out of Isa. 27. 9. very fitt'ngly for this matter.

V. 28. *They are,*] that is to say, the Iewes for this present time are alienate from God, by reason of their rebellion against the Gospell, which onely can unite soules to God 1 Thes. 2. 15. *For your sakes,*] Namely for your benefit, because the Iewes apostacie hath gi-

occasion for your vocation, ver. 11. and moreover, becaus'e God hath redoubled his grace towards the Gentiles by the fall of the Iewes, as a Father will love one of his children more dearely after the death of the other. *As touching the,*] God doth yet beare some love to this people, for hee hath freely chosen them: and by a singular privilege above all other people, appointed never to reject them totally, v. 16. Ier. 31. 36. *For the Fathers,*] for the speciall favour he bore to the ancient Fathers.

V. 29. *For the gifts,*] God never recalls his grace which by absolute decree hee will communicate to some person or nation to call them to him, and to have right to his covenant. Now the election of this people hath beene such above all others in the world. Who being once called, have and may fall totally and irreparably which this people cannot *without repentance,*] that is to say irrevocable, of which God never repents, Psal. 110. 4.

Ver. 30. *For as,*] wee must supply The intervention of the fruition of this gift, by their fall, doth not hinder the foresaid privilege from subsisting. For God shall also recall the Iewes, in his appointed time, making use of his grace bestowed upon the Gentiles, to provoke the Iewes to conversion, verse 11, 14.

V. 32. *For God,*] the Soveraigne cause of these things which have happened is Gods absolute will, Who hath suffered the Iewes, to fall into the same fact of rebellion against him as the Gentiles were in, because he might likewise shew towards them at the appointed time the same mercy, that it may appeare that all Nations of themselves are in an equall condition before God, and are all equally saved by the only meanes of his grace. *Upon all,*] Namely to the generality of those two Nations Iewes and Gentiles.

V. 33. *Of the riches,*] Namely of Gods grace to saves, Rom. 9. 23. Ephes. 1. 7. and 2. 7. *Of the wisdome,*] is the meanes and times appointed by him. *His judgements,*] the rule and proceeding of all his actions and government.

Ver. 35. *Or who,*] this is added to stoppe the mouthes, of all those whom the Lord forsakes, from complaining.

V. 36. *Of him,*] he alone is the Soveraigne cause of all things; he himselfe creates all and disposeth all the meanes and secondary causes: and finally hee and his glory are the onely ayme of all great things.

CHAP. XII.

VER. 1. *I beseech you,*] a conclusion drawne from all the precedent doctrine of this Epistle. *By the mercies,*] even so far as the infinite mercies of God binde you, See 2 Cor. 10. 1. *That is,*] that in acknowledgement of all the favours ye have receaved from God, in stead of sacrifices of thanksgiving and of praise which were formerly used, and are now disannulled under the Gospell, you will consecrate your whole persons, quickned by the power of the Holy Ghost. *A living sacrifice,*] namely in a new life in regeneration of spirit, which also hath a correspondencie with ancient sacrifices, in which a beast that was dead or torne by wild beasts, was uncleane and unacceptable, but they were to be presented living to be Lord, and the bloud of them to bee spilt at the foote of the altar. *Reasonable,*] that is to say spirituall opposite to the sacrifices of brute beasts under the Law. See Hos. 14. 2. Mal. 1. 11. Phil. 4. 18. Heb. 13. 15, 16. 1 Pet. 2. 5.

V. 2. *To this,*] Namely to the customes inclinations and actions of worldly and corrupt men *Transformed,*] that is to say regenerated, and changed from your naturall wickednesse, in all the parts of your soule; beginning from the highest which is understanding and reason; by which the spirit of God also worketh upon the inferior. Gods grace following the order of nature in its operation. *Ye may prove,*] that ye may by this gift of spirituall judgment, discerne and approve, that Gods Law is all good, lovely, and compleate, Psalme 19. 8, 11. Rom. 7. 16. 22. to submit your selves unto it with a free will. Or that yee may prove that, which according to this Law is good & acceptable to God, and rightly correspondent to his will, to doe it. See Phil. 1. 10. and Rom. 2. 18. Ephes. 5. 10, 17. Colos. 1. 9. and 3, 10.

V. 3 *For I,*] this instruction of having the knowledge of the will of God, for a guide in all our actions, is a very great one for it takes place in all callings, especially ecclesiasticall ones, to not undertake any thing therein, of ones proper minde. *Through the grace,*] namely the charge and authority of Apostle, guided by an infallible conduct of Gods spirit. *Soberly,*] that is to say modestly, holily keeping within the bounds of the revelation of Gods Word, the onely rule of faith, and within the measure of the degree of knowledge which others have in it.

V. 4. *For as,*] he gives a reason, of this diversity of measure: because that there be diverse functions amongst beleevers, and according to those functions God conferreth his gift.

V. 6. *Prophecie,*] this was one of the extraordinary degrees of Ecclesiasticall ministery in those dayes: in which some persons by speciall inspiration of the Holy Ghost, were enlightned in the knowledge of Gods mysteries, to expound them in the Church: to which was oftentimes joyned the revelation of secret and future things. See Acts 11. 27. and 13. 27. and 13. 1. and 14. 32. and 21, 9. *According to,*] according to the just measure, of this

illumination in the doctrine of faith without adding or changing any thing therein of their owne mind.

Ver. 7. *Ministery,*] under this word are comprehended all ordinary ecclesiasticall functions: which afterwards are divided into two generall kindes, of the word, and of pious works, that of the word likewise into two, of Doctors and Pastors: that of pious works, into distribution of Almes, into the externall government of the Church, and the relieving of the sicke and afflicted, &c. *Let us waite on,*] without going beyond the bounds of our vocation, or of the gift of God belonging unto it. *He that teacheth,*] whose office was to expound the tenents of the Christian faith, in their substance truth and purity, by plaine interpretation, as they doe in the Schooles without an applications to demeanours or any exhortations, or comforts or reproofes, as they use to doe in the Church.

V. 8. *He that exhorteth,*] namely the Pastor of the Church who addeth the foresaid uses to the doctrine and taketh them out of it: and especially that of exhortation See Acts 13.15. 1 Tim 6 2. Tit. 1.9. and 2. 15. *That giveth,*] the Italian. *He that distributeth,*] namely he that hath the office of giving or distributing the publicke almes, which was the Deacons charge, Acts 6. 5. *With simplicitie,*] without any fraud. Or with an upright affection, without acceptation of persons, without hatred or favour. Or liberally, as a pure and simple gift. See 2. Cor. 8. 2. *That ruleth,*] he meanes the office of Elders, who together with the graveſt, wiſeſt, and moſt qualified Pastors, made up the Ecclesiasticall Senate, to provide for the occurrent affaires, govern demeanours, pacifie differences, administer discipline in admonitions, censures, &c. 1 Tim. 5.17. *That sheweth mercy,* the Italian. *He that doth pious workes,*] as the particular care of the sicke, impotent, Widdowes, Orphans, Prisoners, strangers, &c.

V. 10. *Preferring,*] the Italian, *Preventing,*] namely without staying untill it be done to you, and then requiting it: Or goe beyond one another, in honouring one another, that is to say, strive who shall doe most honour to each other, give your selves enterchangeable examples of honour.

V. 11. *In businesse,*] the Italian, *In studie,*] which every one is bound to doe in his own vocation to be spiritually carefull of the glory and service of God, the benefit and profit of the Church, and of the salvation of the faithfull. *Fervent,*] zealous, and burning in spirituall affection. *Serving,*] that is to say having no other end in all your actions but onely his service.

Ver. 13. *Given to,*] that is to say with a free will, seeking all meanes and occasions to performe that charitable office toward strangers, putting your selves forward in offering it, as *Genesis* 18. 2. or striving to doe it.

V. 15 *Rejoyce,*] be touched with your brethrens good or evill, as if it were your own.

Ver. 16. *Of the same minde,*] or affection, *Of low estate,*] to the humble and meane condition and estate of the Church. See 2 Cor. 12. 5, 10.

Ver. 19. *Give place,*] let it passe, and vanish away, without putting it in practice, or retaining and hatching it within your selves. Others understand it of Gods wrath, in this sence: leave it to God to inflict the punishment himselfe, without preventing him with thy private revenges.

V 21. *Be not overcome,*] that is to say, be not put besides thy patience or mildnesse by other mens wickednesse. *But overcome,*] breake and tyer the perversity of others, by thy greater suffering. Or the more they offend thee, the more good doe thou to them.

Chap. XIII.

Verse 1. *Highest powers,*] Namely to Magistrates established to governe other men. *The powers,*] God is the Author of this order in the world: And all those who attaine to their dignities, attaine unto them, either by his manifest will and approbation when the meanes are lawfull: Or by his secret providence by meere permission, or toleration, when they are unlawfull. Now it is fitting that man should approve and tolerate, that which God approves and tolerates.

V. 3. *For Rulers,*] though the power of Rulers, have some terror in it, yet we must not hate them as harmefull persons, and oppose violence to violence, as we doe against theeves, or wilde beasts, for they are a terror but onely to evill men, and are for the good and protection of good men. The Apostle here hath a relation to Gods order, and not to the most wicked vices and abuses of publicke power, which were brought in by men: and he speaketh, because that many Christians, thought themselves to be freed from all humane subjection, by the spirituall liberty of Christs Kingdome. See Cor. 5.10 Iude 8.

V. 4. *To thee,*] for the defence and quiet of every one that liveth justly and vertuously. *A revenger,*] appointed to inflict vigorous punishment upon malefactors.

V 5. *For wrath.*] For feare of receaving bodily punishment from the Prince. *For Conscience sake,*] by bond of Conscience towards God, because of his Commandement, Eccl. 8.2. 1 Pet. 2.13.

V. 6. *For,*] hee gives a reason for what hee had said, namely that Princes were Gods Ministers, seeing hee hath inspired that common consent in all Nations to pay them tributes, as tokens of subjection, aides to their office, and recompence of their paines taken for the good of the people.

V. 8. *Owe no man,*] performe all your duties towards

wards men, and after all that, know that there is one dutie from which you can never be freed, namely that of charitie, which hath no certaine limitation of time, nor of actions. *For hee,*] the Law of Charitie ought to bee the singular estimation with all beleevers: For it is as it were a summary of all the Law, and especially of the second Table. Or doe not beleeve that ever you can be unbound from the command of charitie, no more then you can bee from the observation of the Law, which is comprehended in Charitie, and can not bee fulfilled in any such kinde, that man be absolved from producing the effects of it any more. *That loveth,*] holily and perfectly according to the true meaning of the Law.

V. 10. *Worketh no ill,*] doth not suffer any man to doe any harme or offence to his neighbour, but contrary-wise inciteth him to doe him any good.

Verse 11. *And that,*] these words have a relation, not onely to this last precept of charitie, but also to all other precepts which hee hath given before. *The time,*] Namely the time of the Gospell, which is as it were the dawning of that great everlasting day which encreaseth and riseth more and more: and therefore is the true time, to forsake the sleepe of sinne and ignorance, in which man was before drowned, with a totall cessation from good workes. See 2 Corinthians 6. ver. 2. *Our salvation,*] namely the accomplishment thereof in the life everlasting.

Verse. 12. *The night,*] Namely the time of this worlds lasting, which is but a darke night in respect of the world to come, and is already for the greatest part spent, the everlasting day drawing neere. See 1 Cor. 7. 29. *Of darknesse,*] Namely dishonest and wicked workes; to doe which men doe shunne the day and the light. Or workes befitting mans naturall wickednesse and ignorance. *Put on,*] let us bee adorned and furnished with Christian vertues, engendred by the light of GODS Spirit, and becomming the brightnesse of the Gospell; by the meanes of which you may fight against all contrary vices.

Verse 14. *Put yee on,*] That is say; be possessed and guided by CHRISTS spirit which may adorne you with the true and lively resemblance of him. *To fulfill the lusts,*] to satisfie the desires of it, which *is* spoken, to distinguish this vicious desire or curiositie, from the reasonable care, for the necessities and lawfull eases of this mortall life

Chap.

CHAP. XIIII.

VER. 1. *Him that is weake,*] him that hath not yet a full knowledge, nor is not fully perswaded of the Christian liberty, in the point of meates, dayes, and other Mosaicall observations: the annihilation of which, in those first beginnings could not be beleeved by many. *Receave you,*] into the communion of the Church into the charitie of your hearts; and into sweete Christian conversation as a true brother. *But not,*] but beware of disquieting him with troublesome questions, under the pretence of convincing him of his error: which would bee to no purpose considering his present weakenesse and incapacitie: and besides it might endanger the wounding of his conscience, and subverting of his faith. *To Doubtfull,*] or to ambiguities and perplexities.

Ver. 2. *Beleeveth,*] is thorowly perswaded, by the doctrine of the Gospell, that his conscience is no more tied to these differences of cleane, or uncleane meates, Matthew 15, 11. *Herbes,*] in which Moses had appointed no difference, concerning the poreneſſe. Now this was for feare of unadvisedly eating, any uncleane or forbidden foode. See Dan. 1. 12.

Ver. 3. *That eateth,*] that hath a certaine knowledge of this liberty, and makes use of it. *Despise,*] as a novice and superstitious person. *Judge him,*] holding him for a prophane person. *For God,*] seeing God hath receaved both the one and the other into his church, and accepteth of them for his servants and children, because of their common beliefe in the essentiall heads, man ought neither to contemne the child, nor condemne the servant.

V. 4. *He standeth,*] this is an anticipation of an objection which these disputers might make concerning such indifferent things, saying. Such a one is weak in his faith, therefore it is fitting to strengthen him, by taking away these scruples otherwise there is some danger that hee may fall. Saint *Paul* answereth leave the care of it to God to whom hee belongeth, hee knoweth how to provide for it at his appointed time, by augmentation of faith and spirit which he alone can give, and not thou with thy disputing. See Phil. 3. 15.

V. 5. *Let every man,*] in these diversities above all things one ought to know the will of God clearly, for to conforme himselfe to it. But howsoever, one must also beware of doing any thing, against the feeling of his owne conscience. See verse 14. 1 Cor. 8. 7, 10.

Ver. 6. *Hee that*] in these particular opinions of other men, concerning such outward things man ought not to entermeddle, neither hath hee any just command from God; the thing belongeth abso-

absolutely to God, whose servants they are both the weake and the strong, as it appeares by the acknowledgement which they make of him. See 1 Cor. 8. 8. *And giveth,*] though hee hath not the use of some kinde of meates, or bodily delights, yet he giveth God thankes as well as the other, who hath a more indifferent fruition of his goods.

V. 7. *For none,*] Seeing that beleevers belong to God, and seeing they have beene acquired unto him by the death and resurrection of his sonne, whereby they are no more their owne, and much lesse at other mens disposing concerning the state of their soules, no one man hath any right upon the other in these things, for to constraine him or condemne him.

V. 9. *Both of the,*] of those that beleeve in him, as well during this life, as afterward.

V. 10. *But why,*] besides that in these contentions Gods right is usurped, by a presumptuous enterprise, the brother-hood which is betweene them is also violated: and therefore let every one rather take care of himselfe, how hee shall give an account of himselfe, at Christs judgment, then trouble himselfe with the state of other men, in these indifferent things.

V. 11. *It is written,*] this passage is referred to the last judgement, for then it shall be perfectly accomplished.

V. 13. *Judge this rather,*] that is to say hold this for a certaine and a determined thing amongst you. Or use judgment and discretion therein. *That no man put,*] that no man give occasion of slakening beliefe, or of causing it to goe astray; nor to give any offence, or grieve the weake brethren.

Ver. 14. *By the Lord Iesus,*] being enlightned by his word and his spirit, which hee powreth out upon me, as upon a member of his body. Or hee would say that Christ is the cause that all meates are now holy for beleevers, he having purified those who are his from sin, from whence proceeded all the uncleanesse of the creatures: and hath also annihilated the ceremonies of the Law to bring in the true service, and spirituall holinesse, which was figured by them. *It is uncleane,*] Namely the use thereof is unlawfull to him, because the conscience (though it bee in an errour) holds alwayes the place of divine Law in man; whereby all which hee doth against it, is as much as if hee sinned directly against God. And therefore hee ought before all other things, seeke to informe establish and edifie his owne Conscience well, ver. 3.

V. 15. *Bee grieved,*] that is to say offended, and angry to see thee who makest profession of the same faith, eate of such kinde of meate as hee holdeth to bee uncleane; by Gods ancient Commandement whereupon hee is grieved that hee is joyned to thee whom he holds prophane in this action. *Not charitably,*] for charity in these indifferent things, thou oughtest to doe any thing for thy neighbours satisfaction. *Destroy not,*] take heed of giving this scandall to a weake man, whereby he might be driven to apostate from the faith. *For whom,*] whom Christ, gathering together of his Church by vertue of his death, hath also incorporated into it. Or whom thou oughtest, by charitable judgement beleeve to bee of the number of those for whom he died: though indeed those whom hee hath redeemed by his death, cannot perish, Ioh. 10. 11, 28.

V. 16. *Your good,*] all comes to this, that you give no occasion to weake men to speake ill of your liberty, as of a prophane licentiousnesse, which would redound to the dishonour of God Himselfe.

V. 17. *The Kingdome.*] Namely the forme and government of the Church under the spirituall Kingdome of Christ, consists not in these outward things and observations, but in good and holy workes, in concord and charity, and in spirituall joy and comfort, which every one ought to have in himselfe, and give unto others, by the gift of the Holy Ghost and good example.

V. 18. *Of men,*] Namely, of beleevers, who in all agree in them: Or of other men also who are not pre-occupated by perverse passions. See 1 Sam. 2. 26. Luke 2. 52. Acts 2. 47.

V. 19. *Wherewith one may,*] which are for the augmentation, and strengthening of the common faith and salvation.

V. 20. *Destroy not,*] that is to say trouble not the weake brothers Conscience, that the worke of Gods grace may not in its first beginnings, be either hindered or moved, with danger of having all goe to ruine. *With offence,*] giving at his pleasure, offence to his neighbour.

Ver. 21. *Is made weake,*] Namely irresolute wavering whither it bee lawfull or unlawfull before God.

V. 22. *Hast thou faith,*] Dost thou truely know, and art then certainly perswaded concerning Christian liberty in these things. *Have it.*] content thy selfe with knowing this liberty, and with thy being freed from all such scruples. *That condemneth not,*] that doth not make himselfe guiltie of having violated the lawes of charity, and sinning against his neighbour, abusing the gift which he hath received from God, of knowing what is lawfull for him to doe, and what things are forbidden him.

V. 23. *And he,*] he that is throughly perswaded of the Christian liberty may abstaine from eating of such things as are lawfull, for to condescend to his brethrens frailtie: but hee that is not, can not nor ought not in that kinde please others, against the minde of his own Conscience. See ver. 14. *Because he,*] seeing hee is not perswaded whither that which he undertaketh bee pleasing to God or no hee tempteth God, and doth not by an upright judgment and will,

will, referre the worke to Gods ſervice, as every beleever ought to doe.

CHAP. XV.

VER. 1. *Strong,*] namely more forward and ſtrong in the Evangelicall doctrine having no ſcruple concerning the aboliſhment of the ceremoniall law, as your novice Chriſtians amongſt the Iewes have. *Not to pleaſe*] namely doe what wee pleaſe in theſe indifferent things, without any regard of offending other men.

V. 3. *As it is written,*] he hath not only not offended the weake, but hath moreover patiently ſuffered the injuries and outrages of the wicked.

V. 4. *For whatſoever,*] a ſmall digreſſion, upon the occaſion of the precedent paſſage, to ſhew the perpetuall uſe of Scripture eſpecially in teaching the vertue of holy patience, which it alſo ſtrengtheneth with comforts, to the end that the hope of beleevers may never faile.

V. 5. *Of patience*] Namely he who is the onely Author thereof in thoſe who are his. The meaning is may hee that ſtrengtheneth you againſt your outward enemies, unite you inwardly amongſt your ſelves, that you may in both vertues imitate Ieſus Chriſt. *Like minded,*] or affected.

V. 7. *To the glory,*] to make us partakers of his glorious grace in this world, Rom. 9. 23. and of his heavenly glory in the life everlaſting.

V. 8. *Now I ſay,*] in this common gathering together both of Iewes and Gentiles, there is this one difference, that in the Iewes gathering together, God hath ſingularly made the loyalty of his promiſe to appeare: and in that of the Gentiles, his mercy towards enemies, and people which were meere Aliens to him, and therefore there is no reaſon that the Iewes, who were honoured with Chriſts owne miniſtery and with Gods ancient promiſes and covenant, ſhould bee deſpiſed by the Gentiles, nor yet that the Gentiles to whom the Lord hath ſhewed mercy, ſhould be diſpiſed by the Iewes. *Was a miniſter,*] having taken upon him the ſhape of a ſervant to acquire ſalvation for his Church, hee hath had a ſpeciall care of the Iewiſh nation amongſt whom he hath alſo exerciſed the miniſtery in his owne perſon. See Iſa. 42. 1. and 49. 5, 6. Matth. 20. 28. Luk. 22. 27. Phil. 2 7.

Ver. 9. *Might glorifie,*] might make his infinite mercy ſhine upon all humane unworthineſſe ſuch as that of the Gentiles was, who were prophane and execrable people. *As it is written,*] an alluſion rather than a proper expoſition of the ſence of this paſſage, as much as if he ſaid. That which David in regard of his corporall victories ſaid hee would doe namely to cauſe the praiſes of God to ſound all the world over; Chriſt hath perfectly and really effected, having by his benefits given the occaſion for it, and by his ſpirit the motion and will, to celebrate Gods infinite goodneſſe throughout the world.

Ver. 13. *Of hope,*] namely the onely Author and foundation of all the Gentiles hope, of whom hee had ſpoken in the former verſe. *In believing,*] the Italian, *Believing,*] namely in the knowledge and apprehenſion of the truth of the Goſpell. This ſeems to be added becauſe that many abuſed their ſtronger and more forward faith, in giving the weakeſt the foreſaid ſcandalls. *Yee may abound,*] that your peaceable ſtate, and the joy of your hearts, not troubled with theſe contentions or ſcandalls, may alwayes bee unto you a new pledge and hope of reſt, and eternall joyes.

V. 14. *That yee alſo,*] even as much as I my ſelfe doe exhort you unto it.

V. 15. *The more boldly,*] namely with greater vehemencie and authoritie. He hath a particular relation to the exhortations contained in the three former Chapters. *Becauſe of the grace,*] by vertue of the charge which I have to bee the Apoſtle of the Gentiles, by Gods appointment, and to performe the ſame.

V. 16. *Miniſtring the,*] figurative termes taken from ſacrifices. The meaning is as in ſacrifices the oblation ought to be pure, and purely offered by the Prieſt. So I the Apoſtle of you Gentiles, labour towards you, to the end that the Holy Ghoſt accompanying my miniſtery, may ſanctifie you more & more: and that as ſuch I may acceptably preſent and conſecrate you to God.

V. 17. *I have therefore,*] namely having receaved this grace of Apoſtleſhip, and ſuch an abundant bleſſing of God upon it. *Through Ieſus Chriſt,*] of whom I hold all that I have of his meere goodnes and grace.

V. 18. *To make the Gentiles,*] to gaine and acquire them to Chriſt, and to reduce them to the obedience of faith.

V. 19. *Of the ſpirit,*] hee meanes that ſecret and inward vertue of the ſpirit, which enlightens, and enclines, and perſwades the hearts: as the precedent power of miracles, was but only to terrifie convince and prepare. *Illyricum,*] this is the Country which is now called Slavonia. *I have fully preached the,*] the Italian, *I have accompliſhed the ſervice of the,*] this is alſo a terme touching ſacrifices in which there was required a moſt ſtrict obſervance of all the ceremonies which were appointed, the meaning is. I have not omitted any part belonging to mine office. See Col. 1. 25.

V. 20. *So have I,*] making it mine onely glory to plant new Churches, not ſtanding to manure thoſe which were already planted by the miniſtery of others. Which he ſeemes to touch, to make his zeale and affection towards the Romans Church to appeare ſo much the more, it having bin ſetled and gathered together by others, and yet he fervently deſiring to viſite it, contrary to his ordinary cuſtome towards ſuch Churches.

V. 23. *Having no more,*] having no place where to found any new Churches, every place being already filled with the Gospell.

V. 25. *To minister,*] carrying to the beleevers in Ierusalem the collections of the Churches of Macedonia and Achaiah.

V. 27. *Their spirituall,*] he saith this, because that the preaching of the Gospell and the Ministers thereof, were come out of Iudea, and also because the Iewes were first possessed of the promises of the Messias, and the covenant of God.

V. 28. *This fruit,*] namely the effect of this charitie, and of the Communion of faith, or this acknowledgement of the receaved benefit. See Phil. 1. 11. and 4. 17. *I will come,*] this was a designe of the Apostles, well befitting his vocation, but conceaved only out of zeale, and humane sanctified discourse, and not by any revelation, as the event did shew it, being hindered from executing of it by meanes of the Iewes persecution, and by his imprisonment.

V. 29. *In the fulnesse,*] bringing you more abundance of knowledge, and other spirituall gifts, Rom. 1. 11. Or the meaning is, I trust that God will largely blesse my ministery amongst you.

V. 30. *Of the Spirit,*] namely that love which he engenders in the hearts of beleevers, and by which he straighly unites them together. Or by the Holy Ghost whose proper effect is love. See Col 1. 8. *That yee strive,*] namely that with your prayers you helpe me in all my distresses and combates.

Chap. XVI.

Ver. 1. *A Servant,*] the Italian, *A Deaconesse,*] it might bee some one of those holy Widdowes, which in the Apostolicall Church, did consecrate themselves, to serve and look to the poore the sicke, &c. 1 Tim. 5. 9. Or plainely some honourable woman, who had no publicke office, but was assisting to the faithfull, with her wealth and services, as Luke 3. 8.

V. 2. *In the Lord,*] with such charity as all the members of Christ ought to have one towards the other. Or with a duty not simply civill, but Christian and spirituall. *A succourer,*] the Italian, *A protectrix,*] the Greeke word signifieth, one that is appointed to entertaine and harbour strangers in his house, and to undertake the care and protection of them. See 1 Tim. 5 10.

V. 3. *In Christ,*] namely in the ministery of his Gospell.

Ver. 4. *Laid downe,*] they have exposed themselves to dangers of death and punishments, for to save my life.

V. 5. *The Church,*] namely their family, which beleeveth generally, and is ordered like a little Church Or the assembly of beleevers, who assemble themselves in their house: for there were diverse small assemblies of beleevers in one and the selfe same Citie. See 1 Cor. 16. 19. Col. 4. 15. *Who is the,*] who was one of the first that was converted to the Christian faith, 1 Cor. 16, 15.

V. 7. *Fellow-prisoners,*] peradventure in that imprisonment which is spoken of. Acts 16. 23. 2 Cor. 11. 23. *Amongst the,*] that is to say are excellent Evangelists the word Apostle being sometimes taken more lagely, 2 Cor. 8. 23. Phil. 2. 25. *In Christ,*] namely in the communion of beleevers, and in the Church, by professing Christ.

Ver. 10. *Approved,*] who hath given certaine proofes of his Christian faith, zeale, and constancy.

Ver. 11. *In the Lord,*] that is to say members of his Church.

V. 12. *In the Lord,*] namely in the service of his Church both publike, and private, according to their vocation and power, or in the vertue of Christs spirit.

V. 13. *Chosen,*] who in the communion of Christ and of his Church hath excellent and singular gifts.

Ver. 17. *Avoyd them,*] that you exclude them as prophane out of your publike assemblies by excommunication: and that privately you shun all voluntary, pleasing, and intimate conversation with them. And that to shame them and keep your selves from their vices, and to testifie to all men the purity of the Church, contrary to their scandalls, which are reproved, and detested of all men.

V. 19. *For yours,*] these seducers imagine that you are easie to be deceived, as very credulous, having receaved the Gospell with all manner of readinesse. But it lieth in you not to suffer this vertue of simplicity of faith, to degenerate into the neighbouring vice of foolish shallownesse, to beleeve any kinde of doctrine *Simple,*] without malice or fraud, as having no experience in evill, following that which is good, out of a sincere motion, without any discourse or hollow thought to the contrary.

V. 20. *Of peace,*] the author and preserver of the true spirituall peace of the Church, which these Schismaticks, and factious persons raised up by the Devil do endeavour to trouble.

V. 22. *In the Lord,*] namely with a Christian and spirituall Charitie.

V. 23. *Mine host,*] See upon v. 2.

Ver. 25. *Power to stablish you,*] to preserve and strengthen you in the spirituall state of grace and faith, according to the Gospell which I preach, the only subject whereof is Christ, and according to that which hee hath revealed unto you of his secret counsell, concerning the salvation of the world, and the calling of you Gentiles, unknowne untill this present time, in which God having by his spirit cleered the meaning of ancient propheties, by them it appeares, that his will and decree hath bin from the beginning

Ver. 26. *For the obedience,* to bring men to submit themselves to the Gospell, and to Christs kingdome.

The

The first Epistle of St. *Paul* the Apostle to the *Corinthians*.

Argument.

After Saint Paul *had founded the Church of Corinth as Saint* Luke, *saith Acts* 18. *the Devill soone after did sow the tares of many disorders, divisions, scandalls, and corruptions in it, as well in the doctrine and government of the Church it selfe, as in the manners and common course of life, which moved the Apostles zeale and fatherly providence, to bring a speedy remedy to it by this Epistle. In which at the very beginning he reproves the Corinthians for their divisions, some taking part with one of the Pastors, the other with the other according to the diverse estimation they held their secular eloquence and knowledge in, with which they were besotted by a vaine admiration. And then he goeth on condemning this vaine affectation, and ambition in the Preachers, as the cause of the depravation and division of the Church, of the degenerating of the simple and effectuall truth of the* GOSPELL, *of the diminution of the Holy Ghosts power, who is the onely Author of faith, and of the contempt of the Apostles holy example, but especially of the abasement of Gods glory, by seeking their own honour and the applause of the World. And because those vaine glorious preachers had made a scorne of the Apostles manner of preaching, as lowly and vulgar, he'e wisheth the Corinthians to examine their owne incapacitie, which had hindered him from unfolding any more sublime doctrine unto them. Yet he maintaines and extolls his degree of Apostle; shewing that, in that qualitie he had laid the true and onely foundation, and given the invariable rule by which they might conveniently advance the Fabricke of the faith, and had shewed a true patterne of the goodnesse of the stuffe which is required thereunto in it, and will stand any tryall. And that for the rest, upon the assurance of Gods approbation, and of the tryalls of his sufferances, and combates in the Worke of the Gospell, he made no accompt of mens false judgements, nor did*

not feare their contempts. Afterwards he goeth on to reprove them for too much connivencie towards an incestuous person which was amongst them, without making use of the remedy of excommunication, which hee by his Apostolicall authoritie thundreth out against him; and withall teacheth the lawfull use of it against all scandalous members of the Church. And then he reproveth them for their suites, which they had with much scandall commenced and followed in the Courts of heathen and unbelieving Iudges. Then he commeth to treate of free and indifferent things, for which there were yet great controversies amongst them. And first he sets down this point, that fornication was not a thing of that kind, according to the false and inveterate opinion of the Pagans. That every one hath free libertie both for himselfe and his, concerning matrimonie, whither he will enter into it or no, so that the fitting conditions and meanes be used therein; That marriages being once made and contracted, there is no more libertie to dissolve them though one of the parties bee not a Christian, unlesse it separate it selfe of of it own consent. But yet that by reason of the imminent dangers and persecutions, and for to keep one selfe in greater freedome to serve God, it was expedient at that time to keep ones selfe free from the bond of matrimonie, if so be God did grant them the gift so to do: Without which gift they ought to beware of tempting God: and entangling ones Conscience, expose ones selfe to a perpetuall unquietnesse, and an evident danger of the soule. Then he falls a treating of things sacrificed to Idols, which by some were absolutely set downe amongst the number of things indifferent: and grants, that neither the Idoll can pollute the meate, nor the meate the soule. But yet that there were three cases wherein the use of such meates was hurtfull. First when the weake conscience, unresolved concerning Christian liberty wavered therein, or did absolutely contradict it. Secondly, when it was done with the scandall of ones brethren, which must alwayes bee most religiously shunned, as he himselfe had alwayes done in things which of themselves were lawfull. In the third place when by meanes of these meates, which were consecrated to Idols and afterwards eaten in Idolatrous feasts, and in the Idols Temples a man came to participate of Idolatry: The grievousnesse of which sin, is by him highly exaggerated. Then he goeth on in correcting certaine defects in their publicke assemblies in the habits of men and women, in the disorders in their feasts of charity, and in the abuses in the celebration of the Lords holy Supper: which hee brings againe to the purity of its first ordination. Then he treates of the miraculous gifts of Gods Spirit, conferred upon the Church in those dayes: and sheweth that seeing there was but one onely Author of that great variety, namely the Holy Ghost, and one only end, namely the edification of the Church, they all ought to have relation unto that end by a sincere charity; which he extolls above all other gifts and vertues. Teaching likewise that amongst those gifts, those were not to be most esteemed, which excited most admiration, but those which yeelded most profit and edification to the Church: such as amongst the rest was that of propheste, and of expounding the mysteries of the Christian faith: for the publicke exercise. Whereof he also gives some rules and instructions. In the end he establisheth and confirmeth the doctrine of the Resurrection, denied, and opposed, or at least questioned by some Heretickes. And after he had exhorted the Corinthians to contribute almes for the Church of Ierusalem, he concludes his Epistle, with friendly exhortations and salutations.

Chap.

Chap. 1.

Ver. 1. *Sosthenes*,] according to some it is the same as is mentioned, Acts 18. Verse. 17.

V. 2. *In Jesus Christ*,] namely by vertue of their spirituall union with him, by which they have receaved the spirit of sanctification. *Called*,] which are by Gods calling them to the participation of Gods grace and covenant, severed from the world, purified in themselves from sinne, and consecrated to Gods service: in which three points consists the sanctity of man.

V. 4. *By Jesus Christ*,] namely by the communion which you have by faith with him, and with the whole Church.

V. 5. *In every thing*,] he meanes particularly, the miraculous gifts of tongues and of the knowledge of the mysteries of the Christian faith, infused in those dayes by the Holy Ghost into diverse persons, as well for the confirmation of the faith, as for the speedy provision of persons capable either of founding Churches, or continuing to build those which were already founded by the Apostles.

Ver. 6. *The testimony*,] namely the preaching of the Gospell, by which is declared all that wee ought to know or beleeve of Christ, 1 Cor. 2. 1.

V. 7. *The comming*,] the Italian, *The manifestation*,] namely his last comming and appearing in glory, Col. 3. 4. 1 Pet. 4. 13. 1 John 2. 28.

V. 8. *Blamelesse*,] that is to say conveniently qualified to be approved to bee true Christians, and acceptable. See Iames 2 24.

V. 9. *Faithfull*,] namely to accomplish his grace by the continuall assistance of his spirit, and by his safeguard and protection against all assaults, *&c.* according to his most holy promises made to all his Elect, to whom also he giveth grace to be correspondent on their sides, by all duties required.

Ver. 10. *By the name*,] as the name of Christ which you beare, and whereof you make profession, ought to bee deare unto you. *Divisions*,] that is to say Ecclesiasticall partialities 1 Corinthians 11. 18.

V. 12. *I am*,] I take the part of such, or such a Pastor of the Church, against another. Now Saint Paul makes use of his owne name, and of other Apostles names, onely for an example; For the heads of these factions, were of the Pastors of Corinth it selfe, 1 Cor. 4. 6. *Of Christ, words of some good men*,] which were enemies of these factions, and that would call them selves by no other name but Christs. Or of some who under this holy name would separate themselves from all the rest.

V. 13. *Is Christ*,] though hee hath diverse Ministers, and instruments, hath he any more than one Church, or one body, or one Kingdome?

V. 14. *I baptized*,] it is likely that he employed Silas, and Timothy, Acts 18. 5. in the act of baptizing, the great number which beleeved and was baptized, Acts 18. 8. when he was at Corinth.

V. 15. *In mine owne name*,] as to binde them unto me, to acknowledge me for their head.

V. 16. *Any other*,] namely in your Church.

Ver. 17. *Sent me not*,] Matth. 28. 19. the Apostles were sent both to preach, and to baptize. And therefore the meaning is here, that the Apostles charge was chiefly to lay the foundation of Churches by preaching, without being tide to baptize all the beleevers one by one, with a particular instruction and examination, See Heb. 6. 2. which was left to the care of the ordinary Pastors, established by them in the Churches, by meanes of those foresaid miraculous gifts, by which they were in an instant made capable of this calling. *With wisdome*,] Namely in termes of philosophicall wisdome, or Rethoricall art. Now the Apostle plainely begins to tax the Corinthians other vice, which was the affectation of worldly eloquence, which also peradventure gave occasion to the foresaid divisions. *The Crosse*,] that the divine meanes of saving the world by Christs crosse, which hath in it all the caracters of humility, may not bee weakened. by an ill beseeming way of propounding it: nor disfigured by a pompous manner of preaching.

Ver. 18. *For*,] because that notwithstanding the sinister judgements of worldly men, who have no part in eternall salvation; this plaine way of preaching the Gospell is, accompanied with the power of Gods spirit, to lively perswasion, and salvation, but worldly art hath no such promise nor co-operation. *The preaching*,] the Italian, *The word*,] namely the doctrine of the Gospell, as well in its owne substance which is Christ crucified, as in its forme fitted to the subject, in simplicitie and humilitie.

V. 19. *For it is*,] hee gives a reason why this doctrine is so disdained amongst worldly men, namely because according to the Prophets threatning, it hath pleased God to appoint a meanes of salvation, so alien from worldly wisdome, that it is confounded and dazeled at it.

Verse. 20. *The wise*,] that understands these things by his owne naturall wisdome. *The Scribe*,] a man of science and understanding, by learning and studdie. *The disputer*,] the Italian, *The searcher*,] so they called the most modest kind of Philosophers especially the Socratists. *Made foolish*,] not onely

made it appeare, that it is nothing but meere folly, in respect of divine and everlasting things, and of the Soveraigne and sole end of man: but hee hath also by this object of the Gospell, so absurd in humane understanding, but in it selfe altogether divine; stupified and dulled carnall wisdome: and that by a judgement, against the contempt of his wisdome, shewed in the creation, and in the whole order of nature.

V. 21. *In the wisdome,*] namely in the frame and Table of this world, which represents the infinite wisdome of God in its creation and conduct. *By wisdome,*] namely by the right use of reason and discourse. See Iohn 1.5,10. *By the foolishnesse,*] namely by the Gospell which according to the understanding of the flesh is but a shallownesse: for the Iewes doe not finde therein, the greatnesse of the miracles of heaven, and of the elements, as there was in the Ministery of Moses, Iosua, Elias and others. Nor the Gentiles, the exquisite, and subtile doctrine of Philosophers, nor the eloquence of Orators, by them highly esteemed and admired.

V. 23. *A stumbling blocke,*] the Italian. *A Scandall,*] namely a subject of disdaine and of refusall, by reason of the discordancie betweene it and their understanding. See Mat. 11.6.

V. 24. *Christ,*] in whose person, office, actions, word, and Kingdome, God manifesteth unto men and communicates unto them his Soveraigne wisdom and power opposite to the Grecians worldly wisdom and to the power of miracles required by the Iews.

V. 25. *Because,*] he gives a reason why the Gospell, though esteemed by men to be foolishnesse, and weakenesse, is never the lesse wisdome and power namely because it is Gods, whose least things (if a man may say so) do far exceed the greatest of mens.

V. 26. *For yee see,*] the like proceeding God useth in employing such meanes for salvation, as are so contrary to carnall sence; may be also perceaved in the calling of men, amongst which hee often maketh choice of such as are of least esteeme, Matth. 11.25. as he had likewise done by the Corinthians. *After the flesh,*] that is to say endowed with fleshly wisdome.

Ver. 27. *To confound,*] the Italian, *To shame,*] Namely to make it appeare, that before him, all worldly power and wisedome is of no esteeme, and how much it hinders the receaving of Gods grace; and therefore to teach us that wee ought altogether to renounce it, if wee meane to make our selves capable of the glory of Gods Kingdom. See Mat. 18.3.

V. 28. *which are not,*] thus is shewed the totall annihilation of man before God without worth, merits, strength or disposition, Rom. 4.17. *To bring to nought,*] namely, to make us see and feele the vanitie and unprofitablenesse there of for the end of life everlasting. *Things that are,*] namely whatsoever the world holdeth to be greatest, and most excellent.

V. 30. *Of him,*] having nothing of your owne God hath given you all in Christ according as hee hath made him to bee the spring, and root of all the good things of the Church, namely wisdome in the revelation of the mystery of salvation, righteousnesse in satisfaction, and perfect obedience for the justification of man: sanctification in the gift of his spirit of regeneration, and redemption in the last and glorious resurrection, by vertue of the mysticall union with him, Luke 21.28. Rom. 8.23.

V. 31. *He that glorieth,*] namely he that thinkes worthily of himselfe, and would in truth have reason to doe it, and raise him selfe by elevation of the spirit above the common sort of men; let him seeke and acknowledge all the cause and matter thereof in God alone, and in his grace, to give him all the honour and glory of it.

Chap. II.

Ver. 1. *The testimony,*] namely the Gospell, in which God declares, and testifies unto men his councell and will concerning their salvation, 1 Cor. 1.6.

V. 2. *Determined not,*] *I did* not judge it fitting for me to know, that is to say, to make profession of any other knowledge or doctrine, or to teach it.

V. 3. *In weaknesse,*] namely in misery, and in an abject condition, befitting the preaching of Christs Crosse. *In feare,*] namely of persecution, Acts 18. 12. and so the sence would be, that he had preached the Crosse bearing it himselfe. Now that is the zeal of Gods faithfull servants, which also dissipates all worldly vanities, and ostentations which ordinarily grow from too much ease & rest. Others take these words for the vertues of the reverence of God, humblenesse, and modestie. As 2 Cor. 7.15. Ephes. 6.5. Phil. 2.12.

V. 4. *Demonstration,*] that is to say in the divine efficacie of the Holy Ghost, with which God doth accompany his word rightly preached, to enlighten the mindes, and perswade the hearts, or at least to dargue and convince them. See 2 Cor. 5.6,7.

V. 5. *In the power,*] namely grounded upon, and subsisting in that powerfull, and invinsible inward perswasion of Gods Spirit, opposite to all fraile reasons of humane art.

V. 6. *How be it we speake.*] the doctrine which I speake is nothing but a true wisdome, and a wisdome altogether divine and spirituall. *perfect,*] namely true beleevers, who only are capable of these mysteries. A terme taken from the Pagans superstition, who admitted none to their most secret ceremonies, but only persons well prepared and purified in many yeares. Or it is meant for men of full and ripe age. See 1 Cor. 14.20. Phil. 3.15. Heb. 5.14.

of the Princes,] namely of that false reason of state, or politicke wisdom of the great ones of the world, which more directly fighteth against Christs kingdome then any else: See Matth. 11.25. *That come,*] whose persons God sendeth into perdition, and subverteth their councells, so that they are not with all their wisdoms able to maintaine themselves. Which is a certaine proofe that it is vaine, and weake in respect of the Churches, which brings forth everlasting life, and glory.

Ver. 7. *In a mystery,*] after a divine manner, incomprehensible to the fleshes understanding. *Before time,*] which hee from everlasting had ordained to reveale and communicate unto us, to direct us thereby to eternall happinesse.

Ver. 8. *Of the Princes,*] namely meere worldly ones, not enlightned nor regenerated by Gods Spirit. *They would not,*] he sets forth the chiefe of the Jews, and the other great ones who joyned with them in condemning of Christ, Acts 4.27. under the examples and name of all worldly Princes, who by their obstinate ignorance, doe make themselves their successors, and imitators, in persecuting the Gospell and the Church. *The Lord,*] namely Christ Jesus, true man, and likewise true everlasting God, and glorious King of the Church, Acts 3. 15.

Ver. 9. *As it is,*] this passage is alledged more by sense, then according to the Prophets expresse meaning.

Ver. 10. *For the spirit,*] Namely the Holy Ghost of the true God, with the Father, and the Sonne through Gods most inward secrets: and revealeth so much thereof to beleevers, as is needfull for their salvation.

Ver. 11. *For what,*] namely none but the spirit can search: for as mans soule and understanding only can know mans secret thoughts; so none can know Gods secret thoughts, but onely his owne spirit, who also revealeth it and perswades it to whom he pleaseth. See Job 11.8. and 3. 11, 32.

V. 12. *Not the spirit,*] namely the carnall understanding and judgement, whereof worldly men only are capable, and which they doe so much esteeme of and reigneth so amongst them. And hath no proportion but onely with worldly things, and cannot reach to divine and heavenly ones.

Ver. 13. *Spirituall things,*] termes and wayes of propounding and teaching, divine and spirituall employed both in a spirituall matter and subject.

V. 14. *Naturall man,*] who hath no other light, but the naturall light of his soule, wanting the gift of the Holy Ghost. See Rom. 8.5, 6. Jude 19. *Spiritually,*] by a divine light and judgement, according to the principles, and rules of Gods Spirit.

V. 15. *He that is spirituall,*] namely the man that is enlightned and regenerated by Gods spirit. *Judgeth,*] hee understands and discernes Gods truth, so much as concernes his salvation, his faith grounded upon Gods word, sealed and rooted in his heart by the Holy Ghost, no way depending upon humane judgement.

V. 16. *For who,*] seeing that carnall men have no light nor knowledge of Gods secrets, how can they judge of, or confute that which his spirit doth dictate to beleevers, to correct it, or rectifie it? *But wee,*] namely all true Christians, by meanes of the Holy Ghost, have a certaine and undoubted knowledge, of what Christ did intend to say, and signifie by his word.

CHAP. III.

VER. 1. *Could not,*] hee goeth on with an objection which the Corinthians made. Seeing that spirituall men are capable of Gods mysteries, why hast thou not revealed them all to us, and preached them in a high and divine stile, but hast given us onely the first rudiments, and that in a vulgar and familiar manner? Whereupon is growne the contempt of thy person, and the affectation to raise them higher by humane wisdome. He answers by a kinde way of grant, and by an oblique recrimination thus. And if it were so, lay not the fault upon me, but upon your owne incapacitie, and to the carnall passions which possesse you. *Babes,*] opposite to those perfect ones spoken of 1 Cor. 2. 6. *In Christ,*] namely in the knowledge and faith of Christ, in the state of spirituall life, which beleevers enjoy in the communion of him, which hath its progresses, and encreaseth as mans age doth, untill it come to its perfection in life everlasting. See Ephes. 4.13.

V. 3. *Carnall,*] following for the most part, the sence and affections of your vicious nature. *And walke,*] do not ye walk, according to that vice which remaineth in man through sinne, and not according to God.

Ver. 5. *Ministers,*] to whom that dependency ought not to be attributed, which is due onely to the Lord, namely Christ. *By whom,*] but not in them, as in Christ. *Even as the,*] besides that, their externall ministery, which hath beene the meanes of your faith, is not of themselves, nor by any vertue of their owne, but of the Holy Ghosts meere gift.

Verse. 6 *Gave the,*] hath blessed, and wrought inwardly, to make our preaching lively and effectuall.

V. 7. *Any thing,*] of himselfe, nor in respect of God and the height of his Action. And absolutely can have no part in the command of the soule, and the conscience, which belongeth wholly to Christ, who is, and worketh every thing in all men, 1 Cor. 12.6. Col. 3.11.

V. 8. *Now he,*] he points at the Corinthians other error, namely to take an occasion of divisions, from this

the number, and diversity of the ministers, chusing as it were each one to make him head of a faction *are one*,] they have the same office, from the same Lord, and all worke in one and the same externall manner, and neither the one nor the other can make any impression upon the soule, nor infuse any vertue into it, and if their be any difference in the degree of this worke, the reward shall likewise be different in heavenly glory. Dan. 12. 3. and with this they ought to be contented, without desiring any thing of men.

V. 9. *Labourers*,] namely ministers, and instruments in that whereof God is the supreame author.

V. 10. *To the grace*,] namely to the office of Apostle, and the gifts which are fitting for it, *I have layd*,] namely I have taught by the infallible guide of the Holy Ghost, the first and most certaine and undoubted truth of the Gospell, upon which ought to be built, and by which ought to be ruled, all the doctrine of those who come after, as the foundation beares up the building, and by its dimensions gives a rule, for the setting up and rasing of it, and by its soundnesse, and firmenesse, to the matter or stuffe wherewith it is to be built.

V. 12. *Build*,] that is to say continueth to preach the pure divine sound and precious doctrine of the Gospell, in a way conformable to the substance thereof, and according to mine example? *Wood. Hay*,] mingling in his preaching, termes of humane art, rethoricall ornaments, philosophicall questions or reasons &c. which though peradventure they doe not falsifie the substance of the Gospell, yet they disfigure the face of it, by an unseemely variation. 1 Cor. 1. 17. 1 Pet. 4. 11. 2 Pet. 1. 16.

V. 13. *worke*,] though at some times for a time the Church being darkened with ignorance, or with perverse affections, doth not plainly discerne, which is the pure manner of teaching the Gospell, yet God doth at his appointed time, send againe the cleerenes of the spirit, which sheweth beleevers, the truth and vanity of things, and like fire consumes and brings to nought all what is of human invention. Nor can any thing subsist to be continually beleeved by the church unlesse it be truly divine and spirituall.

V. 14. *Abide*,] as the good mettall in the furnace, which is not consumed like the drosse or other light stuffe.

V. 15. *Hee shall suffer losse*,] this his labour of preaching the Gospell, with that false annexion of worldly doctrines and artifices being not able to stand that triall of the Holy Ghost, shall not be accepted of, nor rewarded at Gods hands, Yet for his owne person if he have kept himselfe to the faith of *Christ*, he shal be saved, *as by fire*,] yet he must be purified by the Holy Ghost, of that mixture, and drosse of worldlinesse, wherewith he hath defiled himselfe and his ministery. Or like unto them who save themselves naked out of the fire, without carrying away any of their goods, so his person shall be saved, but he shall not have the reward of a well qualified minister.

V. 17. *Defile*,] breaking the union of the church or corrupting the purity of its faith, as the *Corinthians* did, *is holy*,] and therefore ought to be inviolable.

V. 18. *If any man*,] against the affectation of worldly knowledge and the foolish presumption of being wise, wherewith the Corinthians were defiled, he sheweth that contrariwise, to be truly wise and understanding before God, one ought for to renounce his owne understanding, and all manner of good opinion of himselfe, to give way to Gods onely wisdome, which is incompatible with worldly wisdome and with fleshly pride Mat 16. 24. and 18. 3.

V. 19. *With God*,] seeing God is an adversary to this worldly wisedome, and that it doth not bring forth any fruit of salvation to those that trust in it, wee must conclude that it is but a folly in Gods judgement.

V. 20. *Of the wise*,] the Psalmist saith only, of men, but Saint *Paul* to make it the stronger doth restraine it to the wise, and understanding.

V. 21. *Let no man*,] a generall conclusion, exhorting every one, not to acknowledge any minister for head of a faction, nor to bragge that he is one of his followers: Seeing the Church is not made for them, but they for the Church; at the good and profit of which all things ought to ayme both in life, and in death, in the present, and in the everlasting time it not being subject to any, but to Christ, who is its head; whose office is likewise to be Mediatour to guide and unite men to God his Father, who is the supreame head of Christ, and of his Church, Iohn 14. 28. 1 Cor. 11. 3. and 15. 28. so farre is it from having any Ministers usurpe dominion over consciences.

Chap. IIII.

Ver. 1. *So account*,] after hee had reproved the excesse of honour done to his Pastor in taking them for heads, now he gives them a right temperature, how farre they should esteeme of them, according to the properties of their office, which doth equally binde them, and their flocke. *Stewards*,] namely in the communication of knowledge, and in the singular application of the use, for nourishment and Physicke of the soule: all out of Gods goods and not of their owne, and according to his commandement; not according to their owne will and pleasure.

V. 3. *But with mee*,] if a Pastor hath the witnesse of this loyalty in his owne conscience; he ought not to make any account of mens sinister judgements, who do assigne degrees of honour accord-

to their owne minde. Now the Apostle propounds himselfe for example; because that his person and ministery, was fallen into contempt with the *Corinthians*, by the cunning of corrupt Pastors, 2 *Cor.* 10. 10. *Yea I judge not,*] I doe not enter into consideration nor doe not examine, what degree of honour I am worthy of, amongst them, or above them.

V. 4. *For I know nothing,*] hee gives a reason why he so little cared for mens judgments. *Not hereby justified,* that is to say esteemed and declared just before God, and worthy of the reward, as having fully accomplished his worke because that even in the holiest there are defects which are hidden even from their owne consciences but manifest to God, Iob 34. 32. Psalm. 19. 12. 1 Iohn 3. 20. And besides that, the person is not received into grace by reason of the workes, but contrariwise, the workes are excused, for love of the person which is already justified. *That judgeth me,*] to whom it only belongeth to absolve me of my faults, and to assigne me praise and reward for my service, according as out of his grace hee shall bee pleased to accept of it, and esteeme it.

V. 5. *Judge nothing,*] namely with such kinde of judgments as cannot chuse but be rash; seeing that in examining of men, we ought principally to looke to the heart and to the conscience, which in this world is knowne to God only, who will not make it manifest, but only at the last judgement.

V. 6. *Transferred,*] in these reproofes of your partialities. I have represented the heads of them under the names of us Apostles, 1 Cor. 1. 12. and 3. 4. but that in deed we had any part therein, but only to frame your guiltie Pastors, and to shew them by our example how to correct the root of evil, which is the affectation of worldly knowledge & eloquence which causeth diversitie of passionate judgments: and draweth on followers by a foolish admiration after it, and to conforme themselves to the perpetuall stile of the Holy Ghost, in Scripture, as all we most conformably doe: whereupon also amongst us there groweth no subject of division. *Be puffed up,*] that yee doe not grow proud by reason of the excellencie of the Pastor with whom each of you holds, to the depretiating of another Pastor, and his followers.

V. 7. *For who,*] hee directeth this speech to the Pastors, as saying. Who hath given thee this preheminence which thou affectest? or by whom hast thou beene chosen out of the communitie of the Church, to so excellent a calling? is it not by God, and by his grace, and not by men, containe thy selfe therefore in humility and serve God, and not mens passions.

V. 8. *Now ye are.*] an ironicall reprehension of the presumption wch raigned in the Corinthian Church. *Would to God,*] hee continueth in his Ironia. The meaning is: yee are indeed happier, and in better estate then we poore Apostles, who are afflicted persecuted and contemned in the world, wee might indeed have good cause to desire, that wee might bee partakers of your goods, if they were true, and reall: seeing that our life, is like unto the life of wretched malefactors, who doe daily expect their punishment: after they have according to the custome of those times, beene ignominiously lead up and downe, round about the market places, and theators.

V. 9. *The Apostles last,*] the Italian, *The last Apostles,*] Saint *Paul* speaketh of himselfe alone, or of Apollo, also called to the Apostleship after all the rest: which was made matter of contempt against Paul: as it should seeme here implicitly to reproove the Corinthians for. *A spectacle,*] a solemn example of strange sufferances, and troubles, in the sight of men and Angels, who are as spectators and witnesses of beleevers combates in the theater of the world. See upon Heb. 12. 1.

Ver. 10. *We are fooles,*] renouncing all humane wisdome, to give way only to the motions of the spirit, and preaching Christ in vertue of it, wee are accounted to bee madde, Acts 17. 18. and 26. 24. See 2 Kings 9. 11. *But yee are,*] namely mingling worldly wisdome with the Gospell, you hold your selves to bee therefore, very wise and full of knowledge, and doe thereby purchase honour before the world.

V. 11. *Are buffeted,*] a kind of an ignominious outrage, Acts 23. 2. See Lamen. 3. 30. Mic. 5. 1. Mat. 5. 39. 1 Pet. 2. 20.

V. 14. *To shame you,*] to scoffe at your vanitie by comparing mine estate with yours.

V. 15. *Instructers,*] plaine teachers of Christian doctrine, as your Pastors are, without any fatherly bowels or care. *Fathers,*] namely such as I am, as well by reason, that I have beene the first that have brought you the good tydings of the Gospell as also by reason of my fatherly affection towards you. *Begotten you,*] that is to say. I have been an instrument of your conversion to the faith; by meanes of which yee are become members of Christ, and of his Church.

17. *In the Lord,*] namely in his worke and service. Or in the communion of Christ, and by his Spirit: these termes being very frequent in Saint *Paul*, to distinguish spirituall actions, and motions; from those which are meerely naturall and humane. *Of my ways,*] namely my proceedings, all my life time and my Christian actions, or my way of preaching of Christ.

V. 18. *Puffed up,*] they are become insolent, and wilfull, as if I should never come to enlighten them with my presence, nor represse them by mine Apostolicall authoritie.

V. 19. *The speech,*] namely their vaine ostentation of knowledge and eloquence. *The power,*] namely the sincere zeale of God, the strength of faith, and the spirituall efficacie of their ministery, a manifest signe of Gods approbation and blessing.

Ver. 20. *The kingdome,*] that is to say Christ doth not governe the hearts of his by rethoricall art, nor by talke, after the manner of worldly states, but by the strength of his spirit; which gives life unto the Pastors word, and joynes it selfe to a lawfull preaching.

V. 21. *With a rod,*] namely with severity to chastise you, and to correct your disorders. *In Love,*] so that you amend of your selves.

CHAP. V.

VER. 1. *Amongst the Gentiles,*] namely hath not beene used nor tolerated, but hath bin detested by a naturall consent of all men. *Fathers wife,*] namely his owne mother in Law.

V. 2. *Mourned,*] you have not shewed any sorrow for such a cruell misdeed: nor not have so much as proceeded to excommunication against the misdoer: in which action, as being very mournefull, they did anciently use to fast, lament, and make a publicke humiliation in the CHURCH. See 2 Corinthians 12. 21.

Ver. 3. *For I verily,*] you ought to have excommunicated him, for I judge hee hath deserved it: and you having failed therein, I doe pronounce the sentence by Apostolicall authority. *In spirit,*] in soule, in thought, and in feeling, which I declare unto you by these my words: which ought to bee of the same weight, and strength with you, as if I were present, by vertue of my owne Apostolicall power.

Ver. 4. *In the Name,*] as his Minister, and by the authority received from him, and according to his order, and calling upon his holy name. *When yee are,*] he speakes to the Pastors and conductors of the Church. The meaning is, being gathered together in ecclesiasticall judgement, having this my declaration in stead of my vote, as if I were present. So without doing any prejudice to the ordinary ministery of the Church of Corinth hee useth his Apostolicall power modestly, only to excite the other, and strengthen it.

V. 5. *To deliver,*] this forme anciently used in the greatest kinde of excommunication, seemes to have beene taken from the example of Saul, 1 Sam. 26. 14: for excommunication is a kinde of rejection from God: and in those first days of the Christian Church it was followed, with horrors anguishes of spirit, and torments of body: yet with this temperament, that it was not totall perdition, nor irrevocable, but onely for correction untill true repentance. *The destruction.*] to macerate, and pull downe the body extreamely, even to death, if God would have it so; as oftentimes by meanes of the foresaid things, death did follow, and at his last passage the sinner shewing a lively repentance, was loosed from those bonds of excommunication, and was reamitted into the peace of the Church and into the grace of God, and so Died with comfort. *That the spirit.*] Namely the end of this severitie, is not eternall damnation, but the salvation of the soule, so that there bee repentance. *In the day,*] not that salvation is reserved to the last day, and that the penitent soule doth not enjoy it before: but because in that day, salvation shall be fully revealed and accomplished, 1 Pet. 1. 5.

Verse 6. *Your glorying,*] Yee have no cause to glory so much as yee doe, of the flourishing estate of your Church because that such a misdeed, doth staine it and drawes Gods judgements upon it, and such a sinner may infect the whole body by his contagion.

Verse 7. *purge out,*] take away from amongst you by excommunication: this incestuous man, and all such scandalous kinde of people, who might by their infection plunge you againe into the corruption, whereof you had beene cleansed by the Gospell. *Yee may bee,*] Namely that your Church may bee a pure and cleane body, as you have beene renewed by the gifts of regeneration, which is incompatible, with any such like mixture of reigning sinne: figures taken from the feast of the Iewish Passeover, which was wont to bee celebrated with unleavened bread, Exodus 12. 15. *Vnleavened,*] See Iohn 13. 10. *Our Passeover,*] the spirituall state of Christians is the true accomplishment of the Iewish Passeover: whereupon as in that they used no leaven at all: So to participate of Christ who is the true Lambe of God, Iohn 1. 29. we ought to renounce all manner of sinne, that the correspondencie may be entire.

V. 8. *Let us keep,*] let us lead our life, which ought to be a perpetuall celebration, and remembrance of our redemption by Christ: as the Passeover which lasted eight dayes, was a remembrance of the deliverance out of Ægypt.

V. 9. *In an Epistle,*] hee seemes to speake of some Epistle written before this, which is lost, as some other, 1 Philip. 3. 1. Colos. 4. 16. yet without any dammage to the perfect fulnesse of holy Scripture. *Not to company,*] by a voluntary, intimate, and familiar conversation.

Ver. 10. *Yet not,*] yet I doe not meane that you should wholly sever your selves from all men of evill life, indifferently, for that is impossible, living in the world, amongst heathens, and prophane persons

but

But from those, who being members of the Church doe belie their profession, and are spots, ulcers, and leprosie in the body, whereby they must by this punishment, either bee reduced to repentance, or bee quite cut off, for the ease and cure of the whole body.

Ver. 11. *No, not to eate,*] namely in the common course of life, shunne all manner of voluntary, sweet, and friendly conversation with him: according to the rigour of the ancient Discipline: and most of all in religious acts put him from the LORDS Table, which might bee prophaned by him, 2 Peter 2. 13. Iude 12. Yet still let the necessary duties of humane societie, or the naturall, or civill duties, remaine: not forbidding the healthfull communication, of exhortations and reproofes, *&c.*

Ver. 12. *For what,*] hee gives a reason of the precedent limitation to the members of the Church onely, over which God gives his Ministers power and not over strangers. See 1 Peter 4. 15. *Doe not yee judge,*] is it not a thing notorious and common amongst men, that a judge can exercise his jurisdiction, but onely over those that are within his precinct that are subject to his tribunall.

V. 13. *Put away,*] purge your Church from this incestuous, and all such vicious and scandalous men; and leave the care of punishing those who are strangers to the faith, to God.

CHAP. VI.

VER. 1. *Dare any,*] hath hee the heart, and face to doe it. *A matter,*] Namely a suite in any civill matter. *Goe to Law,* enter an action against another Christian before unbelieving Iudges: to the scandall of them, the shame of the Gospell, and offence of Christian Charitie. Now Saint *Paul* speaketh to the Plaintiffes, and not the Defendants, who are bound to stand to tryall. *The Saints,*] Namely beleevers and members of the Church, chosen and accepted for friendly arbitrators.

Ver. 2. *Shall judge,*] as assisters to Christ the supreame Iudge: and partakers of the glory of his kingdome, they shall assist at the last judgment, concurring in minde and will with their heads sentence See Psalme 49. 14. Dan. 7. 22. Rev. 2. 26. and 3. 21. and 20. 4.

V. 3. *Angels,*] Namely the wicked and apostated angels, the devills.

Ver. 4. *Set them,*] rather there commit this scandall of going to Law before infidels, make them judges betweene you, who are in the meanest state: Seeing that by your proceeding it seemes, that notwithstanding your great presumption of understanding and knowledge: you have not any one capable of knowing your differences.

V. 7. *Because yee goe,*] the one giving cause for it, thorow iniquitie, and the others undertaking it too lightly thorow impatience for every offence, or damage receaved: though according to Christian wisdome charitie and equitie, they bee not of any such qualitie, as that they should deserve these scandalous instances.

V. 9. *The unrighteous,*] which persevere in these sins without conversion. *Effeminate,*] those are they who endure the unnaturall lust.

Ver. 11. *Some of you,*] whilest you were heathens every one of you were infected with some one of these vices, some with many of them, some with all, Ephesians 2. 3. *In the name,*] by vertue of CHRIST, and of his obedience, and satisfaction, which hath beene imputed for your absolution and justification before God. *By the Spirit,*] whose proper action and benefit, is sanctification whereof he had spoken before.

V. 12. *All things,*] Namely the indifferent ones, which are not forbidden by any command from God. Now being ready to speake of fornication, hee first sets down this rule concerning things indifferent, because that many according to the heathens error, did put fornication amongst the number of them. See Acts 15. 20. *Expedient,*] Namely for common edification, for charitie, and for the upholding of the weake, and for the peace of the Church. *But I will not,*] that is to say, my desire of any thing shall not command mee so farre but that I will easily abstaine from it upon some reasonable respect. See Rom. 15. 2.

Verse. 13. *Meates,*] fornication is not of the number of things indifferent, as eating of all sorts of meates, without distinction, of cleane, or uncleane; for though either action be corporall, the qualitie of the meate hath no morall relation to the soule, neither to the present holinesse, nor to the future happinesse of it, and makes no impression in it of any good or evill, Matthew 15. 11, 17. yea meate is for nothing, but for the sustenance of life, by meanes of the Organs of nourishing: and finally by death, and by the passage to eternall life, all use of meates, and of those Organs is annihilated. But all bodily conjunctions out of wed-locke are forbidden by God, and vicious and contrarie to the end and use of our bodies, which is to belong to Christ as his members, and to be guided by him to serve GOD in all Holinesse, Righteousnesse, and puritie, and by this meanes to bee made partakers of his everlasting glory, at the last and great Resurrection, opposite to the destruction of meates and of the bellie.

Ver. 15. *Take the members,*] shall I dismember my selfe from CHRIST by an unchaste corporall

conjunction, incompatible with the spirituall conjunction which I have with him, taking away the right he hath over my body from him, and from my body it selfe the, happinesse of being governed and quickened by him, and by his spirit. *The members,*] Namely a body bound, and knited to her, and altogether made use of and possessed by her.

V. 16. *Which is joyned,*] according to Gods first order, carnall conjunction is restrained within the Lawes of Matrimony: whereby whosoever doth abuse it, entangles himselfe before God in a most strict, though vicious and infamous bond, which is sufficient to untie or breake any other bond though lawfull and holy either corporall or spirituall.

V. 17. *He that is joyned,*] namely every beleever is united with Christ in body, and in soule, as by a bond of spirituall matrimony, in the communion of the spirit of holinesse, with which the uncleane conjunction of fornication cannot agree.

V. 18. *Every sinne,*] other sinnes, have not this property and power over mans body to seize it, and put it into anothers power, as fornication doth by which he is made the harlots member, by vertue of Gods first order, which is not annihilated by mans abuse.

Ver. 19. *Yee are not,*] to abandon your selves to whom you please, and to doe with your bodies what you will.

V. 20. *Yee are bought,*] Christ][having ransomed you out of the bondage of the devill and sinne, with the price of his bloud, hath gotten an everlasting title in, and dominion over you. *Glorifie,*] that is to say give him honour therefore, and acknowledge this Soveraigne benefit, by consecrating and using your bodies in his holy service. *Which are,*] not only by the right of Creation: but chiefly by that of redemption, and voluntary covenant and spirituall conjunction.

CHAP. VII.

VER. 1. *IT is good,*] namely it would bee more commodious for the instant necessities, and calamities of the Church, ver. 35. 40. which might be more easily boren and overcome being in a free condition: And also now profitable, being not distracted by diverse cares, nor troubled with diverse troubles, which by reason of sinne doe accompany marriage, ver, 28. 32.

Ver. 2. *To avoyd,*] though for many respects it could be expedient to be without it, yet there is one respect, which being of greater moment, doth emmand the use of it, namely to avoyd lust, by reason of the frailtie of the flesh.

V. 3. *Due benevolence,*] by this word is honestly signified the duty of matrimoniall cohabitation.

V. 4. *Hath not,*] by marriage her body is tied to her husband, and his body to his wife.

Ver. 5. *Defraud yee not,*] namely of that forefaid durie. *That yee may give,*] namely that you may attend in a more expresse, solemne, and extraordinary manner to the exercises of pietie and humiliation before God, and to the mortification of the flesh, keeping your selves from all manner of delights though they be lawfull and honest, and from all distraction of carnall and earthly thoughes. See Exod. 19. 15. 1 Sam. 21. 4, 5. Ioel 2. 16. Zech. 7. 3.

V. 6. *I speake this,*] that is to say, I doe not speake this to impose the Law of marriage absolutely upon all, but onely to shew that it is lawfull to use it.

V. 7. *Were even as,*] namely did live out of the bond of marriage, 1 Cor. 9. 5.

V. 8. *It is good,*] as ver. 1.

V. 9. *If they cannot,*] namely if they have not that singular gift from God to preserve themselves in holinesse and pureneſse of body and spirit, without the remedy of marriage. *Then to burne,*] with a carnall desire: which God doth not give every one the gift to quench without marriage, whereby man is troubled in minde, and hindered in his spirituall actions, which require a tranquillity of all passions.

V. 10. *Yet I,*] not by a new doctrine or law, but yet by meere councell and advice of wisdome, as ver. 25, 40. but by Christs expresse command, Mat. 5. 32. and 19. 6. 9. *Depart,*] namely by divorce unlesse it be for the only lawfull cause, which is adultry, which was very frequent amongst the Greekes, and the Romans, and from them this abuse did also partly creep in amongst the Ievves though the law of Moses gave the wife no power at al to be divorced from her husband. See *Marke* 10. 12. 1 Tim. 5. 9.

V. 11. *Let her remaine,*] this is not to say, that this separation, without marrying again is lawfull, v. 14. 5. but if the woman can not be induced, or forced to live with her husband, or that there be some invincible lett. The Law of God doth absolutely forbid her to marry another.

V. 12. *To the reſt,*] spoken of in the letter which you sent to me, namely beleevers married with unbeleevers. *Speake I*] guided in this mine opinion by the Holy Ghost, ver. 15. 40. though without Gods expresse command in his word.

Ver. 13. *The woman,*] namely the believing and Christian woman.

Ver. 14. *Is sanctified,*] though the unbelieving partie be uncleane before God, yet the use of matrimonie with her is holy unto the believing party, throw the mediation of faith and invocation, Tit. 1. 15. and Gods approbation and blessing, no otherwise then if both parties weare holy. So he answereth them, who thought themselves to be defiled by their marriages with infidels, contracted before their conversion, and by reason of this scruple sought for a sepa-

fornication. *Your children,*] borne of such unequall marriages. *Unclean,*] that is to say, they would not from their birth bee comprehended within Gods covenant made with the fathers, and with the sons, Gen. 17.7. nor endowed with the spirit of sanctification, and would by the Church be held as profane, not able of baptisme, untill such time as being come to age, they were admitted thereunto by their owne faith. *Holy,*] namely members of the Church, and partakers of the grace of regeneration, which Saint Paul speakes by Apostolicall declaration: according to which such little children were admitted to baptisme.

V. 15. *Depart,*] be divorced for hatred to the religion, or that shee marrieth another. Or that all possible and reasonable remedies having beene used; and a convenient time allotted for that purpose, the unbelieving party cannot be induced to a due conjunction. *A brother,*] namely the beleeving party is loosed from the bond, being thus forsaken by the unbeleeving party. *But God,*] but the believers, they are bound by Gods commaund to endeavour to maintain by union and concord, the matrimony which they have contracted.

Ver. 16. *Thou shalt save,*] whither thou staying with him mayest be the instrument of his conversion, edification; by word, holy conversation, example, prayers, &c.

V. 17. *But as,*] howsoever it be, if the Infidell be not converted, yet let the believer remaine in the state and condition, which his person is in, be it marriage or otherwise, and in that ordinary course of life, which God had appointed him before he called him to be a Christian; because these things may very well stand together.

V. 18. *Let him not become,*] as some used to doe by Chirurgerie, to cancell in their bodies all signes of Iudaisme, which they had renounced, 1 Mac. 1. 16.

V. 19. *Is nothing,*] Namely now under the Gospell it is of no force, nor anyway considerable for Gods service, or for mans salvation. *But the keeping,*] the true Christian and spirituall vertues are not only sufficient, but do likewise disannull and exclude under the Gospell all ceremonies of the Law, Iohn 4. 23. Rom. 14. 17.

V. 20. *Abide,*] hee may abide therein with a safe Conscience; and ought not rashly to change it, neither through superstition nor by doing another any wrong, but if hee can doe it for any just causes, or through any lawfull meanes, it is then lawfull for him to doe it.

V. 21. *Care not for it,*] be not grieved at it, nor doe not take it to heart, as if it were a condition unworthy of a Christian, or pernicious, and unlawfull for him: *If thou mayest,*] by lawfull and honest wayes.

V. 22. *For he,*] hee confirmeth the exhortation made to servants, to beare their condition mildely, thorow the comfort of their spirituall freeing from sinne, the Devill and death by Iesus Christ. *In the Lord,*] to the communion of his spirit with all body and Church, and to the participation of his grace. *Is Christs servant,*] he is not master of himselfe, not of his actions, hee is subject to Christ his Lord. So in Christ all servants and distressed persons, have matter of comfort, and those who are free and live at ease have cause to humble and subject themselves.

V. 23. *Be not yee,*] if yee bee free, doe not wilfully make your selves servants, but keepe your selves wholly, both body and soule for Christs service: to which, bodily service is a great disturbance, in outward actions. Or in your servitude remember alwayes, that before anyother you are Christs servants & therefore doe not doe any mens service, which may bee contrary to Christs service. Or as concerning your soule, and conscience, let noe living man have any command over you, depend upon Christ onely and upon his word. See 2 Cor. 11. 20. Galath 2. 4. Col. 2. 18.

V. 24. *With God,*] in the order and degree of service which he hath appointed for every one.

Ver. 25. *Vergins,*] namely daughters of families, concerning whom the Corinthians had also written to the Apostle, to know whither their Parents were obliged to get matches for them or no. *I have no,*] God hath not declared any thing expressely concerning it in his word. *I give my,*] as of a thing which of it selfe is free, and indifferent: I doe advise by wisdome inspired by the Holy Ghost, what is most expedient, according to the circumstances. See 2 Cor. 8. 8, 10. *That hath obtained,*] being by especiall grace endowed with the infallible guide of the Holy Ghost, not onely in truth, but also in good and loyall councell. See Isaiah 11. 2. 1 Cor. 7. 40. 1 Thes. 4. 8.

V. 26. *That this,*] this seemes to shew his opinion, concerning the Corinthians question, namely whither it was good to keepe ones daughter at home without marrying? *This is good,*] See ver. 1. *For the*] namely for the distresses, and persecutions which the Church is falling into, which are more difficult to be borne then, when one is married, then when one is not. See Ier. 16. 1. and 29. 6. *I say that,*] because the reason is generall for all manner of persons. *To be,*] namely free from the bond of marriage.

V. 28. *Shall have trouble,*] they shall be subject to more troubles and difficulties, especially in these approaching calamities. *In the flesh,*] in the state of this life. *I spare you,*] in this advice which I give you to abstaine from matrimony, I doe procure your owne ease.

V. 29. *But this I say,*] I doe leave every man the freedome of making use of this advice, as hee shall

thinke fitting and expedient for himselfe, but here is an advice necessary for all men Namely that considering how neere the accomplishment of Christs Kingdome is, and the end of the world: beleevers should not let their hearts take roote in earthly things, but should alwayes have them raised and extended to heavenly and everlasting things.

Verse 31. *Abusing it,*] either by the intemperate use thereof, or by fixing their love and affection upon it. *For the,*] he sheweth how unworthy and unseemely a thing it is, to set ones heart upon these things: Seeing they are but a false and transitory Image, yea but a very shadow of good.

Verse 32. *Carefulnesse,*] of worldly businesses, as much as you can. *Careth for,*] may freely, and without any disturbance attend upon CHRISTS service.

Verse 33. *Careth for,*] oftentimes, and in many parts of his life, hee is troubled with cares, to satisfie the dutie and affection which hee beareth to his Wife and Children, whereby hee cannot so freely addict himselfe to spirituall things, especially if the woman doth not equally give her mind to such things as tend to the same end of pietie and service of God.

Verse 34. *There is a difference,*] some Texts doe joyne these words with the precedent verse in this sence, and is divided, that is to say, such a man is distracted by diverse cares, Luke 10. 40. *A Wife,*] The Italian. *The woman,*] Namely she that is married. Others begin the verse here, the woman, namely the Widdow and the Virgin that is unmarried carrieth for, &c. *Careth for,*] may wholly give her selfe to workes of pietie without any disturbance or let. *How shee may,*] that is to say, her studie to gaine or to preserve her husbands love, either by the comelinesse and grace of her body, or by her diligence, and faithfull service, often drives her either to worldly vanities; or to cares, and employments which divert her.

Verse 35. *Profit,*] See verse 26. 28, 32. *A snare,*] too strict a Law in a thing which is indifferent, yea oftentimes necessary. Which being not observed may fill your mindes with scruples and perplexities, out of which you may not bee able to free your selves. See Matth. 19. 11.

Ver. 36. *If she passe,*] without being married. *And need so require,*] thorow the will or necessitie of the daughter.

Ver 37. *Hee that standeth,*] that perseveres in his first proposition of keeping his daughters unmarried. *No necessitie.*] namely on the daughters side, that is to say, if shee bee willing and can consent to her Fathers intention. *But hath power,*] can lawfully, and without forcing his daughter, execute his designe.

Ver. 38. *Doth well,*] according to the common order set downe by God, and to provide for the good of his daughter. *Better,*] in respect of the greater libertie for spirituall things, and the greater ease to beare the Crosse and other tryalls, verse 26, 38, 32.

Ver. 39. *In the Lord,*] containing her selfe within the communion of CHRIST, and his Church, without Apostating for her marriage. 1 Timothy 5. 12, 15. Or marying a Husband that is a Christian, 2 Cor. 6. 14. or holily, and in the feare of God, as a believing woman, ought to doe.

Ver. 40. *Also that,*] no lesse then the other Apostles, though some doe vilifie my ministery below theirs, 2 Cor. 11. 5. and 12, 11. *The Spirit,*] See ver. 25.

CHAP. VIII.

VER. 1. *Touching things,*] they were meates of heathen sacrifices, whereof some part having beene consecrated, and offered to Idols the rest was sold in open markets, 1 Cor. 10. 25. or made use of at private feasts, without any professed relation to the Idol, 1 Cor. 10. 27. or in publicke feasts, in honour of the Idols, and in their Temples or Chappels, 1 Cor. 8. 10. and 10, 20, 21. and the Apostle being asked whether it were lawfull to eate of such meates, treates of it in this Chapter, only in this respect. Namely, that although it bee a thing indifferent, yet one ought not to doe it, to the scandall of ones neighbour who is weake in faith, for feare of inducing him to doe any thing which may bee against his Conscience, but Chap. 10. 19. hee speakes of it in a more weighty consideration, in respect of communicating with the Idoll. *We know,*] I know what they that take leave to eate of them alleadge that they are sufficiently instructed about Christian liberty in externall things, and that meate cannot pollute the soule, and that the Idoll, besides the stuffe that it is made of, is but the Idolaters vaine imagination, without being or power, and cannot defile the meates: and therefore they being thus thorowly enformed and perswaded, they think they cannot sinne in it. See Rom. 14, 14. *Puffeth up,*] This perswasion of Christian libertie, as well as any other knowledge, which is not tempered nor regulated with charitie: gives men for the most part occasion to bee proud, and despise their weake brethren, pleasing themselves, without any regard to others, Romans 15. verse 1. 2. *Edifieth,*] procures the brethrens salvation, addes to their instruction and confirmation, and keepes men from laying any stumbling blocke in their way; as they did who licentiously made use of such meates, ver. 9. 10.

V. 2. *Thinke,*] namely by a vaine presumption

himselfe. *As hee ought,*] that is to say humbly for himselfe, and profitable for others.

V. 3. *Love,*] he referreth all that hee knnoweth or believeth to the true practice of the love of God, of his glory and service, and for Gods cause, to the salvation of his neighbour. *Is knowne*] that is to say accepted and approved of. The Apostle seemes to use this word, to shew that as the knowledge with which God knoweth those who are his, is not bare, and barren knowledge but accompanied with love, so likewise ought their knowledge to be where with they that are his, doe know him. See 1 Cor. 13.12. Gal. 4.9.

Ver. 4. *Is nothing,*] that is to say hath no Godhead nor divine power in it selfe, whereby it appeares that these meates can not bee defiled by being consecrated to the Idoll.

Ver. 5. *Called Gods,*] namely by meere abuse, as Idolls are. Or by some participation of similitude in power and dignitie, as the Angels in heaven, and Kings and Princes on earth are. *There bee Gods,*] that is to say, as that name is common to God, and to these creatures, though not in an equall sence, but only by some resemblance or proportion.

V. 6. *Vnto us,*] beleevers, and Christians. *But one,*] See upon Iohn 17.3. not that the Son is not also true God, Phil. 2.6. as likewise the dominion is not taken away from the father, because the name thereof is appropriated to the Son, but to shew that the Father is represented unto us in Scripture in the pure and naturall glory of his deitie. Whereas the Sonne sheweth himselfe in his office of Mediator, according to which he hath receaved from the Father all power in Heaven and on earth, Matth. 28.18. *Are all things,*] as of their first spring and cause. *In him,*] to whose glory and service, all our being doth naturall and supernaturall ought to have a relation, as to its owne last end and ayme, Rom. 11.36. *By whom,*] Namely as by a coequall joynt, and co-operant cause of the same God-head and power. *And we,*] hee saith this to shew that in the worke of redemption, the Sonne is in the same order of action in respect of the father, as he is in the creation.

Verse 7. *In every man,*] namely in all the members of the church, *Vnto this hour,*] even after there have bin so manie declarations made by the Gospell concerning Christian liberty in case of Meates, that there is no more distinction of pure and impure according to Moses His Law, and that they are sanctified to beleevers in their lawfull use, and cannot of themselves defile the Soule, Matthew 15.17,20. *Eate it,*] they are often induced by the example of others for to eate of it, and when they doe it, they doe it with scruple of conscience: or with a beliefe that the consecrating of it to the Idoll, and hath imprinted some impuritie in the meate. *As a thing,*] whose use was strictly forbidden by the law. See Exodus, 34. verie. 15. Numbers, 25. verse. 2. Psalm. 106. verse. 28. Ezekiel. 18. 6. and 22, 9. *Weak,*] that is to say wavering and unresolved Romans. 14.1. 2. 21. and 15. 1. *is defiled,*] as beleeving to use a defiled meat now the thing it self, in it self is not the rule of what is lawfull, or unlawfull in these externall things, but the mind and conceipt of the conscience. Rom. 14.5. 14. 23.

Verse. 8. *If we eat,*] if we indifferently make use of meats, *are we the better,*] it bringeth no advantage to the soule, for the salvation of it.

Verse. 9. *This liberty,*] namely this Christian liberty in matter of meates, *become,*] that it do not drive these irresolute soules, by your example, to attemp any thing against their owne conscience.

V. 10. *which hast,*] who art fully informed, and perswaded concerning Christian liberty, *temple,*] or in some chappell be longing to idolls. The Apostles meaning is not that there is no other offence in eating such meates in such places, but the offending of weak consciences. But that if there were no other offence but that one ought for to avoid it for that only and forbeare to doe it because that 1. Cor. 10.20 hee sheweth that by so doing they did participate of idolatry, *be emboldened,*] induced, perswaded and strengthened by thine example against their owne minde and conceipt.

V. 11. *Perish,*] shall be in danger of wounding his conscience mortally and whereas before through tendernesse of conscience he abhorred any thing as drew neer to idolatry, he may peradventure use himselfe to it to the shipwrack of his salvation.

V. 12 *Against Christ,*] who as head, is offended at the hurting of his members, as saviour, at the interrupting of his work, as king at the breach of his chiefe command which is charity, as example of all vertue, at the transgressing of his example.

Chap. IX.

Ver 1. *Am I not,*] may not *I* doe those things which by right Apostles may do as well as any other Apostle v. 5.6. and yet have forborn in things which belong to mine owne particular, to avoid scandal and matter of calumnie. See 2. Cor. 12 11. *Free,*] by that Christian liberty by which beleevers are freed from the ceremonies of Moses his law *have I not seen,*] namely in the visions Acts. 22 18. Or in extase. 2. Cor. 12. 2. 4. Now he addeth this because his adversaries did vilifie his ministery by reason he had not bin conversant with Christ upon the earth as if he wanted some thing either in the dignitie of his person, or in his Apostolicall authoritie, or in the knowledg of those things which were taught by the

Lord,

Lord. *My worke,*] a Church founded by me, by the meanes of Christs power and grace, working in mee and by mee. Or instructed by mee in the Christian faith, and united in the communion of him, 1 Cor. 4. 15.

V. 2. *If I bee not,*] if others make a question of mine Apostleship, as having not felt the effects thereof nor seene the tryalls, but you ought to be assured thereof seeing that you have felt the effects and seen the tryall thereof most amply, and powerfully towards you, whereupon your Church is a noble confirmation of my ministery. *In the Lord,*] namely thorow his power. See 2 Cor. 12. 12.

V. 3. *Mine answer,*] I doe ordinarily produce your Church for a proofe of my vocation, and my faithfull exercising my selfe in it, to any one that doubts of it, or cavilleth with mee about it. See 2 Cor. 3. 2.

Verse. 4. *To eate,*] namely to have my diet at the Churches charges. Others hold this to bee spoken of the indifferent use of meates without any Iewish distinctions, from which things hee had also voluntarily abstained, when hee judged it to bee expedient.

V. 5. *To lead about,*] to live in matrimony, and have a woman with mee whither soever I goe. *A Sister,*] a beleeving Christian honestly joyned to me in holy matrimony. *Cephas,*] that is to say Peter who was married, Matth. 8. 14.

V. 6. *Forbeare working,*] with our hands to gaine our living, Acts 18. 3.

V. 8. *As a man,*] onely by some humane equitie, reason, or custome.

V. 9. *Doth God,*] the end of Gods Law is not to shew how cattell should bee fed, but to command equitie to be used in the just rewarding of those who labour for us.

V. 10 *Should plow,*] it is fitting that when hee laboureth, he should be encouraged by hope of maintaining his life thereby, otherwise hee would never undergoe it.

V. 12. *Hinder,*] as it might happen, if some to not contribute towards the charge should refuse to receave the Gospell: Or if the adversaries should thereupon take occasion to calumniate us, as if wee should seeke our owne profit onely, and not the salvation of soules, or as if we made traffick of holy things.

V. 13. *Minister,*] in Gods Temple amongst the Iewes. *Live of the,*] namely of the offerings which are made there. *Are partakers,*] by the Law they have certain portions of the same sacrifices, of which the other parts are offered to God, and burnt upon the Altar.

V. 14. *Shou'd live,*] should bee maintained, for a just reward of their labour, that they may not need to looke after any thing else.

V. 15. *Then that any man,*] then that I by changing mine intent of preaching unto you freely and without reward, the false Apostles should take away this honour from mee, of not having sought that which was my due, to attribute it to themselves, and by this meanes obtaine grace and credit for their owne false doctrine and defame mine.

Ver. 16. *For though,*] an answer to an objection which might have beene made thus. And what great glory can there bee in this? is not the charge of preaching the Gospell of it selfe a thing of far greater value, then this scrupulous abstaining from reward? he answers my charge was imposed upon me by an expresse command which I must obey, unlesse I will draw down Gods curse upon me: now there can be no glory in doing of things which are of absolute necessitie, but in those which are of free-will, as in refusing to take any thing of you, to avoid scandall and calumnie.

Ver. 17. *For if,*] here ought to bee supplied] by preaching the Gospell, I doe howsoever escape the punishment for disobedience, but this is not sufficient for I must doe it of a free will; which onely makes the workeman acceptable to God, and capable of the free reward of eternall glory and not the worke or labour it selfe, to which God oftentimes binds him, and many times drives him thereunto against his will See Isaiah 50. 5. Ieremiah 20. 7. Ezekiel 3. 14 1 Pet. 5. 2.

V. 18. *What is my reward,*] namely the proper reward of men, of which the Lord hath said the labourer is worthy. *That when I preach,*] instead of recompence and reward, I have this comfort, that I have taken away all occasion from weake and wicked men of speaking ill of the Gospell and me. *That I abuse not,*] namely that I make no indiscreet use of it not regarding the consequences, and other mens understandings.

V. 19. *Though I be,*] though I be not bound to any one, and that no body can impose any Law upon mee by any authority in these things, yet through charitie, I have framed my selfe to the will of others to draw them so much the easilier unto the faith. Rom. 1. 14. Gal. 5. 13. *The more,*] namely as many as possibly I can.

Ver. 20. *As a Iew,*] namely in the observing of many externall ceremonies of the Law in which the Iewes who were converted to the faith, did yet believe, and did devoutely observe them, abhorring to keep company with such as did not use them.

Ver. 21. *To them that,*] namely to the Gentiles Rom. 2. 12, 14. *To God,*] namely in mine inward parts, and in respect of God, and the obedience due to him, conforming all mine actions and motions, to the rule of his spirituall and everlasting Law. *Under the,*] this mine obedience to God is not after the Iewish manner, in ceremonies and externall observation

tions, but such as Christ appoynts, and inspires into those who are his. Rom. 7. 6. 1. Cor. 7. 22. 2. Cor. 3. 6.

V. 22. *Became I*,] I condescended to their weaknesse, either in teaching of them according to their capacity, or bearing with their defects, or keeping my self from offending or provoaking them.

V. 23. *For the Gospell*,] to procure the advancement of the Gospell for the salvation of others and that I likewise, by the faithfull accomplishment of mine office, may obtaine the effect of the promises of it in the life everlasting.

V. 24. *Know ye not*,] as in your race there are some which fall in the middle of the race, or cannot finish their course or come not time enought to the end, so you following mine example must perseuere and set all our strengths, to the finishing of the race, of your heavenly calling without contenting your selues with hareing begun.

V. 25. *Every man*,] this other comparison of wrastlers or others that strive upon stages or at publick shewes after the ancient manner serves to shew that Christians vocation is also to fight and ouercome. Now these Kinde of wrastlers or strivers vsed to gaine or to preserue strength, vsed to keep very good diet, in a choice, and certaine quantity of food and great continence and all this they did to obtaine the victory in these publik sports, which victorie was honoured with some garland, of flowers, herbes, or leaves from whence the Apostle drawes these exhortations, to desire beleevers to abstaine from lust, and delights of the flesh: especially in those heathenish feasts, which were joyned with much intemperancie that they might prove the stronger and abler in their spirituall combates and obtaine the crowne of everlasting glorie, *in all things*,] which may hinder his profession or his end especially in their use of woman for they did use to feed abundantly and upon grosse meates.

V. 26. *Not as*,] so that I may not be in any danger or doubt of having runne in vaine without obtaining any reward, thorow any default of mine owne for not making use of those meanes as god had appointed, *not as on that*,] striking and missing as your inexpert beginners doe, who cannot hitt for any right nor certainly.

V. 27. *Keep under*,] by mortifying my carnall affections and by all manner of pious exercises, I dobring my self in the obedience and discipline of Gods spirit, and to patience and constancie in all travailes and to strength and dexterity requried in these spirituall combates, a *cast away*,] found unworthy of beeing approved and rewarded as one of Gods bold Champions he hath a relation to that there were certaine colledges or Schooles of these exercises of armes in which those that were entred, if they did not submitt themselves to the rigor of the discipline or did not prove as they should doe were crossed out by the masters: or if they were before knowen to be base or cowardly they were not admitted at all.

Chap. X.

Ver. 1. *Our fathers*,] namely the ancient Israelites to whom we succeedede in Gods covenant, and title of his Church. The end is to draw the Corinthians away by the example of the ancient people, from all prophanesse Idolitrie and other sines which they might fall into, shortow too much liberty especially by frequentinge, of those idolatrous feasts under pretence of Christiane liberty.

V. 2. *were all*,] the meaning is as the deliverance out of Egipt was a figure of the redemption by Christ, and the pilgrimage thorow the wilderneſſe, and image of the elects life in the world, and the land of Canaan a shadow of the Kingdom of heaven: So the passage thorow the red Sea was correspondent to Baptisme and Manna and the water comming out of the rock a signe which had some resemblance to the Lords supper. Whence it appeares that our fathers did enjoy the same spirituall benefitts as the Christian church, though in an inferiour degree and yet manie of them were punished rooted out and rejected for their sinnes: So Christians ought to fear the same usage, if they doe prophane their profession by the like acts. See Heb. 4. 2. 1 Pet. 3. 21. *Unto Moses*,] the Italian *in Moses*,] namely in or unto the confirmation of the promises of grace preached and administred by Moses and under the forme which God had appointed by him.

V. 3 *The same*,] namely the same as the christian church doeth, *Meat*,] namely Manna, which to beleevers was a kinde of sacrament of the true spirituall food which is Christ with his benefits. Iohn 6. 35. 51. though to the wicked and unbeleevers it was onely corporall and corruptible food. Exod. 16. Iohn. 6. 32. 58.

V. 4. *Spirituall drink*,] namely of the water that issowed out of the rock Exod. 17. 6. Likewise a sacrament of Christ and of his blood, true water of life and spirituall drink Iohn. 4. 14. and 6. 55. *Rock*,] namely of the water which came out of the rock which Moses had smitten Smitten? a very expresse figure of Christ, who beeing smitten by the father in his death and sufferings hath powred out living springs of redemption grace and life to his whole Church Isa. 53. 4. 5. Heb. 9. 2. *That followed them*,] this in respect of the signe cannot be referred to the

stone, but the waters which came out of it, whereof were framed many running streames in the wildernesse, that way as the people were to passe See Deut. 8.21. Psal. 78.20. and 105.41. though there were some interruptions, either for triall or punishment of the people Num. 20. 2. and 21. 5. 16. but in respect of Christ it is very properly spoken, for not only his benefits are perpetuall, but he himself who is the spring of them, is never separated from his, in whome he dwelleth by his spirit, *was Christ*,] not substantially, nor materially, but figuratively and sacramentally, which by vertue of Gods order and covenant, hath joyned with it the reall but spirituall fruition of Christ. See upon Matth. 26. 26.

V. 6. *Examples*,] namly lively representations for instruction.

V. 7. *To eate*,] this is specified to condemne those prophane feasts, like unto them which the people made after they had sacrificed to the calfe.

V. 9. *Christ*,] namely the sonne of God perpetuall head of his Church, who in his owne person did lead the people and was present in the middest of them, and is called the Angell. See Exo 23. 20. and 33. 14. Heb. 11. 26 1. Pet. 1. 11.

V. 10. *The destroyer*,] namely an Angel good or evil executioner of Gods judgments. Exodus, 12. 23.

V. 11. *Upon whom*,] who are come to that time in which all figures are fulfilled and verified in a supreame degree as well in grace as in punishment.

V. 13. *Temptation*,] the strong inducements to idolatry are not yet come upon the Christian Church through the prosecutions, and violences of tyrants, as hereafter they will, you are but only allured and enticed hereunto, by these petty human baites which are easie to be resisted: And God will never faile to give grace and strength to his even in their harshest trials, which he will likewise so moderate and qualifie, as well in the grievousnesse, as in the lastingnesse of them, that they shall not be overcome thereby.

V. 16. *The cup*,] all beleevers have and do professe to have communion with Christ and his benefits in the sacrament of the holy supper. Now as this communion is incompatible with the devills society, so are also the signes thereof incompatible: such as these idolatrous feastes were of the divles, supper, *of blessing*] which is consecrated in the Church to the use of the sacrament of the blood of Christ, by Solomon prayers and thankes giving to God. See upon Matth. 26. 26. *The communion*,] namly the sacrament thereof accompanied with its effect, and spirituall reality by vertue of the holy Ghost, *which we breake*,] namly at the sacred action of the holy supper, to the imitation of Christ: and for a signe of the breaking of his body by sufferances and torments, 1. Cor. 11. 24.

V. 17. *For we*,] in the holy supper there is yet a certaine signe of the spirituall union of all beleevers amongst themselves into the body of Christ, because they all communicate of one bread, whence it followed that those who were partakers of those idolatrous feasts, which were contrarie to the holy supper, doe likewise renounce all manner of union with the Church. See. 2, Corinthians. 6, 14. 15.

V. 18. *After the flesh*,] namely the naturall Iewes who yet observed the Mosaicall ceremonies, opposite to the Israel according to the spirit Rom. 4. 11. Gal. 3. 9 and 6. 16. *are not they*,] in the sacrifices of thanksgiving there was a certain portion burnt upon the altar to God Lev. 3. 3, the other was eaten by him that offered it with his kinsfolkes and friends Lev. 7. 15. who thereby testified that they consented to the thanksgiving and tooke part therein: Likewise saith the Apostle wee must judge, that those who wittinglie doe eat of the heathen sacrifices, in those feasts, doe likewise silently approve of them.

V. 19. *Or that which is*,] namely that the meat doth receive any evil impression, by the consecration which is made of it to the idols. The meaning is those meates are pure of themselves, yet in those feasts, which are by publick institution appointed, for the celebration and profession of idolatry, they become impure and hurtfull, because that by the making use of them, idolatry is approved of, and others are confirmed in it.

V. 20. *But I say*,] those meates are not impure in their owne substance but in that way of using them, which hath its whole relation to the devill, who is the head of all idolatry in which his also obliquely served. Lev. 17. 7. Deut 32. 17. Psa. 106. 37. Rev. 9. 20.

V. 21. *Drinke*,] namely have communion with those two heads, which are altogether contrary, which communion is testified, and ratified by their externall actions, which are signes of covenant and religion true or false. See Deut. 32 38. Psal. 16. 4.

V 22. *Stronger*,] that We should not fear to provoake him, See. Ezek. 22. 14.

V. 23. *All things*,] namely externall and indifferent whereof is spoken in this chaper, which are made vicious and hurtfull by the abuse.

V. 24. *Let no man seek*,] let no man be given to the contenting of his owne desires, without having any regard to what may offend anothers body.

V. 25. *That eate*,]out of those prophane feasts make no scruple of eating of the flesh of those sacrifices, if they bee carried into the open market to be sold, or if they be made use of at private feasts out of this celebration, instituted by publick order to be in honour of idols.

V. 25.

V. 26. *for tho',*] seeing that God is the creator and Lord of all things, they are holie and good for men, so hee makes use of them, and acknowledge them, to come from his hands, with faith, invocation, and thanksgiving. 1. Tim. 4. 3. 4.

V. 28. *But if any man*,] namely any weak beleever do warne you to beware of them, as of unclean meates according to his beleef or some unbelieving waite layer, doe it to trie whither you do perfectly abhorre idolatry, or whither hee may draw you to it, *for his sake*,] not to scandalize him if hee bee a weake beleever, nor to intice him to do so much, against his owne conscience, 1. Cor. 8. 10. and not to confirme him in his error, nor give him any cause to triumph ouer you if he be an idolater. Se. Gal 2. 4. 5.

V. 29. *For why*,] should I give an occasion by using Christian liberty indiscreetly in such things, to have this gift of Evangelicall liberty condemned and blamed as a prophane licence.

V. 30. *For if I*,] if it be a singular benefitt of God to be freed from those burthensome, and anxious ceremonies of the law, we must beware least by a licentious use wee do dishonour the benefactor.

V. 31. *To the glory*,] giving him all honour your self, and procuring all others to doe the like.

Chap. XI.

V. 2. *IN all things*,] namely all my doctrines instructions and rules, concerning manners, and the publick ordering of the church. Though there were in both those things great defects in the Corinthians but that evill came rather from some particular persons, the from then whole body, which was yet sound, and dutifull to the Apostle. Others that you would remember me in all things, *the ordinances*,] he meanes especially the rules concerning the order and governement of the Church.

V. 3. *But I*,] a new precept or renewed by the Apostle, concerning common civility for habit onely that women in publick assemblies of the church should be covered, and men should have their heads uncovered by reason that in those places and times, the covered head was signe of subjection and an uncovered head contrary wise of liberty, and command wherefor that they might keep in the church that degree amongst sexes which God had established, they were to observe such signes and marke, thereof as were vsed by the common consent of nations. See Gen. 20. 16 and 24. 65. *that the head*,] that the masculine sexe is immediatly next under Christ appointed by God to be soveraigne Lord of the world; but the female Sex is subject to the masculine, as well in the state of matrimonie, as in the principall parts and actions of life, *Christ*,] as he is mediator, in which quality he received from the father the empire of the world, distinguished from the eternall and essentiall, which he hath of his owne nature common with the father.

V. 4. *Praying*,] namely publickly in the church *prophecieing*,] that is to say expounding and treating of themisteries of salvation in the church, Ro. 12. 4. Or beeing there present as an auditor, *covered*,] so that his face be covered which was the manner of couering women were wont to use, *his head*,] namely CHRIST, the representation of whose dignity he obscureth, and vilifieth by this signe of subiection. Or his owne head spoyling it of that signe of superiority.

V. 5. *Prophecieth*,] being in the church when the foresaid act of preaching is done there fore a woman is forbidden by the law to speak publickely in the church 1. Cor. 14. 34. 1. Tim. 2. 11. 12, *her head*,] namely her husband, vsurping the badge of his supremacie or to all the masculine sexe, or to her ownhead, takingawayits fiting ornament from it, *for that is*,] the meaning is, it is fitting that custome should second nature now nature hath given a woman the natural vaile of the haire wherefore she is obliged to make use of the other artificiall vaile to cover her head, which a woman ought to hold to bee as proper for her as her natural vaile of haire.

V. 6. *To be shorne*,] that is to say to weare no haire at all or to weare it short as men doe.

V. 7. *As he is*,] representing to the world and especially to woman as it were a pourtraiture, and beame of Gods majesty and command, *is the glory*,] is a looking glasse of mans dignity, because that the first woman was created like unto him, of him, and for him, wherefore she is as farre inferior to him, as the image or representation is to the originall.

V. 8. *Is not*,] hee lookes to the womans first creation.

V. 10. *To have power*,] as who should say to go foorth in publick in a modest and civill manner for this necessity of womens covering the head tooke place but only out of doores, and not within doores. And if they went abroad without a vaile they were repured as desbauched women like runn away servants or souldiers, that have not their masters or captains passe. Others expound it, the marke that she is under anothers power, *because of the*,] for the woman might say, men are contented that we should go uncovered and they give us way for this slight usurpation of the badge of prehemiuence which he

longeth to them? The Apostle answereth, though men would give consent to this disorder, yet the Angels who are continuall guardians of the Church, and assistants in their assembles they would be offended at it.

V. 11. *Nevertheless,*] this is to moderate those things which were spoken v. 8. and to shew that not withstanding mans preheminenc and yet both in regard of naturall propagation man is engendred by the womans means and likewise in the communion of Christ order of grace, they are both equall receaued into the communion of Christ.

V. 12. *for as*] The reason there of is, that woman is of man kind, which God will vnite to himself in Christ, seeing that shee came out of the first man, and that consequentlie men are borne for women, according to God the soueraing author of order.

V. 14 *Long haire,*] as women doe, which hath alwayes bin held an effeminate and shamefull thing.

V. 16. *Seeme to be,*] the Italian *ill seeme to be,*] if he will presumptuously undertake to contend against all reason and authority that the thing is in different, *we have no,*] let there be a repression by our Apostalicall authority, and by the custome of all the Churches, which in such cases ought to serve for law. Or let such an arguer a lone and let every one hold himselfe to the laudable custome. See 1. Cor. 14. 33.

V. 17. *In this,*] as in other things, wherein you deserve praise. v. 2. *Come together,*] namely in the Church and in the most solemne acts of the celebration of the Lords supper, *not for the,*] not to advance your selves any forwarder in faith charity and other vertues, but to nourish and increase contrary vices especiallie divisions, and factions.

V. 19. *There must be,*] it is a thing unavoidable by reason of the divells malice, mens wickednesses and Gods most Iust iudgement, and most wise councell, and according to the frequent predictions of the holy Ghost, *heresies*] that is to say Sects and dissensions concerning the tenets and grounds of doctrine, how much more then will there bee discords in the affections and wills? *among you,*] namelie in the Christians, Church, *approued,*] as one should say cleare and of good mettle.

V. 20. *This is not,*] namely then when you celebrate the holy supper, together with your feasts of charity, to make contributions for the members of the Church according to every mans power, acts. 2. 42 2. Pet. 2. 13. Iude. 12. *To eate,*] lawfully according to the true meaning of this sacred ceremonie which hath its whole relation to unity and charity.

V. 21. *In eating,*] namely in these feasts of charity (at the end of which they celebrated the Lords supper) you doe not observe the true ecclesiastic all communion, but every one beeing come to the place of the assembly doeth presently sit downe to eate what he hath brought in the company of those of his part leaving the other whereupon this action is not celebrated neither at the same time by al nor in holy concord nor in communion of goods which is contrary to the true vnion of Christian, which is sealed by this sacrament, *is drunken,*] that is to say filled with wine and meate.

V. 22. *what have yet not,*] here we ought to supply, there is prophanesse in what you do for you celebrate these religious feasts, like untowordinary meales, though you have your owne house for that end without being tyed to make use of any holy places for that purpose where all things ought to be done religiously, with a respect to the soul and not to the body, *shall I praise you,*] I praise you not one whit for that.

V. 23. *For I have,*] because that these abuses are contrary to the Lords institution who hath ordained the holy supper, for a sacrament of his body and bloud, and for a bond of union, and not for a bodily meale nor for occasion of divisions, to which ye you put it.

V. 24. *which is broken,*] all overthrowen and broken with extreame pains. See Isa. 53. 4.

V. 25. *This cup,*] even as Gods covenant with his elect is renewed and ratified by my death and passion, so it is sealed to every belever by the Lords cup.

V. 26. *For as after,*] Saint Pauls words, *ye do shew,*] that is to say ye shall doe a sacred act, whereby ye shall publish the truth and shall acknowledge and preach the benefit of Christs death, and shall protest to take part thereof by a lively faith.

V. 27. *Wherefore whosoever,*] namely seeing that this sacred supper is appointed for this sacred use, *unworthily,*] without being fittingly disposed thereunto according to the dignity of this sacrament but especially having no charity nor reverence, which was he two vices for which the Corinthians were taxed before, *the body,*] namely of having through his unreverence, prophaned the remembrance of the Lords death, and undervalued the meanes by him appointed to participate of it.

V. 28. *Examine,*] the Italian, *trie,*] let every man examine his own conscience, to known whether he be well disposed to participat of this sacrament by faith, repentance, charity, purity of heart &c. For in abstaine from it in case hee bee not so untill such time as by renouncing the contrary vices and by prayers, and conversion to God he have obtained grace to do it.

V. 29. *Damnation,*] the Italian *Iudgement*] namely the cause and subiect of a grieveous punishment, from God which the Apostle in regard of believers distinguisheth from the everlasting condemnation of the wicked *not discerning,*] bearing no greater respect, to the Sacrament of the communion of the body of Christ then to any other corporall and common kinde of food.

V. 30.

V. 30 *For this cause,*] this prophannesse hath caused amongst you many visitations of popular diseases and mortalities: this the Apostle speakes by divine revelation. *sleepe,*] that is to say are dead, according to the stile of the Scripture, in hope of the blessed resurrection.

V. 31. *would judge,*] the Italian *did examine* truely to acknowledge our faults, and desire pardon and grace at Gods hands thorow repentance, *wee should not,*] that is to say we should prevent Gods judgments

V. 32. *wee are,*] namely wee believers.

V. 33 *To eat,*] namely in the Church, at feasts of charitie, but especially at the Lords table

V. 34. *Hunger,*] be constrained to take meat, which seemes was their excuse who committed the foresaid error.

CHAP. XII.

VER. 1. *Gifts,*] namely those miraculous ones, which were in those first times of the Christian church confetred by Gods spirit for the confirmation of the doctrine and for the founding of Churches. See Acts. 2, 38 *Ignorant,*] of the only author and of the true end of them that you may not abuse them to pride, and to divisions which were the Corinthians chief defects.

V. 2. *You know,*] the remembrance of what you were may make you acknowledge, that all you have received is out of Gods meere grace, and the worke of his spirit to humble you and cause you to give him all the glory therefore, *dumbe,*] opposite to the true living God, who speaketh in his word *as,*] following blindly and like bruite beasts the false customes the inventions and commandements of men.

V. 3. *Wherefore,*] by your former condition you may conclude, that the holy Ghost alone is he that hath freed you from the heathens blasphemies: and keepes you from Apostasie and worketh in you the sincere confession of the name of Christ and finally by vertue of it alone ye are Christians, and therefore the gloty thereof is due to God and not to you: And if he be the only author of those gifts which are common to all beleevers much more ought we to acknowledge him to be such, in these other singular and miraculous ones, *Iesus,*] this was a forme of detesting and abiuring of Christianity which was used amongst the Iewes, *accursed,*] See Romans 9.3.1. Cor. 16.22. Gal. 1.8.

V. 4: *But the same,*] therefore, his gifts ought not to be drawen to divisions and partialities as the Corinthians did.

V. 5. *Administrations,*] namely ecclesiasticall offices, *Lord,*] namely Iesus Christ.

V. 6. *Operations,*] namely supernatuall gifts and faculties of working diverse great miracles.

V. 7. *The manifestation,*] namely some singular gift of the holy Ghost shewing it selfe in some person and by him manifesting his power, *to profit,*] namely for the common good of the Church to which only end all ought to be referred.

V. 8. *The word of,*] namely the gift of treating of Christian doctrine with the application to all the uses of beleevers, which seemes to have a speciall relation to the pastors charge. Rom. 12.8. *Of Knowledge,*] namely of the pure and plaine exposition of the said doctrine, without any application, which is the doctors office. Rom. 12.7. Ephes. 4. 11.

V. 9. *Faith,*] he meaneth not the common gift of Christian faith but the singular and miraculous, referred to the working of miracles. Matth. 17.19. 1. cor. 13. 2. without which it had bin rashnesse to undertake it and the effect would not have followed but he that felt himselt to have this gift might lawfully exercise it, with certainty of successe, *by the same,*] namely by his power, *of healing,*[of bodily diseases See Mark. 6.13. and 16,18. Iames. 5.14.

V. 10. *Working of miracles,*] the Italian, *working of powerfull operations,*] that is to say some singular gift appropriated to certaine higher and more noted miracles as of the casting out of devills, raising of the dead, changing or staying of the course of nature, *prophecie,*] that is to say supernatuall revelation either of future and secret things or of the misteries of the heavenly doctrine, with the faculie of expounding of them in the church. 1. Cor. 14, 1. *discerning of,*] this was gift of knowing by the certaine light of the holy Gost, impostors false prophets fanaticke spirits driven by the devils spirit, counterfeiting divine inspirations, and to distinguish them from true men of God enlightened and moved by his spirit 1 Cor. 14.29. 1. Iohn. 4. *The interpretation,*] this was also a miraculous gift, by which certain persons had the faculty of setting down in the vulgar language, that which other men prepounded in a strange language, by inspiration not but that they which spoke it, understood it themselves. 1. Cor. 14.4 17. but that the miraculous motion of the spirit it, which was not perpetuall nore equall at all times ceased in them, after they had spoken in a strang languag & came upon the other, to expound their saying in the vulgar tongue, by a divine power, and in a divine and supernaturall manner. And if no body were presented that had such a gift, the other who had the gift of tongues, was to hold his peace 1 Cor 14. 27. 28.

V. 12. *Christ,*] beeing considered as head, in the union with his church, which is his body.

V. 13. *For by one,*] by the two sacraments of the Christian Church he proves the union of beleevers in one and the same mistical body, by vertue of the holy Ghost, who alone ratifieth both the sacraments, Baptisme to unite them to Christ, and

all together in him. The lords supper to animate and move all this body, and to work in all the members thereof, by diverse gifts and operations to the same end and common use, *made to drinke*, namely in the cup of the Lords supper, under the which ought also to be comprehended the signe of bread but he seemes to make use of that of wine especially in regard of the spirit for in the nourishing of the body the wine is that part, which most breedes and revives the spirits.

V. 25. *If the feet*,] the end is to teach that they who have received inferior gifts, must not therefore through envie forbeare to employ themselves for the common good of the Church and they that have received more excellent gifts, ought not to contemne the inferiors and as this diversity is necessary for the furnishing of the Church, entirely so they are all usefull, and therefore ought to be honoured in their degree, and ought all to aime at the same end.

V. 22. *Much more*,] that is to say the organs of nourishment, though they be not so noble, yet are they more absolutly necessary, then those of the senses, for without them man cannot subsist nor live as he may without eyes, eares, or hands act.

V. 24. *Comely*,] such as the face and hands are *tempered*,] hath given man this instinct, to divide this ornament of garments, by a just kind of proportion.

V. 25. *There should be*,] that all the parts of the body should be united and so exercise their functions for their common and enterchangeable good.

V. 28. *Helpes*,] namely all the Ecclesiasticall offices which belong to the releaving of the poore, the sick, strangers, or planes etc. *governents*,] namely those offices which governe and guide the church by an Ecclesiasticall *sance* composed of those pastors who were called Bishops of which there were oftentimes many in one church Acts. 20. 28. Phil. 1. 1. and of Elders joyned with them. 1. Tim 5 17.

V. 31. *Covet*,] in stead of these strifes and jealousies for those gifts of greater luster and admiration desire you and seek to obtaine at Gods hand the common gift of charity, and amongst miraculous gifts, those which may be most available for the edification of the church, *shew I unto you*,] namely to seek cheifly the gift of true charitie. Or by meanes of its other gifts, which God conferres more liberally upon them who thorow charity are disposed to employ, them for the common service.

Chap. XIII.

Vers. 1. *And of Angels*,] this is added onely for a high kind of exaggeration used amongst the Iewes. See. Ps 78. 25. *Charity*,] to employ that gift to Gods glory and the edification of the church, *I am become*,] I am as little pleasing to God, and profitable to men as if I did onely beat the aire with a vaine sound.

V. 2. *All faith*,] namely a full measure of faith to do all manner of miracles, for this gift of working of miracles was in some persons restrained to certaine operations as it appares by 1. Cor. 12. 9. 30 See Rom. 12. 6. *nothing*,] namely of no effect before God, to be approved of, and rewarded. See Matth. 7. 22.

V. 3. *I bestow*,] through vaine glory or some other vicious affection. Matth. 6. 1. 2. or through some meere naturall motion without any true spirituall charity of the heart. Isa. 58. 10. 2. Cor. 8. 5. Finally his meaning is to shew that charity is necessary in all Ecclesiasticall functions, as well pastors as deacons and that without it they have no impression of blessing *to be burned*,] thorow some feigned zeale or of constancie, without any upright intention of love to God and to his Church.

V. 4. *Vaunteth not*,] or is not insolent and rash or useth no dissimulation, *puffed up*,] is not proud and arrogant.

V. 5. *Unseemely*,] doth not disgrace any body.

V. 7. *Beareth all things*,] this universall term ought to be restrained to all such things as belongeth to the duties of true charity according to God.

V. 8. *Never faileth*,] will never be annihilated neither she essence nor the exercise of it, nor in the life everlasting, *prophecies*,] all these gifts and offices which are conferred upon the church for its edification in this world shall take no more place, nor be of anyuse in the heavenly glory, where God in the immediate communication of himself, shall be all, in all, without employing any ministers, or secondary causes, *Knowledge*,] namely the gift of understanding heavenly doctrine, by way of study, and meditation and to propound, and teach it Sees. Col. 12. 8.

V. 9. *For we*,] he gives a reason of the vanishing away of those gifts in the everlasting life namely because they are but small, obscure, rude, and imperfect meanes of illumination in respect of the communion of full light in the celestiall life. Rev. 21. 23. and 22. 5. as at the rising of the sunne all candles and lampes are taken and away 2. Pet 1 19. as the first rudiments are left of, when men have gotten the full habit of Knowledge.

V. 10. *Done away*,] not the substance which is eternall, but only the imperfect meanes which are used in this life and all manner of presente distribution of them.

V. 12. *A glasse*,] namely in Gods word and sacraments, and in his workes in which things by re-

flection

ction is revealed the image of those of which we cannot in this world directly see the originall truth and proper essence. 2. Cor. 5. 7. *Darkely,*] that is to say that cauen in this glasse we can not yet behold this image, but couered ouer with many circumstances of words and corporall significations, accomodated to our manner of speaking, and to our apprehension. this is taken out of numbers 12. 8. *Face to face,*] openlie, and as it were by direct line we shall have a full light of god, and of all his misteries, agreeable to our perfect happinesse *I Know,*] I my self. though an Apostle. and so much enlightned *shall I Know,*] I shall com to the perfect marke and effect of mine eternall election, in acompleate knowledge of God. and full coniunction and communion with him, Knowen, to be chosen, accepted and marked for his. Rom. 8. 29. Gal. 4. 9. 2 Tim. 2. 19.

V. 13. *Now,*] that is to say even in this life, these three chief Christian vertues, are and doe operate in true beleevers at all times whereas miraculous gifts were to cease presently after the foundation of the churches, *the greatest,*] for faith and hope shall have no more place in the life everlasting, Rom. 8. 24. 2 Corinthans. 5. 7. Heb. 11. 1. but charity shall, ver. 8. and besides because charity is friend of the other two. Because man receaves by faith, and apprehends by hope, that he may enjoy by perfect love by which he also giveth to the Lord what he hath receaved from him, and in this correspondency consisteth the accomplishment of communion with God, and of mans beatitude.

Chap. 14.

Ver. 1. *Prophecy,*] that you may receave the miraculous gift of Gods spirit, to be able publikely to expound Gods word, and apply it to the churches use. Num. 11. 25. 29. 1 Sam. 10. 5. 10. which amongst all these other gifts is the most profitable and edifying. Whereas the Corinthians did more desire the gift of tongues, as that which caused more admiration, not regarding what fruit the Church reaped thereby.

V. 2. *For,*] prophecie is a gift more excellent then that of strange tongues, for by it is communicated light and instruction to the Church, to the end with vnderstanding of it, which ought to be the proper end of speaking, our which, speaking is but an unprofitabel sound *vnto God,*] who onelie vnderstandeth *misteries,*] what he propounds of the vnknowne doctrine of salvation, in an vnknowne language, by this gift of the spirit is a incomprehenciable as it it were a hidden secrets neuer reuealed.

V. 3. *To edification,*] namely, things which serve for the instruction advancement, and confirmation of the faith. even as the two subsequent vses are referred onely to a mans manner and custome of living.

V. 4. *Edifieth,*] because he only understandeth it See upon 1 Cor. 12. 10.

V. 5. *I would,*] I say not but that they who have received the gift of tongues may put it in practise so it may be for a holy vse, as to confirme the faithe and not for a vaine ostentation, the church not vnderstanding it, these miraculous gifts beeing often ioyned with personall vices, *great,*] that is to say he hath a more precious gift, because it profiteth more then that of strang tongue, which without being understood, reduceth nothing but a vaine admiration *be interpret,*] for in that case he doth the office of a prophet, these two gifts being sometimes ioyned on with the other see concerning this gift of interpreting upon 1. Cor. 12. 10.

V. 6. *Now,*] that which you admire in others, would you finde it good in mee, who am your Apostle, namely that I should come unto you with the gift of tongues onely, which gift is so largly conferred upon mee by the holy Ghost. v. 18. would you not rather expect from me an understanding sermon more befitting mine office of Apostle, and more profitable for you, *by reuelation,*] namely if I should propose unto you some particular thing belonging to your faith or salvation which I had learned of God by some immediate reuelation, or apprehended and taken out by discourse and reasoning out of the generall grounds of Gods word, *by prophecy &c.*] namely by a generall exposition of Gods truth, whither it be by a miraculous gift which is prophecying, or by an ordinary faculty which is learning.

V. 10. *Of voices,*] that is to say of nations which have differing languages.

V. 11. *Therefore if,*] as the diversity of languages they being not understood breeds a kinde of alienation amongst men, and makes them one alien to another, hindering their communication to this gift of unknowen tongues, without understanding them, cannot any way do the Church any service in its true communion.

V. 13 *That speaketh,*] namely by a miraculous gift *Pray that,*] let him desire of god to grant him the power likewise by such another motion of the holy Ghost, to propound that in the vulgar tongue, as he had propounded in an vnknowen tongue see vpon 1. Cor. 12. 10.

V. 14 *For if,*] the necessitie of this is most expresse Knowne in publicke praier wherein according to Christs command, common consent is required. Math. 18. 19. which cannot be vnlesse it be vnderstood, and therefore if the motion of the spiret driueth on to make a prayer in an vnknown language, it is necessarie. that it should be interpreted either by him that made it if he have the gift or by some other. *My spirit,*] Gods spirit frameth in

men:

me by way of supernaturall inspiration the conceptions and words of the prayer, and drines me to the utreing of them: but in the meane time, the naturall facultie of the mind, or vnderstanding by which the naturall and ordinarie speechis produced to communicate it self to others, ceaseth in me, and yeelds no edification. Therefore the conclusion is that one was not to vse this gift of tongues publicklie for a vaine ostentation. V. 28. but onlie in a time of need, when *They*,] were to reproue infidels or conuert nations of an onknowne language, and if that gift were made use of in a Church, which had not the naturall use of his language that did speake, he himself was to interpret it, or some bodie else for him: that the church understanding it might be instructed, and by the miraculous expression confirmed.

V. 16. *Else When*,] the meaning is. That the praiers made and praises given to God publikelie in the Church, ought to be made by the same spirit motion and affection in all, which is impossible, if all doe not understand the mening. *He that*,] namelie the common sort of people, which in the holie assemblies sate in places destinct from the pastors and other Ecclesiasticall persons, such as those were who had that gift of tongues *Say Amen*,] that is to say ioyne his vows assents and intentions to a speech which he vnderstandeth not.

V. 18. *Speake more*,] hence it appears that this gift of tongues as well as of other miracles was more largelie bestowed upon one then upon another, and that it was generaly bestowed upon all the Apostels who weare to goe ouer all the world.

V. 19. *With mine*,] see upon v. 14.

V. 20. *Children*,] to feed your selues with and glorie in, vaine things, as the gift of toungs was out of its right vse: and to preferre them to things which were more usefull and necessarie.

V. 21. *In the law*,] namlie in the old testament. as Iohn. 15. 25. now that passage which containeth a reproof of the peopls wilfull stupiditie is drawen by a certaine agreeablenesse to this subject, in this regard: namelie that as god did not cease propounding of his word to his people, though they had made themselues vncapable of vnderstanding it to their owne saluation: onlie to reproue, them, and seale their condemnation to them. So when it is taught and brought vnto them, in a language wich they, vnderstand not, it is a signe that god will not make it an instrament of conversion and enlightning, but of conviction, as to hardened vnbeleuers.

V. 22. *Wherefore*,] this passage may be applied to that which I say namelie that Gods word sett forth by this gift of vnknowen tongues, may well be a miracle to convince and terrifie vnbeleuers, but not to feed and strenghten the faith of beleuers to life and saluation. *Prophesying*,] namelie the same word of God declared and expounded by the publick ministerie.

V. 23. *If therefore*,] if you should all obtaine at Gods hands that gift of strange languages, which you so much desire above all other gifts, and that you should abuse it as you doe, consider what would become of it, namely that in stead of teaching the ignorant, convicing of unbeleevers, and edifying of every one the whole action would turn to contempt and mokery, *and all*,] namely, all those who by reason of any miraculous gift, or by any expresse calling have authority to speake in Church assemblies, *unbeleevers*,] he meaneth not those unbeleeving strange nations or persons which weare to be converted or convinced by that gift in their owne proper language miraculously infused acts 2. 8. but those of the same nations and language as that Church was of, to whom their languages were unknown, *that ye are*,] speaking without witt or understanding as frantick persons.

V. 24. *He is*,] namely by the only word of God intelligibly and lively taught by them who have the charge thereof, his conscience is a wakened to redargue him for his sinne, and by this meanes he is prepared to have recourse to Gods grace in Christ, and to embrace it being presented unto him by the same preaching.

V. 25. *The secrets*,] that is to say he makes a voluntary confession of his secret sinnes. Matth. 3. 6. Acts. 19. 18. or hee discouers the distresses and anguishes of his heart, to seeke a remedy and comfort for them. Acts 2. 37. See Luke 2. 35.

V. 26. *A psalme*,] namely some spirituall song dictated and imspired by the holy Ghost, which was a thing very frequent in the primitiue church, *revelation*,] See upon v. 6.

V. 27. *If any man*,] if this gift be found in some, I doe no meane it should be supressed, but it ought to be used soberly by 2 or 3, that the time of action may not be lost in things lesse profitable, and regularly one after the other, to avoid confusion, and profitable, with interpretation.

V. 28. *Let him speake*,] by meanes of that gift let him glorifie God, and edifie and instruct himself, seeing he can doe the Church no good by eleere interpretation v. 2. 4. added by himself, or made by some other.

V. 29. *Speake*,] for the same reasons, let but two or three of those that have the gift of prophecy speake every time the Church is gathered toge her, *the othe*,] namely prophets, *judge*,] let them examine by the gift of discerning of spirits, or by the the rule of Gods word whither that which is spoken be by the motion of Gods spirit, or whither it be human or diabolicall falshood. See 1. Cor. 12 9 and 14

1 Pet. 1. John. 4. 1.

V. 30. *To another,*] if whilst on of the prophets speakes, the spirit vrgeth another to speake, let the first moderate his speech in such sort, that the other may have time to speake in his turne.

V. 31. *Ye may all,*] namelie those who have the gift and calling of prophicie, *Prophesie,*] namely by turnes, and in diuerse or severall assemblies. *That all*] that by that gift which is equall in all prophets, they may all giue and receaue instruction, and enterchangable comfort.

V. 32. *The spirits,*] namelie the inspirations and doctrine of everie prophet, ought to be subiect to the examination and censure of other prophets; and therefore everie prophet may speake in publicke, that he may be knowne by the other prophets, and none ought to affect this Superioritie of speaking alwaies and so to keepe himself from being iudged or censured.

V. 33. *For God,*] a generall reason for all things which have bin said from. v. 26.

V. 34. *Keepe silence,*] let it not be lawfull for them to conferre publickelie in the Church, nor speak, and teach.

V. 36. *The word,*] ye are not the first, nor yet the sole Christians, and therefore you ought to follow the precepts of those from whom yee have receaued the Gospell: and the examples of other Churches.

V. 37. *Thinke himself,*] or make profession of being such *Spirituall,*] that is to say endowed with any of those miraculous gifts of Gods spirit. *Let him acknowledge,*] he may, and ought to acknowledge it by that divine light, otherwise his spirit is not the true spirit see. 1. Iohn. 4. 6. *are the*] by reason that God speakes in me, and guides me infallible by his spirit. see 1. Cor. 7. 25. 40.

V. 38. *But if,*] the Italian *And if,*] any one though he haue such expresse proofes of my vocation, and Apostolicall authoritie, will nevertheless be obstinate lie ignorant thereof, let it be athis perill I meane to argue no further with him.

Chap. 15.

Ver. 1. *Wherein,*] in the proposition of which you yet persevere, perseverance being likened to a man that stands firme and upright and constant to one that falleth.

V. 2. *If ye keepe,*] the Italian. *Do yee keepe*] that is to say will ye persevere in it? Or doe ye not find, that there is some change amongst you? Others expound it thus, I declare unto you, that is to say I put you in mind of, & confirm you in the Gospell which, &c. by which yee are saved if ye keep it in that manner, &c. *Vnlesse yee,*] thinke well upon it unlesse yee will loose the fruit of your former faith. Gal. 3. 4.

V. 3. *I Delivered,*] that is to say I Declared and taught *Received,*] that is to say learned of Christ, by the reuelation of his spirit.

V. 5. *Of the Twelue,*] namelie of the whole companie of the Apostles, which was not withstanding by reason of Iudas. His fall reduced to twelue.

V. 6. *After that,*] there two following appearings are not mentioned in Scripture.

V. 7. *Iames.*] manie beleeue this to be him who is called the Lords brother see Acts. 12. 17.

V. 8. *As of one,*] by an incomparable grace towards me, who was a parson of no worth nor dignitie, but deserved to bee altogether rejected. Or by singular miracle having not beene framed nor prepared before by the Lord, as the other Apostles were, but in an instant advanced to mine office.

V. 9. *The least,*] namelie concerning that which is in me, and mine owne. Though he elsewhere protest himselfe to be no way inferior to others in gifts, or vocation. 2. Cor. 11. 15. Gal. 2. 6.

V. 10. *His grace,*] namelie his gift and calling, *In vaine,*] that is to say vnprofitable to the Church and not imployed by me to the uttermost of my power. *But the grace,*] not onely the gift it selfe, but also the will and power the occasions, and means to make use of it, all comes from Gods grace. See Matth. 10. 20. 2 Cor. 3. 5. Phil. 2. 13.

V. 12. *There is no,*] it is likely that it was the same error which is noted. 2. Tim. 2. 18. as if by resurrection so cleerly taught in the whole Scripture, nothing should be meant but the renewing of the world by the Gospell, and the spirituall regeneration of soules by Gods spirit.

V. 13. *If there be,*] if that be absolutly denied it must also be denied in Christ, & also if it be denied in the faithfull, Christs also is disanntulled taking away the vertue, principall and inseparable effect of it, which is to raise his faithfull to his owne likenesse, Iohn. 11. 25. and 14. 19. Rom. 4. 25. 2. Cor. 5. 15. 1. Thess. 4. 14. 1 Pet. 1. 3.

V. 14. *Vaine,*] false and unprofitable seeing the ground of it is Christ risen. Now his meaning is that seeing it is impossible that you should have such an opinion of our preaching having undoubted proofes to the contrary, reject likewise any thing as may induce you thereunto by a necessary consequence. *Also vaine,*] which you will not agree unto, seeing you yet persevere in & glory in the profession of

V. 15. [illegible]*we,*] which likewise was most absurd, and impossible to perswade the churches

unto who were fully assured of the truth of the Apostles doctrine.

V. 17. *Ye are yet,*] they are not yet purged since the payment is not fully made nor God appeased, if Christ doe yet remaine dead: seeing he cannot deliver others from death, if he himself remaine overcome by it.

V. 18. *Are fallen asleep,*] namely those beleevers who are dead in Christs faith, of whose salvation it was as unjust as inhumane to doubt.

V. 19. *If in this life,*] by this false doctrine we make our selves miserly wretched, for seeing it takes away from us eternall happinesse: and that our condition in this world is alwayes most wretched, we shall find our selves deprived of all manner of good both present, and eternall. Now the ground of this is, that the immortality of the soul, and the perfect happinesse of it, is by Gods order inseparable from the resurrection of the bodyes, so that hee which denieth the one annihilates the other. See upon Matth. 22. 32.

V. 20. *The first fruits,*] not onely the first in order of the resurrection which is in beleevers as it were a waking from death, but also in the quality of chief, the cause, and pledg of it in all his members inseparable united to him by communion of spirit Rom. 8. 11 even as under the law in the first fruites offered to God the people had an assurance of Gods blessing upon all their harvest See upon Rom. 11. 16.

V. 21. *For since*], he proves that by Christs resurrection, that of his members necessarily followeth for in the order of grace Christ hath bin by God appointed head of all the elect, as Adam had bin of all men in the order of nature: seeing then that Adam hath communicated his sinne and his death to all those who are his, Christ likewise communicates his righteousnesse and his life to his beleevers See. Rom. 5. 14. 15. 17. *by man,*] the Italian *by a man,*] by one who being true God is likewise true man, in which regard he is the meritorious cause of resurrection, by this perfect obedience, and likewise gives his beleevers assurance thereof, by the community of human nature, joyned to the communion of the spirit.

V. 22. *All die,*] all men that are by nature the sonnes of Adam, and are enfolded in his condemnation, *shall all,*] namely all beleevers whose father is Christ by grace, and in spirit, by vertue whereof being engrafted in his body, they are also partakers of his life and resurrection.

V. 24. *The end,*] namely of the world, and of temporall things and withall the accomplishment of all Gods promises, of Christs kingdome and the salvation of his elect, *when he shall,*] namely when the sonne of God who in quality of Mediator hath bin established king of the whole world, and especially of his church, like his fathers great deputy, to gather together governe and bring unto himself all his elect, and to destroy his enemyes shall have brought his work to an end and the father, with the sonne and the holy Ghost in vnitie of essence shall begin to raigne immediatly over his church, in a manner altogether new namely by himself, without any outward meanes, without the work of angels or men, or Ecclesiastical or politick orders as it is in this world, and likewise without adversaries or opposition filling all his with his light love, life, and glory which indeed will not a whit diminish Christs kingdom, but only change the manner of the same into a more sublime and perfect one. See Dan. 2. 44 and 7. 14. 27. Luke. 1. 33. Rev. 11. 15. 17. and. 12. 10.

V. 25. *Must reigne,*] namely the sonne of God must execise his empire in this manner, and inferior dispensation, by his word, by the established orders in perpetuall oppositions etc.

V. 26. *death,*] whose power shall be quite annihiliated in Christs members by the resurrection.

V. 27. *When he saith,*] we must not thinke that the father by bestowing the office of king upon his sonne, hath dispossessed himself of his soveraigne empire: but after the sonne shall have accomplished his worke, the father shall manifest and exercise his kingdome of glory, and essentein all eternity.

V. 28. *Also himself,*] not in his divine nature, wherein hee is alreadie equall to the father. Philiphans. 2. 6. but in this humane nature and as concerning his church which is his body, and the forme of his government, which then shall give way to the forme which is above described, *that God,*] may of himself immediately and absolutly worke fully in his elect perfectly united unto him, and may possesse and rule them for ever.

V. 29. *which are,*] from this manner of speech it appeares that the Apostle meant not an ordinary rite of the church but a particular custome of some whereof antiquity makes mention: and it should seeme that the beginning thereof was if not altogether good and laudable, yet at the least to tollerable. Which was, that when anyone died in Christs faith, before he was christened, some of his kindred or friends, comming to be Christened, would be baptized both in his own name, also in the nam of such a one whom he protested to be dead in Christs faith, that the church might wright him down in the registers which it kept of beleevers who died. This custom was strictly observed by the Corinthians, hereticks who denied the resurrection and presumptuous were authors of this error in the Church of Corinth. Now Saint Pauls meaning is that this custome were very absurd if there were no resurrection seeing that the ground and foundation of baptisme is Christs resurrection, and the end thereof is to seale unto us both our spirituall and corporall one. Rom.

6.

1. Pet. 4. 3. 21. and the end of this particular observation was the profession of the expectation of the blessed resurrection, of beleevers. In following ages this thing came to be an abuse and superstition.

V. 30. *why,*] for what reason, and upon what hope do we beleevers expose our selves voluntarily to death and to so many dangers, and troubles for the Gospell, if it bringeth us two happinesse after this life, which happinesse according to gods order, cannot be of the soul alone, without any relation to the body, beeing eternally separated from it.

V. 31. *By your rejoycing,*] the Italian hath it, *by the glory,*] a kinde of most strong asseveration or attestation in manner of an oath as if he said. As true as mychief joy and glory in this world is in the blessing of God upon my ministery towards you to oblige the Corinthians not to deprive him of that only comfort amongst so many evills, *in Christ Jesus,*] spiritually in the communion of Christs grace and vertue, *I die,*] death hangeth over me continually and I do incessantly prepare my self for it. Psa. 119 109.

V. 32. *after the manner,*] he seemes by those words to make a difference between this danger which escaped with any apparent miracle from death of severall ancient fathers who were relieved by a supernaturall strength and safe gaurd of God as Samson. Judg. 14. 6. David 1. Sam. 17. 34. and Daniel. 6. 22. Heb. 11. 13 *I have fought,*] this accident is no where remembred in scripture and it may have a relation to the Romans custome, which was to bring in certain malefactors into the theaters and let loose wildbeasts upon them, against which they were suffered to defend themselves, to please the spectators, and if they did over come, their life was saved peradventure when Saint Paul would have entred into the the Acts. 19. 40. some such thing happened unto him, which he did ridd himself of, being without or in the entrance of the theater, *To morrow,*] as much as to say, if the hope of eternall goods be lost, let us swallow up the present ones while we have the power and time to do it which will shortly be taken from us by death A prophane and abominable thought.

V. 33. *Be not deceived,*] as beleeving that though you suffer such pestilences of error amongst you yet you shall keep your selves sound in your faith *et cetera,*] this is a verse of an ancient Greek poet called Menander. See. acts. 17. 28. Tit. 1. 12.

V. 34. *To righteousnesse,*] the Italian, *righteously*] by whole zeale of Gods glory, and pureness of his doctrine, take heed of these seducers and beware of them with great care, *sin not,*] by assenting to their error or by prophanenesse of life which this breedeth *some,*] he means those hereticks, *have not the knowledge,*] have no inward light of the holy Ghost or they have willfully put it out. Or they are prophane and doe not beleeve in God. See 1. Sam. 2. 12. Hos. 4. 6. Tit. 1. 16. *to your shame,*] namely that you tolerate such people among you.

V. 35. *How are,*] being utterly consumed, and turned to dust, *with what,*] another obiction of of prophane men. The dead when they rise shall they have the same bodies as they had in this world and shall those bodies have the same qualities?

V. 36. *Thou foole,*] an answere to the first obiection not by any naturall reason nor common judgment for in deed resurrection is not ground upon that but upon the order of gods will and omnipotencie, the similitude or representation whereof appeareth in the seedes which are cast into the earth which to produce their plant must first be putrefied See Iohn. 12. 24.

V. 37. *And that,*] answere to the second obiection, *that body,*] namely the whole plant, with all its parts, and ornaments.

V. 38. *As it hath pleased,*] namely he hath by his soveraigne will appointed it to be so in natnre.

V. 39. *All flesh,*] there is great difference amonst beasts whose bodies may truely by called flesh, and likewise amongst celestiall bodies according as it hath pleased God to create them, before it ought not to seeme strange unto us if God gives the same bodies diverse qualities in this life and in the life everlasting.

V. 34. *It is sowen,*] the bodies of beleevers are laid in the earth, not to perish there but to put of the qualities of corruption and death and by vertue of the spirits budding to put on those of the everlasting and incorruptible life.

V. 44. *A naturall,*] namely vivified after a naturall manner by the soul onely, which hath need of the helpes of the body in eating, and drinking, breathing and the like as other beasts and produceth in the body but a terrestriall, mutable, and dissoluble life and cannot free the body from diseases, age, wasting, nor death, nor restore it to life when it hath lost it, *spirituall,*] nost in the substance but in the new qualities which glorifie bodys do obtaine, namely to be (besides that life which they have from the soule) sustained and vivified without any corporall meanes in an everlasting, incorruptible blessed and glorious life, by the supernaturall vertue of the holy Ghost, infused into them by Jesus Christ, and by the full communication and power of God.

V. 45. *A living soul,*] to be creature that should live this corporall and naturall life by vertue of the soul which is the fountaine of this life while it is united with the body yet cannot of it self conferre the divin and spirituall life nor cause the union of the bod

to be indissoluble, nor re joyne it after it is separated, *the last*,] namely Christ the head and stock of all the elect hath bin appointed by God, to be the fountaine and author of spirituall and everlasting life, by the communication of his spirit, which restoreth life to the dead, & doth inviolably preserve it for ever.

V. 45. *Spirituall*,] namely that foresaid quality of his spirit which restoreth life to the dead, and preserveth it inviolably for ever.

V. 47. *Of the earth*,] namely composed of all the elements but principally of the earth. Gen. 2. 19. Eccl 6.10. *earthly*,] that is to say participant of all the conditions of other earthly and elementall creatures, which are corruptible, mutable, mortall See John. 3 31. *from heaven*,] of celestiall originall not in the substance of his body but in regard of his God head. John. 3 13. according to which chiefly he is the head of his Church: and also in regard of the state of celestiall life and glory to which he was ordained by God his father, and of which he hath taken possession, from thence to power doune his spirit upon all those who are his.

V. 49. *We have borne*,] beeing engendered by him we have bin like him in nature and qualities, *shall also*,] beeing regenerated by him wee shall be also made like him in glory.

V. 50. *Now this*,] as the vicious nature of of man, signified by these termes of flesh and bloud, ought to be changed by the gift of the holy Ghost, to have entrance into Gods kingdome: so the body ought to be spoiled of its corruptible, mortall and animall qualities, before it can enjoy the everlasting and glorious life. 2, Cor. 5. 1. 4.

V. 51. *We shall not all*,] those beleevers which shall bee found alive at CHRISTS last comming, shall not die a naturall death which is with sicknesse, sorrow, and perishing of the body but in stead thereof there shall be in them a sodaine change of qualities.

V. 52. *we shall be*,] namely those beleevers who shall be then living. And the Apostle speakes thus to teach every one to be prepared expecting that day every moment 1 Thess. 4. 15. 17.

V. 54. *Swallowed up*,] destroyed and brought to nothing Rev. 20. 14. *in victory*,] that is to say eternally according to the meaning of this phrase amongst the Hebrews, from whom it is taken.

V. 56. *The sting*,] namely that thing which armeth and gives death and hell strength and victory over us, *The strength*,] namely that by vertue of which sinne produceth utter condemnation and death upon man, namely in so much as he transgresseth the law. Rom. 4. 15. which besides beeing unable to correct mans wickednesse doth kindle and exasperate it Rom. 5. 20. and 7. 5. 8. 9. 13

V. 57. *Through Our Lord*,] in as much as through his satisfaction, condemnation is disannulled, and through his spirit of regeneration the kingdome of sinne is overthrowne. Rom. 8. 1. 2. 3. and by his corporall death he freeth vs from the reliques of sinne: and by his resurrection he freeth vs from all manner of subiection to death.

V. 58. *In the worke*,] in all actions belonging to your heauenly vocation, and to the service of God *Not in vaine*,] namelie without fruit or reward, seeing there is a resurrection; & eternall happinesse *In the Lord*,] that is to say in respect of God and of Christ, and according to the manner and order as he vseth in rewarding those who are his with spirituall and everlastling goods, which is spoken in opposition of the world, in which beleevers ought not to looke for there reward.

CHAP. XVI.

VER. 1. *Collection*,] namelie contribution of almes. *For the Saints*,] namelie for the Churches of Ierusalem, and Iudea.

V. 2. *The first day*,] which was the Sunday, which after the Lords resurrection, and his appearings upon that day. Iohn. 20. 19. 26. was dedicated to sacred actions and assemblies, in stead of the ancient Sabbath. Acts 20. 7. Reu. 1, 10. *Hath prospered*,] as he shall iudge fitting to be done according to reason. Or according to the prospering of his estate.

V. 6. *That ye may*,] desiring to have some of you to beare me companie in my voyages becaus of the great confidance I have in you; I will stay till the season and time of yeare be fitting, becaus I will not vrge you to any discommoditie.

V. 9. *Doore*,] namelie an occasion of preaching and advancing the worke of the Gospell, namelie in Ephesus. Acts 19. 1. 9. 23.

V. 10. *Come*,] to you, because that he had given him aduice to goe theither. 1. Cor. 4. 17.

V. 11. *Dispise him*,] for his youth 1 Tim. 4. 12. *In peace*, louinglie, or saiclie, *With the brethren*,] it seemes to meane other brethren who accompanied Timothie.

V. 15. *Addicted themselues*,] namelie to the ministrie of the Gospell, as it seemes to be set foorth in the verse following: Or in the office of Deacon.

V. 16. *Subiect*,] as to lawfull guides of the Church; *And laboureth*,] in the holie ministrie which is common to vs all.

V. 17. *That which was*,] namelie the comfort of the spirit, or peradventure bodilie assistance which by reason of your remoteneesse I can not receive from

...you, Philip. 1.30. Philp. 13.

V. 18. *My spirit*,] namely my soule which is holly yours by a sincere and perfect love.

V. 19. *In the Lord*,] that is to say with a spirituall affection in the communion of Christ.

V. 21. *with mine owne*,] The Apostle employing some scribes, for to write his epistles, Rom. 16.22. was wont in the end of them to write something with his owne hand which was well known to the Churches, to prevent supposed epistles, and keep the Church from being deceived. Such are this ver. and the two following in the first of which he excludes the false brethren who are Christs and his churches enemies, not only from these his testimonies of charity, but even from the communion of Saints.

V. 22. *Anathema*,] a greeke word used in solemne excommunications which signifieth curse and execration. See 1. Cor. 12.3. *Maranatha*,] A Syriack word which signifie the Lord commeth, vsed amongst Christians in the highest and greatest excommunications, in imitation of other equivalent termes which was alwayes used amongst the Iewes to signifie a sitting of the excommunicate person, before the terrible judgment Seat of God at the last comming of the sonne of God. See Iude 15.

V. 24. *My love*,] I present my good will unto you, and all mine intimate affections in the spirituall communion of Christ.

The Second Epistle

Of Saint *Paule* the Apostle to the *Corinthians*.

Argument.

THe former epistle having brought forth, great fruit of correction in the Church of Corinth: yet there remaining many disorderly persons amongst them who on set purpose and to the utmost of their powers did vilifie Saint Pauls authority to with draw the Corinthians love, respect, and obedience from him he writs unto them this second epistle to exhort them to accomplish the reformation which they had so happily begun. And at the very first beginning he writes unto them, of his troubles, combates, and dangers, and likewise of his deliverances and comforts and desireth to be assisted by their prayers, and to bee by them seconded in his thanksgivings. Excusing himself for that he had not yet in person visited them, according as he had given them hope that he would, which was not by reason of any inconstancie in him, but onely because he would give them time, to sett their Church in such state, that

he might not at his comming be forced to use and Apostolicall riger to the common grief of them and him Commending them in the meane time for their obedience in the incestuous mans case: who being become penitent upon the first admontion, he exhorteth them to receive him again into the peace and communion of the Church, giving his Apostolicall vote to the said absolution. And he relates unto them how that he in the meane time had laboured in other Churches with most happy successe: according to Gods mirvailous blessing: Which he doeth not set forth through any vaine glory but to exalt the Gospell, which God made glorious by the admirable profes of his power as it was evident in their Church above any other wherevnto he also contributed all maner of fidelity, sincerity, zeale and humility, amidst all maner of trialls, and xercise of afflictions and persecutions, made easie by vertue of Christ, and by faith in him and by a certain hope of eternall glory to which he continually aspired, and taught all beleevers to aspire unto and prepare themselves for renouncing all carnall affections to answeare to the grace of reconciliation preached and presented by the Gospell and he performed this holy duty especially toward the Corinthians exhorting themselves from all manner of communion with infidels and idolaters. Then at the same time as he was writing this Epistle, Titus beeing returned from Corinth where he had sent him, and having confirmed the report of the good state which that church was putting it self into the Apostle enlargeth himself in testimonialls of joy and comfort, and entire affection. And sending back Titus unto them with other brethren to make a collection of almes for the churches of Iudea, he exhorteth them to contribute liberally and speedily towards it. And to prevent that evill which Titus had reported unto him was occasioned amongst them by false Apostles, he doth highly extoll his owne Apostlesship, especially in those Churches which were founded by him, as that of Corinthians shewing that he was assisted by a terrible power against all adversaries and that he had made use of it in such a kinde, that false Apostles could never take any advantage upon him, nor occasion against him and that he could with the glory of his ministery overshadow all their false lustre yet that he had rather in humblesse towards God and modest charity towards them and all other men to give a proof of his faithfulnesse. So that they did not force him, through their rebellion and impenitencie to shew forth his just riger the power whereof lay in his hand.

CHAP.

Chap. 1.

V. 1. *Achaia*,] a province of Peloponnesus or Morea, where Corinth was.

V. 4. *comforteth us*,] It appeares that the Apostle finding himself in great streights in the course of his ministery, had found great comfort in the fruit which his first epistle to the church of Corinth had brought forth by correcting of many defaults.

V. 5. *Of Christ*,] which wee suffer for his sake as his members, to be conformable, to him our head who participates of them with us, and loves us up in them by his power. Rom. 8. 17. Rev. 1. 9.

V. 6. *It is for*,] namely that in me you may have an example that God doth in this world exercise even his most faithfull servants to exercise them: that ye may likewise prepare your selves for such trialls: and that seeing God never doth forsake them with his comfort and vertue, and that at the last he doeth deliver them in good time, you should also dispose your selves to faith and patience, by meanes whereof all your afflictions may prove to your salvation and life, *is effectuall*,] shewveth its vertue and effect in strengthening and bearing you up in the like troubles.

V. 8. *which came*,] it may bee hee meanes the persecution of Ephesus. acts. 19. 23. 1. Cor. 15. 32.

V. 9. *We had*,] he was verily perswaded that he should die, *that we should*,] Gods end in bringing of his into such extremities is to teach them to renounce all manner of presuming upon themselves, and to put no manner of confidence in human meanes and to repose all their trust and beleef in God alone, to whom no deliverance, not even from death is impossible.

V. 11. *By many*,] namely beleevers having a joynt feeling of my deliverance, to give God thanks therefore as they had a feeling of my dangers, and prayed unto him for me. So he sheweth that his principall end in desiring of these prayers to be made for him, was the glory of God.

V. 12. *For our*,] he gives a reason of this request namely because his loyaltye towards them in his ministery was worthy to be recompensed by them with their prayers for him, *goodly sencerity*,] not only in a morall and civil sincerity answereable to the duty and judgment of men: but in a spirituall one, created in the Apostle by God, and approved of by him, *not with*,] without using any art of human knowledge or eloquence therein: but onely the supernatuall gift of God in light of truth and strength of his spirit.

V. 13. *For we write*,] we may boldly boast of these things to you who have discerned the truth thereof, and doe know it with an undoubted knowledge.

V. 14. *As also*,] I hope you will never enter into any diffidence of my sincerity seeing that hitherto, you have esteemed it to be a happinesse and glory unto you, that you had me to be your Apostle and founder of your church, with such abundance of spirituall gifts for you *in part*,] somewhat, a terme of modest extenuation or silent reprehension of the Corinths for having wavered in this beleef by the inducement of false Apostles, *even as*,] and so enterchangeable your Church hath bin as a paragon of blessing upon my ministery, and the very heigh of all my labours as I doe also expect to be approved of and crowned by Christ for it at the last judgment.

V. 15. *That you might*,] that as you were by my first comming unto you converted so by my second you might be confirmed and set up right.

V. 17. *Lightnesse*,] having not hitherto accomplished my designe to visite you *according to*,] namly without the guide of the spirit, according to mine own naturall understanding, for worldly respects, which varying in themselves or at least in my conceipt may cause me to alter my mind, *there should be*,] I should say and promise now one thing and afterwards another.

V. 18. *As God*,] a kinde of oath by the interposition of Gods truth, who by his spirit did likewise make the Apostles ministery true, *our word*,] have a care above all other things, that you do no take this change of designe for an argument of instability in my doctrine but beleeve that I have done it for some certaine and sufficient reason.

V. 19. *For the*,] Christ who is the only object of our preaching have bin taught by us without any variation or contradiction with a perfect uniformity as well between me and my companions, as in all parts of my doctrine among them and the foundation thereof is in Christ himself and the substance of his gospell which is most pure absolute and everlasting truth and in the revelation of his spirit.

V. 20. *For all*,] Gods will being to be glorified, and to beacknowledged perfect vertue in the accomplishment of all his promises in Christ, preached by us; hath also given us Apostles an infallible conduct of his spirit that the truth of our word, might be wholly correspondent, to the truth of what Christ hath done as he himself in effects hath bin correspondent to Gods promises.

V. 21. *Stabli sh*,] he giveth us grace and power to preach the Gospell without erring or varying and you firmely to beleeve in it, *annointed us*,] consecrated us to this high office of Apostles, and endowed us with fitting gifts for it.

V. 2.

V. 22. *who hath,*] he hath done that in us in regard of our Apostle-ship by vertue of the same spirit, as maketh good in us, and in all his beleevers his vocation, and election by the gift of regeneration, marking us for his own, as it were with a seale, 2 *Tim.* 2. 19. and as it were by an earnest, or gage assuring us, of the future perfect enjoyment of his goods.

V. 23. *Upon my soule,*] submitting my person to his judgement if I lie. *To spare you,*] to give you time for voluntary repentance before my comming to the end that being present, I might not be forced to use any severitie.

Ver. 24. *Not for that,*] that which I speake of sparing you, is not because that I am Master of your Consciences to give, or take away from you the grace of God at my pleasure. For in this regard you depend upon Christ onely, in believing in whom consists your spirituall life and subsistencie: But because the chiefe end of my ministerie is to comfort you, and not to grieve you without any urgent necessitie, I have stayed my comming, that you might prevent my just rigor and that I might freely performe towards you this pleasing office of comforting you.

Chap. II.

Ver. 1. *In heavinesse,*] bringing you cause of griefe by my severitie and censures.

V. 2. *For if I,*] for causing this griefe in you, I doe conceave it yet greater in my selfe by reason of your errors; and there is but one only way to comfort me, namely your amendment.

V. 3. *This same,*] namely in the contents of my former Epistle. *I should have,*] least my griefe for your errors, might bee redoubled by your continuance and impenitencie. *That my joy,*] that the conjunction of our soules is such, that you rejoyce at all that which I rejoyce at, and likewise are sorry for all I am sorry for.

V. 4. *Affliction,*] for your disorders; and for being forced to deale severely with you. *Not that yee,*] mine ayme hath not beene to afflict you; as bearing you any harred or evill will: but rather to give you a certaine proofe of my charitie, by gaining your salvation through repentance.

V. 5 *If any,*] Name y that incestuous person particularly, 1 Cor. 5. 1. *Have caused griefe,*] have bin the cause of your, and my griefe together. *He hath not,*] I make no reckoning of the griefe which I have received thereby, in respect of that which my censures have brought upon you. Whereof hee hath beene the cause. *But in part,*] this is a mitigation of his speech, as if he should say, I will not burthen him, with all the cause of the displeasure which you have received, I doe take part of it upon my selfe.

Ver. 6. *To such a man,*] it appeares that the Church of Corinth had begun to proceed against the incestuous man, by grave censures, and admonitions, before they went on to excommunication, as the Apostle had appointed, 1 Cor. 5. 5. And these tryalls having brought forth serious repentance in him, it is likely that the Apostle was demanded whither that notwithstanding his said repentance, he were to be cut off from the Church: and he answereth, no. *Was inflicted of,*] that is to say publikely, in the face of the whole Church, which also gave a generall assent, and yeelded obedience to it. See Matth. 18. 17 1 Tim. 5. 20.

V. 7. *Contrariwise,*] so far am I from being willing to have him excommunicate. *Swallowed up,*] that is to say utterly sunck in dispaire.

V. 8 *Confirme,*] to receave him into the peace and charitie of the Church, and seale him his reconciliation, by the communion of the Sacrament of the holy Supper, by prayers, &c. and by all particular offices of charitie.

V 9. *Did I write.*] in my former Epistle. *Obedient,*] to the Holy Ghost speaking by mee. *In all things,*] namely in amending the faults in your manner of living, as well as in receaving pure doctrine, in seperating your selves from evill livers, as in abstayning from evill doing your selves: in using severitie against enormious scandalous persons, as in shewing clemencie, towards those who are weake and penitent.

V. 10. *To whom,*] as his will was that the Corinthians should with him condemne the incestuous man, 1 Cor. 5. 4. so he now will have the pardon granted by common advice: offering himselfe thorow an humble modestie to subscribe to what they should first judge to bee reasonable. *If I forgave,*] his meaning seemes to be. If in the beginning of your Church, before the order of its government was well established, I have at any time alone without any others, receaved some repentant sinner to mercie; I have not done it thorow any ambition, but in meere charitie towards you. *In the person,*] the Italian hath it, *In the sight,*] that is to say, I call the Lord to witnesse for it.

V. 11. *Least Satan,*] Least we give him occasion by any immoderate rigor of ours, to take away, or precipitate any member of the Church: to make the Gospell and the Ministers thereof odious: and to corrupt the holy use of discipline, which consists in the temperature of charitie, and the end whereof is nothing but the saving of sinners:

Ver. 12. *A doore,*] namely an occasion of advancing Gods work, by his word and vertue.

V. 13. *Titus,*] whom *Paul* had sent to Corinth to informe himselfe truely of the state of that Church, and was not as yet returned againe, as hee did afterwards, 2 Cor. 7. 6. *Of them,*] namely of the Church of *Troas*.

V. 14. *Causeth us to,*] maketh our Ministery glorious, by the power of Christ in new conquests and converting of Nations, overcomming all oppositions. Now hee seemes to intimate that this voyage into Macedonia: which hee undertooke beyond his intent (he intending rather to have gone to Corinth of he had beene certified what state they were in) had a happie issue and event.

V. 15. *For we are,*] wee doe propound Christs pure doctrine not infected with any false-hood, vicious affection, or end. *Unto God,*] that is to say divinely according to God, and according to the understanding which hee granteth his beleevers by his spirit. Others as God seeth it and judgeth of it. Or to his glory, and for his service. *In them that are,*] the Gospell is preached indifferently to all manner of persons whatsoever; but it works in them very differently; for being receaved by beleevers, it bringeth forth life and salvation, having all the cause thereof in it selfe, and being rejected by unbelievers, and rebellious persons, it is to them a cause of greater condemnation, and makes their perdition inevitable; according to their sentence which is irrevocable. See Luke 2. 34. Iohn 9. 39. 1 Peter 2. 8. 2 Tim. 2. 7.

V. 17. *For wee,*] he gives a reason for what hee had said, ver. 15. of the sweete Saviour of his Apostleship. *Corrupt,*] the Greeke word is taken, from Inglers, Vintners, and Wine Merchants, who adulterate wines and other wares. *In the sight,*] taking God continually for a witnesse and judge of our actions. *In Christ,*] in the power of Christ being alwayes guided by his spirit, in whose communion we live; and who worketh in us.

Chap. III.

Vse. 1. *Againe,*] hee seemes to have a relation to some reproofe of vaine glory given him by his adversaries.

V. 2. *Our Epistle,*] the meaning is. The state of your Church, such as it is by our working, witnesseth our fidelitie, and answereth our owne consciences, and the judgement of all men.

Ver. 3. *For as much as,*] all those that have any light of God, may easily perceave that the Lord hath by his spirit imprinted in your hearts the doctrine of the Gospell which wee have preached unto you, whereby hee hath, as one may say, sealed the loyaltie of our ministery, accompanying it with such evident efficacy. *In tables of,*] as Moses Law was written. *Fleshly,*] that is to say living and sensitive ones.

V. 4. *Such trust,*] namely to glory as confident in the effect of our ministerie. *Through Christ,*] from whom proceeds all the vertue of the worke, and through whom both our persons and our works are acceptable to God. *To God-ward,*] who is the only Iudge of consciences.

V. 6. *Not of the letter,*] which consisteth not only in word, and in writing, without conferring any inward or spirituall vertue: to bring to effect in man that which it represents unto him: but hath the vertue of the Holy Ghost joyned unto it which worketh in the heart, and there ratifieth and lively imprinteth, that which it propounderth and promiseth. *For the,*] he gives a reason of this introduction of a new covenant: namely because that the first covenant of the Law, could not save a sinner, yea served onely to denounce, confirme, and aggravate his condemnation to him, Rom. 3. 20. and 4. 15. and 7. 9. whereas the Gospell, by vertue of the spirit, gives life by faith, and nourisheth it by perpetuall comfort, and communication of grace.

V. 7. *If the ministration,*] if God by many glorious proofes: and especially by the shining of Moses his face, Exod. 34. 29, 30. would authorize the ministerie of the Law, which of it selfe had no power but to condemne and not to save: it is much more fitting that the ministery of the Gospell, which is all spirituall and effectuall to salvation, should bee made illustrious and admirable by the evident rayes of divine light, as it in in us, and by us Apostles, v. 2. 3. *Was to be,*] that is to say which glory was not to be perpetuall; whither it were that the beame of divine Majestie was in *Moses* but for a certaine time. Or that this doing away be meant to have happened by Moses death: to oppose it to Christs face, in which God had eternally manifested his glory, 2 Cor. 4. 6.

V. 9. *Of righteousnesse,*] Namely of Evangelicall righteousnesse in Christ, given by grace, and applyed to man by faith to the sinners justification, Ier. 33. 16. Daniel 9. 24. Romans 1. 17. and 3. 21. 22.

V. 10. *For even that,*] that which I speake appeares thereby, that in comparison of the glory of the Gospell, which is full, everlasting, and immutable: that little brightnesse which appeared in Moses his face was as nothing being that all that ministery was to give way to the Gospell, Gal. 3. 2, 25. Heb. 8. 13.

V. 11. *Was glorious,*] the Italian. *Was by glorie,*] and afterwards in the same verse, *Is glorious,*] the Italian, *Shall be in glory,*] the Apostle seemes to point at that difference of transitorie, and perma-

nent glory, by these two kindes of speech, by glory, and in glory.

V. 12. *Hope,*] namely a certaine confidence that our ministery is, and shall be alwayes authorized by glorious proofes of Gods vertue. *Pleinesse,*] the Italian, *Libertie,*] that is to say holy freedome fully to discover the mysteries of the Gospell, though they be scandall and folly to carnall sence.

V. 13. *And not,*] namely that we do not hide that divine light as Moses did whose ministery kept the people under the shadowes of ceremonies, without letting them contemplate the mysteries which were figured by them, to the bottome: which was reserved from the time of the Gospell, Heb. 10. 1. wherof was a figure that vaile upon his face, to hide the divine splendor which was imprinted in it. *That the children,*] not that this was in the end of that act of Moses: but of that which the Apostle saith may be allegorically understood thereby: namely of the obscure dispensation of the Law. *To the end,*] namly in the accomplishment of those transitory figures See Rom. 10. 4. Gal. 3. 13.

V. 14. *But their,*] this is an answer to an implied objection, from whence commeth it then, that at this present time the Iewish Nation doth not believe the revelation of the Law made by the Gospel, and seeth nothing therein. The Apostle answers the vaile is not upon the Gospell, but upon their hearts, by a malicious and voluntary hardning, Ioh. 9. 39. and 12, 40. Rom. 11. 7. 25. as who should say; the light shineth, but they that should behold it are blind. *The same,*] they are as blinde and as ignorant, as if Christ, who hath put away all the shadowes, were not yet come.

V. 16. *when it,*] the Italian, *when Israel,*] when the body of the nation shall be brought to receave the Gospell God shall also cause the accomplishment of ancient figures in Christ to be cleerly seene.

V. 17. *The Lord,*] the Author of this vertue of the Holy Ghost, which displaies it selfe in the Gospell, ver. 8. is the Sonne of God Himselfe, who also produceth in us that holy freedome of preaching the Gospell without feare of refusall, or conjunction of falsehood and vanitie: being assured that he will perswade it to his elect, and will therewith convince his adversaries.

Ver. 18. *We all,*] now that God hath given his Church the cleere glasse of his Gospell, in stead of the vaile of Mosaicall figures: all beleevers do freely by faith contemplate the glorious light of his mercy, truth, power, &c. and by meanes of it they are made like unto him, in glory of holinesse and newnesse of life, by the spirit of regeneration, which hath its progresses in this life, untill such time as it come to its perfection in the life everlasting.

Chap.

Chap. IV.

Vers. 1. *As we have,*] namely at the Lords hands, who hath called us to this office of Apostles notwithstanding our unworthines. *We faint not,*] wee strengthen our selves by faith in our ministery, though it be contemned by some, and hated by others.

V. 2. *The hidden things,*] namely feares, feignings, and dissimulations, which those men use that are ashamed of what they doe, daring not to appeare in the cleare light, this hath a relation to the contrary. *Not walking,*] namely to eschew the other evill of hatred, I have not used any dissimulation or craft, to gaine mens favours.

V. 3. *To them,*] the Italian, *Amongst them,*] namly those who have no part in eternall salvation; whereof there are two kindes: the one have not knowne the Gospell: the others have had it preached unto them: but they being blinded by the devill who possesseth their hearts, have rejected it through incredulitie, 2 Thes. 1. 8.

V. 4. *The God,*] namely the Devill, chiefe of the of the reprobates, who in this corrupted world usurpes Gods honour and domination: to whose motions all the faction of the wicked yeelds obedience, as to their god, against the true God: and to whom also all false worships have a relation, 2 Cor. 10. 20. *Of the glorious,*] wherein is manifested the Majestie of Christs person and Kingdome, the Soveraigne excellencie of his benefits, and the divine vertue of his operations. *Who is.*] in whose person, works and word, God who is incomprehensible to man, reveales himselfe to salvation.

V. 5. *For Jesus sake,*] Namely to gaine you all to him, to establish his Kingdome in you and to cause him to bee acknowledged served and glorified by you.

V. 6. *For God,*] Christ is the only subject of my preaching for the great gift of light and of the love which we Apostles have, was conferred upon us to none other end. *Who commanded,*] who by his almightie word, created the light whilst all things were yet in darkenesse. *In our hearts,*] which even as the first masse of the world was naturally deprived of all heavenly light, whereby all matter of glory is taken away from us. *To give the light,*] sent to us Apostles and then by us, to others. *In the face,*] namely in Iesus Christ, revealed, and fully made knowne by the Gospell.

Ver. 7. *Treasure,*] namely of divine light: He seemes to make an allusion to the Historie of Iudg. 7. 16. *In earthen,*] namely in our persons, which are fraile vessells, and weake instruments,

God hath made choice of for so high an office, to make it appeare that the efficacie of the Gospell proceedeth from him and not from men. See 1 Cor. 2.5. 2 Cor. 12.9.

V. 8. *wee are,*] by superaddition besides our naturall weakenesse, enduring from men all manner of calamities in which the Lord doth notwithstanding miraculously hold us up.

V. 10. *Bearing,*] being laden with afflictions and miseries proper to all Christs members, to make them conformable to him their head, by which afflictions their poore life is consumed, and at the last brought to nothing. *That the life,*] to the end that after wee have suffered with him, and for him, he may also make us partakers of his glorious vertue, at the blessed resurrection.

V. 11. *Our mortall,*] Namely as it is in this life, which notwithstanding shall put on immortalitie in the everlasting life, 1 Cor. 15. 53, 54.

Ver. 12. *So then,*] at this time I doe principally alude of the conformitie to Christs death: in the afflictions which I suffer for him: whereas you seeme to be partakers only of his life and glory, being free from all calamities, stored with all manner of blessing and happinesse.

V. 13. *The same,*] the same faith as you have; created by the same spirit, notwithstanding the distance of our outward state. See Romans 1. 12. 2 Pet. 1. 1. *Speake,*] wee make free profession of the Gospell, wee preach it openly, and wee glory in God, and call upon him with confidence.

V. 14. *Shall prevent us,*] the Italian, *Shall cause us to appeare.*] before his face in the everlasting glory. *With you,*] in the communion of the same blessed life: though the state of this present life have been very different.

V. 15. *For all,*] he gives a reason for his assured confidence of being their fellow in glory, after his sufferings. Namely because that labouring in these sufferings for their salvation, there was no reason but that hee himselfe should have part in the benefit thereof.

Ver. 16. *For which cause,*] Namely upon this firme hope of eternall glory. *Our outward,*] namely our bodies and our persons in the naturall state of this life, doe faile, and consume, by continuall sufferances. *Is renewed,*] wee grow young againe, and strong in our soules, and the spirituall state of our life, which can not bee discerned by the eyes of the body, but onely by the light of the spirit.

V. 16. *For,*] the hope of eternall life which shall follow after our present afflictions, as a certaine reward, is that which keeps us in a perpetuall and untired vigour. *Our light,*] in respect of the excellencie, the infiniteneſſe and the eternitie of the heavenly glory, Rom. 8. 18. *Worketh for us,*] that is to say it shall at last be crowned in us with that infinite glory, which wee doe even in this world lively apprehend by faith: which draweth us away from all manner of consideration, love, and esteeme of the things of this world, to settle our heart wholly upon heavenly things.

CHAP. V.

VER. 1. *House,*] he calleth the body so, in regard of this fraile and transitory life, like a Cabin set up for a short time of use, Iob 4. 19. to which is opposite the heavenly life figured by a firme and everlasting building, Heb. 11. 10.

Ve 2. *For,*] the groanes of a fervent desire which the Holy Ghost engendreth in us Rom. 8. 23. compell us to aspire to everlasting life, and are unto us a certaine argument, that our true rest and happinesse is in heaven, and not in this world. *In this,*] others have it in the meane time.

V. 3. *If so be,*] that change of an earthly condition into a heavenly one requireth first as a necessary condition, that wee should even in this world bee clothed with Christs Righteousnesse, that is to say that we be justified in him, and adorned with nuptiall garments, Namely regenerated and sanctified by his spirit. See 1 Cor. 15. 50. *Naked,*] that is to say in our naturall filthinesse of sinne, which in it selfe is shamefull, and makes us odious and abominable to God. See Gen. 3. 7.

V. 4. *For we,*] hee confirmes that beleevers doe sigh through a desire of perfect deliverance, because they lament feeling their present misery, in regard of sinne, and of the evills that proceed from thence. *For that wee would bee,*] this burthen inducteth us to desire death, not through impatience for to be freed from so many troubles: but through a holy desire to have this naturall and corporall life changed into a heavenly, and everlasting life.

V. 5. *Hath wrought us,*] namely hath appointed and prepared us for everlasting life, by his election, vocation, and regeneration. *Hath given unto us,*] even in this world he hath given us the first fruits of that life, and by them assurance of the accomplishment of it in heaven, Rom. 8. 23. 2 Cor. 1. 22. Ephel. 4. 30.

V. 6. *Confident,*] in all dangers and sufferings, we are assured by this pledge of the spirit, that we can not perish, and that we cannot faile of eternall life. *From the Lord,*] from his presence, and full communication in his life and glory.

V. 7. *For we,*] he proves that we are yet absent because that all our spirituall life consists in faith, which he presupposeth that the fruition of the promised good is as yet farre off, Heb. 11. 1.

V. 8. *Wee are,*] faith notwithstanding createth in us a certaintie of our glorious end, which makes us desire the heavenly life, and likewise to leave the time and meanes thereof to God, reserving unto

our selves only a care, that we may both living and dying be in his grace.

Verse 10. *In his body.*] Namely in this bodily life.

V. 11. *Knowing,*] that is to say knowing how terrible Gods judgement is, Heb. 10.31. I doe labour in my vocation, to induce men to receave Gods grace by faith, and to flie the judgement to come, Matth. 3.7. 1 Thes. 1.10. and God is the Iudge and you the witnesses of this my zeale.

Ver. 12. *For wee,*] hee gives a reason why hee comes againe to speake of his ministerie: namely not vainely to glorifie himselfe, nor to gaine favour, or reputation amongst them; but even for their owne profits: that being assured of his fidelitie, they may acknowledge how happie they are to have him for their Pastor and Apostle, to cleave constantly unto him, and to his doctrine against false Apostles, who bragged of their zeale, holinesse and fidelitie; 2 Corinthians 11.12, 13, 15. though their Consciences did convince them of contrary vices.

V. 13. *For whither,*] though that which I speak in commendation of mine Apostleship, may bee thought folly and vanitie by mine adversaries: yet will I not leave speaking the truth of it, for Gods service and for your profit: for as in my wise and discreet speech, according to the judgment of the world it selfe, I seeke nothing, but the good of the Church, so doe not I care for being held to bee a madd man for Gods service, to whom I referre my selfe, for any thing that I say or speake; and care not for mens judgments, 1 Cor. 4.3.

V. 14. *For the,*] he gives a reason, why hee had thus utterly renounced himselfe, to dedicate himselfe wholly to the service of God, and of his Church: namely by reason of a lively apprehension, of the infinite love of Christ, who died for believers, which enterchangeablie bindeth them, to love him perfectly: consecrating unto him their whole life, which they hold by his benefit. *That if one,*] namely Christ, *For all,*] namely for his whole Church, for all Gods Elect, Iohn 11. ver. 51, 52. Rom. 5.18.

V. 15. *which live,*] spiritually in the fruition of Gods grace, and the communication of his spirit, Gal. 2.20. *Should not henceforth,*] may renounce themselves, and consecrate all their actions, and their life to Christ, who hath acquired them to himselfe, and hath bound them to eternall gratitude.

Ver. 16. *Know wee no man,*] that is to say, I, and we Apostles, beare no more affection, nor carnall and worldlie respect, to any man living, nor to our owne selves; but desire to please Christ alone: towards whom we no longer beare an affection meerly humane, civill, and naturall, as they did who conversed with him in the world: but a divine and spirituall affection, befitting the state of glory, to which he hath been exalted. See Iohn 20.17. This is here touched by the Apostle; to confute the reason, whereby the false Apostles did vilifie his ministerie, making it inferiour to that of the other Apostles, namely because hee had not conversed with Christ in the flesh. *Wee have,*] may bee the Apostle would signifie that hee had knowne Christ upon earth, or it may as well bee meant by the other Apostles.

Ver. 17. *Therefore if,*] every true Christian engrafted into the body of Christ by his spirit, is and ought to be changed in all his sences, motions and affections: and therefore hee is freed from vanitie and selfe love: as the generall state of the Church being renewed by Christ, every beleever ought to participate of this newnesse of life.

V. 18. *To us,*] namely Apostles.

Ver. 19. *Committed unto,*] hath committed unto us, the ministerie and embassage of the Gospell; with full knowledge of his truth, and certaine conduct of his spirit.

V. 20. *Bee yee,*] that is to say except by faith the grace which is offered you, and persevere in it, and abstaine from all manner of offence which may alienate God from you.

V. 21. *Hath made him.*] hath imputed the whole masse of the sins of the world to Christ, most just and innocent of himselfe: and hath imposed the punishment and the curse of it upon him, that all beleevers may bee reputed before God, holy and perfect, as righteousnesse it selfe: by vertue of Christs Righteousnesse which hath beene given them by God, and which can onely subsist before his judgement.

Chap. VI.

Ver. 1. *Workers together,*] or working therein for our part *Receive not,*] namely by profession and assent the gift of the Gospell which is the foresaid embassage of grace: without producing in you, thorow your defect, its true fruit, of Righteousnesse, life, and peace with God.

V. 2. *For he,*] that is to say according to Gods promise in this passage, and the like, he hath revealed his grace, and doth at this present bestow his salvation by the Gospell.

V. 3. *Offence,*] matter of offence and scandall; or of hinderance to the advancement of the Gospell and salvation of others.

Verse. 5. *Tumults,*] and popular seditions by which the Apostle was often fallen into great dan-

ger,

...Others into troubles and unquietnesses.

V. 6. *By the Holy Ghost,*] that is to say by words and actions of motion, and inspiration altogether divine and supernaturall, which the Apostles sometimes used. And sometimes also they proceeded by humane discourse and motion, but sanctified. See 1 Cor. 14. 14, 15.

V. 7. *By the power,*] hee meanes that divine power joyned to his ministerie, by which he perswaded believers, and convinced, condemned, and punished rebellious ones. *By the armour,*] by all the meanes which a good and upright conscience useth to oppose it selfe, according to God, to evill, and evill men, on which side soever it be assaulted, whether it bee by allurements and faire meanes, which are the right hand. Or by afflictions and persecutions which are the left hand.

V. 9. *Well knowne,*] giving undoubted proofes of what wee are, namely true servants of God. Whereof believers are clearely perswaded, and the wicked convinced.

V. 10. *Making many,*] with spirituall gifts and goods, with knowledge, and instruction, &c. 1 Cor. 1. 5. *Possessing,*] namely as well contented, as if we were masters of all things. Or being by faith heires of all Gods goods in Christ. See Rom. 4. 13. 1 Cor. 3. 21.

V. 11. *Our mouth,*] I utter so many words unto you, and cannot stoppe, by reason of the boundlesse love which I beare unto you, which makes mee speake thus unto you with an open heart.

V. 12. *Yee are not,*] I lay mine whole heart open unto you without any restraint; that yee may take full possession of it, and remaine in it at large: but you on your side doe not answer me with entire charitie, 2 Cor. 12. 15.

V. 14. *Yoaked,*] Namely by fellowship in their sinnes, or by any tye of common life, which may hinder you from serving God in libertie, or may draw you to doe evill: and especially by matrimonie a terme taken from Oxen which are Yoaked together.

V. 15. *Belial,*] an Hebrew word which signifieth a wicked man, and a man of nought, and is attributed to the Devill the head of all the wicked.

V. 17. *Come out from,*] withdraw your selves from all manner of intimate conversation and communion with them, which may draw you to the participation or imitation of their sinnes.

Chap. VII.

Ver. 1. *Of the flesh,*] Namely of the body and the soule. *Perfecting,*] that is to say going forward more and more, in the state and course of our sanctification untill we attaine to perfection, Phil. 3. 12.

V. 2. *Receive us,*] open your hearts to our word and exhortation, cast away all prejudicate thoughts suspicious, and false opinions, which shut up the entrance of your hearts. See 2 Cor. 6. 13. *Corrupted,*] drawne him unto us by sinister practises, or caused him to goe astray from the faith, and from wholesome doctrine, or from any other part of his dutie.

Ver. 3. *To condemne you,*] to accuse you for any such calumnies against mee. *To dye,*] an ordinary terme, expressing a perfect friendship and conjunction: as if two friends had sworn never to forsake one another, neither in life nor death: or as if they lived but by one and the selfe same life.

V. 5. *Our flesh,*] Namely I my selfe in regard of my corporall and outward state. For in respect of the soule towards God, the spirit of peace and comfort, did never forsake him. *Without,*] namely without the Church, by enemies, and strangers.

V. 6. *Titus,*] whom he had sent to Corinth, to take notice of the true state of that Church, and to reforme it. Now it appeares by 2 Cor. 2. 12, 13, that Titus returned whilest Paul was writing this Epistle: and knew by some other meanes the good effect which the former Epistle had taken for the Corinthians amendment.

V. 7. *By his,*] namely not onely in regard of his presence and person, which is so deare, and so usefull to me. *Your mourning,*] your publike mourning and griefe for your disorders and faults censured by my former Epistle. *Your fervent minde,*] the Italian, *Your zeale,*] or jealousie, to see me so calumniated, and defamed by false Apostles, with a fervent desire to defend the innocencie of my person, and dignitie of mine Apostleship. *The more,*] Namely more than if I had had no cause at all to complaine of you and censure you in my former Epistle.

V. 8. *Though I did,*] I did grieve for a time, that I had beene forced to use so much severitie, and feared least it should produce some effect contrary to your salvation, which is mine only aime.

V. 9 *Not that yee,*] not like an enemy or an ill willer, that takes delight in another bodies displeasure: but like a faithfull friend who rejoyceth in the good which befalleth his friend, though it bee with some short smart. *After a godly,*] the Italian, *According to God,*] according to his holy will, as he appointeth, or as he worketh by his spirit in his children, for to bring them to repentance. *That yee might,*] and in this kinde ye have receaved no dammage nor losse at all by mee, but a great deale of profit.

Ver. 10. *Not to bee,*] whose fruit is alwayes most sweet and saving. *Of the world,*] Namely which is proper to worldly men, not regenerated by Gods

spirit whose griefe is but a sharpe feeling of their miseries, without any sincere Repentance or a remorse and wounding the Conscience for their sins, without faith, amendment, or conversion to God: whereby all that repentance, is an entrance to eternall death, and a beginning of it.

Ver. 11. *For behold,*] hee proveth the foresaid good effect by all the particulars of a serious Repentance. *Carefulnesse,*] in readily and carefully putting in execution all that I had appointed for the correction of your errors, especially for the punishing of the incestuous man. *[fearing of.]* Namely shewing your innocencie concerning that misdeed, having proceeded so severely against the guilty person. *Indignation,*] moved by a fervent zeale, and justice, to condemne the guiltie, and impose the Ecclesiasticall punishments upon him. *Feare,*] a holy feare of Gods judgements upon the whole body your Church, for such an abominable misdeed of one of the members of it. *Vehement desire,*] the Italian. *Great affection,*] Namely to the glory of God, and to my person and ministerie. *Revenge,*] a just anger, and punishment. See Romans 13.4.

Ver. 12. *I did it not,*] Namely my chiefe end hath not beene to doe any act of a Iudge as between adverse parts, but to provide for the generall good of your Church, and therefore having obtained mine intent, I am content therewith, and rejoyce at it. *In the sight of,*] namely for the discharge of my conscience, in the duty which I owe to God as his minister.

V. 14. *Of you,*] namely of your pietie, docilitie reverence, and obedience to God, and to me his servant. *Ashamed,*] that is to say found a lyar, or deceaved in mine opinion.

Verse 15. *With feare,*] namely with humilitie, Christian devotion, and religious obedience.

Chap. VIII.

Ver. 1. *Of the grace,*] namely the excellent gift, of charity which God hath put in the heart of those Churches.

V. 2. *How that,*] amidst great miseries, being as full of cheerfull and willing charitie, as they were extreame poore in wealth, they have largely contributed to the collections for the beleevers of Iudea. *Liberalitie,*] the Greeke simplicitie, for liberalitie ought to be a pure & simple motion of doing good, without being corrupted by ones proper interests and hope of recompence, intent of making any one beholding, and without any reproaching. See Rom. 12.8. Iam. 1.5.

V. 4. *The gift,*] namely their liberalitie, which for their part together with other Churches, they do contribute for the reliefe of the foresaid brethren.

Ver. 5. *Not as we,*] the Italian, *Not only as we,*] namely giving somewhat according to their possibility. *But first,*] before they gave their goods, they offered their hearts, and persons to God, and to us his Apostles, which is the very fountaine of charity. See Isa. 58.10. 1 Cor. 13.3.

V. 6. *Insomuch that,*] being moved by the happie successe of this gathering which was made among the Macedonians we thought that you who are richer and mightier would doe no lesse. *As he had,*] it appeares that Titus in his first voyage, had the charge to see these gatherings begun, 1 Cor. 16.1. and that after hee was returned to the Apostle and had made his relation unto him, he was sent back to finish them. *The same grace,*] namely the collection of these almes, and gifts.

V. 7. *In faith,*] this may be understood of the common faith of those who beleeve in God, and in his truth and grace, or of the faith of working of miracles, Rom 12.3. 1 Cor. 12.9. *In all,*] Namely in holy zeale and fervencie, and in all other parts of the duty of Christians.

V. 8. *By occasion,*] rather than absolutely to command you your duty in this, I have chosen to make use of the Macedonians example to induce you to give a reall proofe of your true charitie towards the members of Christ, in acknowledgement of the benefits, receaved from him who is the head.

V. 9. *Rich,*] in the possession of a perfect happinesse and glory in his divine nature. *He became,*] he hath taken upon him our nature with all the miseries, wants, and obligements, Philip. 2.7. for to gaine for you the treasures of Gods grace, righteousnesse, and eternall life.

V. 10 *I give,*] was concerning a thing which is not only of duty, but also for your profit, by reason of the large reward which is promised to charitie. *To be forward,*] the Italian, *To will,*] namely the constant will to continue in doing these almes, being once begun, as it appeares by 2 Cor. 9.2, for it is likely that they were gathered by little and little, untill the sum grew to bee such that is was worthy to be carried to those Churches which were in want. See 1 Cor. 16.2.

V. 11. *Which you,*] according to your power.

V. 12. *To that a man,*] the meaning is. The quantitie of the gift is not that which maketh the giver acceptable, but the good will accompanied with the effect, according to the means and abilitie. See Luke 21. 2, 3.

V. 13. *For I,*] in this contribution, the intent is not to impoverish the one, to enrich the other; but onely to make a just temperature and communication amongst beleevers: those that doe abound giving to them that are in necessitie at the same time; that at another time the like may be done to them.

V. 14.

V. 16. *The same earnest care,*] as I have vsed in this businesse.

V. 17. *The exhortation,*] whereof ver. 6.

V. 18. *The brother,*] namely Saint *Luke* as it appeares by the end of this Epistle. *In the Gospell,*] namely in the gift and office of preaching it: vnder which hee also meane the Gospell which was written by Saint *Luke*.

V. 19 *To travell,*] namely to Ierusalem, to carry those almes which were gathered for the beleevers of Iudea. *Declaration,*] by delivering of it to them for whom you had gathered it.

V. 20. *Should blame us,*] should have occasion to suspect any disloyaltie in me, if I alone should have the managing of the businesse.

V. 22. *With them,*] namely with *Titus* and with the forenamed brother. *Our brother,*] who was a third man. *Which I have,*] namely that you will be willing to be bountifull in your almes, & not shame those who gather them nor frustrate their hopes through scarcitie.

V. 23. *Messengers,*] the Italian *Apostles,*] that is to say, more generall Pastors of some Country as the Euangelists were. See Rom. 16,7. Others sent, or deputed by the Churches for this commission. *The glory,*] namely such in pietie, holinesse, and other gifts of Gods Spirit: that Christ whom they represent as his servants is glorified thereby.

CHAP. IX.

VER. 1. *As touching,*] I doe insist more in recommending these brethren unto you, then in recommending the contribution it selfe, for I know that you are sufficiently inclined thereunto of your selves.

V. 2. *Achaiah,*] a province of Peloponnesus, or Morea, whereof Corinth was the chiefe Citie. *Your zeale,*] the Italian, *Your jealousie,*] that is to say your example hath stirred up a great emulation in many, who do not desire to be out gone in well doing.

Ver. 4. *They of Macedonia,*] who accompanied Saint *Paul* in this voyage. See Acts 20.4.

V. 5. *Bountie,*] the Italian, *Blessing,*] that is to say almes and bountie. *As a matter,*] namely as may deserve the title of liberalitie, both in abundance, and speedie performance; not savouring of scarcity neither in the quantitie nor in the manner of doing it.

Ver. 6. *But this,*] in this case is verified the common saying according to the Scripture, namely that Gods reward both in this life, and in the other, shall be according to the measure of the bounty, so that there bee in them all upright will and intention, though the effect be in different degree.

V. 7. *Every man,*] this which I say is not to impose a Law, or to force any one, but to stirre up your wills, without which nothing can bee pleasing to God, in this action.

V. 10. *He that,*] as God blesseth the increase of the earth so largely that it sufficeth both for the nourishment of man, and also to sow againe: So I beseech him to supply all your wants, and besides grant you meanes to use liberalitie: and that he will bee pleased to reward it abundantly with his grace. *Righteousnesse,*] namely your almes and bountie. See Matth. 6,1.

Ver. 11. *Bountifulnesse,*] Greeke simplicitie as 2 Cor. 8.2. *Through us,*] namely being by us dealt amongst true beleevers: Or being accompanied with our exhortation to acknowledge it all from God, and from the working of his spirit, in their brethren, for the maintaining of the communion of Saints.

V. 12. *Service,*] almes being a part of the spirituall service under the Gospell. See Phil. 4.18. Heb. 13.16. *Unto God,*] namely to his honour and glory.

V. 13. *Subjection,*] because you have voluntarily submitted your selves to the faith and to the sincere profession of the Gospell, and to all the duties of loyall Christians, and especially to communicate to your brethrens necessities.

CHAP. X.

VER. 1. *By the meekenesse,*] as you desire to bee partakers of the Evangelicall clemencie, of which Christ hath made me steward, Rom. 12.1. *Among you,*] according to the vaine opinion and saying of the false Apostles mine adversaries and slanderers, who misconster the humblenesse and modestie of my presence, to bee an abjectnesse of minde, and on the other side the severitie and vehemencie of my letters to bee a proud and insufferable kinde of command.

V. 2. *I may not,*] namely that I may not be bound to exercise mine Apostolicall power in punishing those that contemne my ministerie, without any humane respect or feare, 1 Cor. 4 21. 2 Cor. 13.2. *Confidence,*] undaunted firmenesse of mind. *We walked,*] that wee proceeded in our Apostleship by humane and ordinary meanes, without any divine and miraculous power and assistance.

V. 3. *We walke,*] for though we are men, and live, (so farre as concerneth this life) as other men do, with much weakenesse, and basenesse. Yet in our publicke office and especially against rebellious persons and enemies of the Gospell, we have a divine and invincible power, to represse all presumption, beate down all rebellion and discover and confound all manner of deceipt and machination. All which seems to have a relation to those judgements of God, executed upon the Apostles words, Act. 5.5. & 13.10 11. 1 Tim. 1.20. others understand it of the efficacy of the

the Apostolicall word, in denouncing and sealing condemnation to the wicked and in imprinting a feeling thereof in their Consciences, which was followed by notable judgements, Acts 8. 20, 21. and 24, 25. 2 Cor. 13. 3.

Ver. 4. *The weapons,*] namely the meanes which we employ in defending Gods cause and in fighting against Satan and his instruments. *Through God,*] the Italian, *To God,*] who is the great warrior that handleth them, and the author of all strength and motion.

V. 5. *Against the,*] namely every thing that would hinder God from being knowne or worshipped, and from raigning by his Gospell. *Bringing into captivitie,*] keeping in Christs obedience by meanes of this terror all those over whom this power is exercised, which are they that are within, and not without the Church, 1 Cor. 5. 12, 13.

V. 6. *when your,*] I do not as yet ordinarily make use of this power, but use all meekenesse and clemency, to establish the kingdome of Christ well amongst you: which done, all rebellious persons shall be used with all manner of rigor.

V. 7. *Doe yee looke,*] doe you judge of me and of the power of mine Apostleship, by mine externall, humble weake and vile condition? *Christs,*] namely his Apostle, guided by his spirit. *Of himselfe,*] without any other notice given him hee may know the truth of mine Apostleship, notwithstanding my poore externall condition, 1 Iohn 4. 6. He speakes this to convince those false Apostles who did not acknowledge S. Paul for what he was, and therfore shewed that they had not the spirit of Christ, which judgeth of others, by its own proper motions

V. 8. *For though,*] I am in such sort Christs Apostle, that if I should extoll the power of mine office farre more than I have yet done, ver. 4. 5, 6. I should doe it in all truth, without any feare of being disproved for it. *For your destruction,*] that is to say I will never use this power in any excessive severitie against you Seeing God gave it me chiefly for the salvation of the Church, and the punishment of the wicked. And so he heartneth beleevers against the terror of that Apostolicall power.

V. 9. *Terrifie you,*] by terribly representing this my power unto you in wrighting, and not daring to use it when I am present.

V. 10. *Say they,*] he meanes some of his adversaries, that talked in this kinde, in prejudice of his Apostleship.

V. 12. *For,*] I may deale so with you, because I am your Apostle, without boasting falsly, as those false Doctors do. *We dare not,*] an ironicall kind of speech. *Measuring themselves,*] namely being full of pride, and presumption of themselves without well examining, and knowing themselves, by comparing themselves to others *Are not,*] they discover their want of understanding.

V. 13. *will not boast,*] namely of the power of mine Apostolicall office, which though it were not limitted to any certaine places, yea for order and peace sake, every Apostle was contayned to exercise it, over the Churches which hee had founded himselfe. *According,*] to God having assigned unto me part of labour, in such, and such places, I may truly say that you are part of them; and that therefore I have the right of an Apostle over you, without attributing any right unto my selfe, over Churches founded by others.

V. 14. *We stretch not,*] I doe not usurpe nor intrude upon other mens rights, when I attribute unto my selfe this power over you: as I should indeed doe, if your Church were not of my founding.

Ver. 15. *Not boasting,*] not taking upon me an universall authoritie over all Churches, even over them that have beene founded by other Apostles. *Having hope,*] I content my selfe with the honour of Apostleship which I have amongst those Churches it hath pleased God to found by me, and especially yours which I hope will yeeld me that honour, entire, in good esteeme, beliefe, and obedience: if that your faith now a little moved by false Apostles be reconfirmed.

V. 16. *To preach,*] that by the re-establishment of your Church, I shall have meanes to passe on forward to preach the Gospell in other places: and not meddle with any place where other Apostles have laboured already, as God hath directed them.

V. 17. *But be that,*] in all this let every one beware of attributing any thing unto himselfe, or to refer any thing to himselfe. And if God hath given any degree let us all acknowledge it to bee of his grace, and let us use it to his glory and service.

V. 18. *For not hee,*] for all manner of glorying of GODS grace is vaine and false, as not being approved by him, who is the only Iudge of men: And if it be grounded upon his grace, it must be all yeelded unto him.

CHAP. XI.

VER. 1. *You would,*] that you would suffer me to set forth mine owne praises without being offended therewith, or contemning me for a vaine glorious foole, 2 Cor. 5. 13. seeing that I doe it out of necessitie, to maintaine the authoritie of mine Apostleship 2 Corinthians 12. 6. yet howsoever you take it, I will doe it chiefely for your good.

V. 2. *For I am,*] that which I doe is not through desire of glory for my selfe, but for a jealous care of you, that you may not be misled in your faith by the contempt which false Apostles lay upon my person, and ministery. *Godly,*] a holy jealousie according

to

in God. Or for *Gods* love and glory, Gal. 4. 17, 18. *For I have,*] he gives a reaſon for his jealouſie, and why he called it godly: namely becauſe he had bin as it were a meanes of their ſpirituall marriage with Chriſt, by enterchangeable promiſes and bonds; and therefore he endeavoured to have them on their ſide, keepe ſpirituall puritie and chaſtitie, that is to ſay a pure & ſincere faith. Others tranſlate it, I have wedded you to a husband namely to Chriſt, for to preſent a chaſte Virgin unto him.

Ver. 3. *Simplicitie,*] namely the pure and ſincere faith.

Ver. 4. *For if,*] the meaning is. You know that there is but one Goſpell, one Chriſt, and one ſpirit: which you have learned, beleeved, and receaved by my miniſtery which in gifts, light, and power, hath beene equall to that of other Apoſtles: and therefore you have no reaſon to depart from me, to goe after other Doctors, in hope of learning of them, any other ſaving truth, or more than you have learned of me. *He that,*] he ſeemes to meane ſome one of the chiefe of thoſe falſe Apoſtles, as 2 Cor. 10. 10. *Another Ieſus,*] namely if there could bee any other: A condition altogether impoſſible, and abominable even to thinke upon, Gal. 1. 7, 8.

V. 5. *Very chiefeſt,*] there were ſome of the Apoſtles which were endowed with more eminent gifts then the reſt; though they were all equall in degree of office. Vnleſſe hee meanes the twelve in compariſon of other inferiour Miniſters who were alſo called Apoſtles, Rom. 16. 7. 2 Cor. 8. 23. Gal. 1. 19. Phil. 2. 25.

V. 6. *Rude,*] without any rethoricall art, as a vulgar and illiterate man. This was the odious terme with which the adverſaries defamed his plaine, but moſt divine, incomparable and moſt effectuall eloquence, for which hee was held by the Pagans as a Mercurie, Acts 14. 12. *Made manifeſt,*] all my converſation hath witneſſed the gifts which I have receaved of God, befitting mine office of Apoſtle.

V. 7. *Have I,*] have you any reaſon to blame me for what I have done, having even ſubmitted my ſelf to worke with mine own hands, whileſt I have taught you the Goſpell? *Exalted,*] above other Churches of which I have taken freely to ſupply my wants: to ſhew you the ſingular eſteeme, in which I hold your ſalvation and edification: having laid aſide all mine eaſe, and part of my worldly honour, to prevent malignant mens calumnies, and the ſcandall of the weake, that they might not ſay or imagine that I preached for my belly, or for gaine.

V. 8. *I have robbed,*] a pleaſing kinde of ſpeech. The meaning is I have taken reliefe of others, when I have ſerved you and not them.

V. 9. *From Macedonia,*] namely the Philippians, Phil. 4. 10, 15. but not the Theſſalonians who were in the ſame province, 1 Theſ. 2. 9. and 2 Theſ. 3. 8, 9

V. 10. *The truth,*] as true as I am Chriſts faithfull Miniſter in his Goſpell: and that in every thing I endeavour to ſpeake truth, being guided by the ſpirit. *No man ſhall,*] though I ſhould alter my minde and manner of proceeding, and ſhould take a reward, yet ſhould not that ſtopp my mouth, but that I would glory againſt mine adverſaries for they abſtain from taking rewards, diſſimulately and cunningly, and I doe it ſincerely. *Achaia,*] a province of *Greece* in which Corinth was.

V. 11. *Becauſe I,*] and therefore diſdaine to take any thing of you.

V. 12. *Occaſion,*] namely the occaſion which the falſe Apoſtles ſought after for to calumniate mee. *Wherein,*] for ſome of them refrained to take their reliefe from the Churches, to get credit & entrance

V. 14. *Of light,*] that is to ſay good and holy, partaker of the ſplendor of celeſtiall glory, living, and dwelling in it, whereas evill angels are confined into everlaſting darkneſſe, 2 Pet. 2. 4. Iude 6.

V. 25. *Of righteouſneſſe,*] that is to ſay loyall, and good miniſters.

V. 16. *Againe,*] See v. 1. The meaning is, I have already ſufficiently proteſted, that it is not for any vaine glory that I publiſh my praiſes, yet you may believe what you pleaſe, onely heare mee firſt, and then judge of it.

V. 17. *I ſpeake not,*] I doe not ſpeak this as a publike perſon, as an Apoſtle, who ought not to praiſe himſelfe nor ſeek his own glory: but Chriſts glory only. I do here produce my ſelfe as a private perſon imitating mine adverſaries vanity in exalting my ſelfe: but they doe it to blind and ſeduce you: and I to refell their art, and to take away the vaile of admiration from before your eyes: that they may have no advantage above mee in any laudable qualitie, to exalt themſelves by my depreſſion.

V. 18. *After the fleſh,*] that is to ſay of outward and worldly qualities or peradventure alſo of Gods gifts, and offices belonging to his ſervice, onely to gain credit & honour to their own perſons: which is oppoſite to the glory in ſpirit, which is a joyfull and upraiſed profeſſion of *Gods* grace, to his glory only.

V. 19. *For yee,*] an ironicall kinde of biting ſentence, againſt their preſuming of their own wiſdom, as if hee ſaid. I hope you will beare with this deſect in me, which is very innocent and harmeleſſe, ſeeing that for all you are ſo wiſe, you do beare with greater faults in mine adverſaries, who are blemiſhed with theſe following vices.

V. 20. *Bring you,*] that is to ſay tyrannizeth over you and oppreſſeth you under pretence of Eccleſiaſticall power. *Take of you,*] by way of preſents, pretending to take nothing by way of recompence.

Ver. 21. *I ſpeake,*] that which I ſpeake in mine

owne praise, is to your shame and reproach: you hauing not knowne, or at the least not been willing to know the expresse signes of Gods power working in me to hold mee in such esteem and degree as is due unto me, wherupon I must in despight of my selfe beg this small prop and stay of my qualities, against mine adversaries whom you favour. St. *Paul* doth not here speake of the whole body of the Church, of which hee had witnessed otherwise, but onely of some part, which might be of the false Apostles followers. *Weake,*] base, and wanting courage, to beare up the dignitie of our ministery. *Wherein-soever,*] whatsoever these men can alledge to put themselves forward, and gaine authority, I can say as much or more, and with better reason.

Ver. 22. *Are they,*] hence it appeares that those Doctors were of the Iewish Nation, and did insinuate into the Churches, as if they were sent by the Apostles at Ierusalem, to sow a mixture of Iudaisme with Christianitie which was condemned by St. *Paul* in other Epistles.

V. 23. *Are they,*] doe they professe themselves to bee ministers of the Gospell. *I speake,*] if it bee a folly to exalt ones selfe in these holy offices, in which the chiefe vertue is humilitie, I shall seeme more foolish unto you, in boasting my selfe, not of dignities, and greatnesses, but of miseries, and sufferings: which I produce for honourable marks of mine Apostleship. *In deaths,*] namely deadly accidents, and dangers.

V. 24. *Save one,*] for the Iewes by tradition not to exceed the number of forty appointed by the law, Deut. 25. 3. gave one stripe lesse to those whom they did beate in their Synagogues by the Romans permission, *Mat.* 23. 34. *Acts* 5. 40.

V. 25. *With rods,*] they were small rods, or wands with which the Romans used to beate malefactors, for here the Apostle seemes to intimate some such punishment of the Romans, as the former was of the Iewes. *Thrice,*] these shipwrackes of the Apostles are not mentioned in the history, for that of *Acts* 27. 42. can be none of these seeing it happened afterwards. *Night and day,*] he seems to meane some shipwrack where he saved himselfe upon some parcell of the wrack. *In the deepe,*] the Italian, *In the deepe Sea,*] the Greeke, in the depth: which by some is understood to be some cave, or dungeon, into which the Apostle was let downe as *Acts* 16. 24.

V. 28. *That are without,*] it should seeme that the Apostle likeneth himselfe to some Chieftaine of War in a besiedged Citie who is in perpetuall danger of the enemies assault abroad, and of some conspiracie or treason within. And by the things without, he meanes either corporall evills, or enemies which are strangers to the Church, to which he opposeth inward evills.

V. 29. *That which commeth,*] namely that which keepes me in perpetuall jealousie and feare, like a secret, and inward plot.

V. 29. *Weake,*] that is to say, wavering in faith, constancie, and patience, and such like vertues. *And I,*] namely that I doe not tremble for him, and for the danger of his fall. *Offended,*] that is to say, driven through the folly, rashnesse, or sins of others into danger of falling, which is opposite to the weaknesse of others, who of themselves did strive to keepe themselves upright. *Burne,*] Namely with griefe and holy indignation.

V. 30. *Of the things,*] namely of my miseries suffered for Christ, and not of worldly honours.

V. 32. *Aretas,*] it was a name common to the Kings of Arabia, who after the race of the Seleucides Kings of Syria failed, they of Damascus had taken for their Soveraigne Lords.

Chap. XII.

Ver. 1. *It is not,*] that is to say it is dangerous for feare, least I exalt my selfe above measure. *I will come,*] laying open mine own praises, I shall never forbeare the chiefe, which is concerning the glorious revelations which I have had from God: wherein besides that I shall go beyond the will of God, who hath directed them unto mee for mine owne particular use, giving me no permission to publish them, ver. 4 there is danger of some baite of pride in me, v. 7. or of some idolatrous understanding or motion in others, ver. 6. as if I were some Angell or God on earth. See *Acts* 14. 27.

V. 2. *A man,*] namely my selfe, who for all this, will be esteemed no otherwise, there a man, and not a God, or an Angell. *In Christ,*] namely a Christian and beleever, which seemes to be added, to say that hee gloried not of any vertue of his owne, but only of Gods grace in Christ. *In body,*] whither it happened by Gods framing of the Images of those celestiall things, in my soule without separating it from the body, only by the abstraction, of all sensible and naturall actions, or whither in deed my soule for a time separated from the body were transported into heaven, to contemplate those wonders in their reality. *Caught up,*] See *Acts* 9. 12. and 22. 17. and 23. 11. *The third,*] the place of Gods glory, and the habitation of the blessed spirits is so called in reference of the aire, which is the first heaven, and of the speeres of the stars in generall, which altogether are taken for another second heaven.

V. 4. *Paradice,*] it is the same place, as the third Heaven. See Luke 23. 43. *Heard,*] it is not said that hee saw; peradventure God would shew him, that it belongeth to the state of this present life to have revelations by hearing, and not by seeing. See *Exod.* 33. 22, 23. and 34. 6. 2 *Cor.* 5. 7. *Unspeakable,*] which can not be rehearsed. Whither it were because Paul was forbidden to speake them, being revealed to him in particular, and not for the pub-

like use of the Church, as his other revelations were or because of the incapacitie of humane nature, to apprehend and expresse them.

Ver. 5. *will I glory,*] I can indeed boast of this which hath befallen mee: but I will forbeare for that glorious light which was communicated unto me is not proper for the estate of this life, wherein I am as yet serving of God: I was then as another man. But I will rather glorie in God because of my wretched and dejected estate whereunto I and all true beleevers are subject in this world, 2 Cor. 11. 30

V. 6. *To glory,*] namely of these divine and heavenly things. *A foole,*] rash and temerary.

V. 7. *A thorne,*] namely a vexation, or ordinary and very sensible molestation in my body, like a thorne or splinter in my sides, Num. 33. 55. By the uncertainty wherein the Apostle leaves the Reader it is credible that it was some corporall unquietnesse or torment occasioned by the evill spirit. *To buffet me,*] shamefully to outrage me, or to scoffe mee, to beate downe all manner of pride in me.

V. 9. *My grace,*] content thy selfe with my favour and good will which neither this, nor any other affliction is taken away from thee, nor diminished and endure this tryall, for the more thou and other beleevers are assaulted, the more doe I confer my grace upon you, to overcome all temptations. *Inwakenesse,*] namely in misery and calamities. *Rather,*] then in spirituall dignities and eminencies. *May rest upon me,*] the Italian, *May defend me,*] may be mine only safeguard and protection. The Greeke may be upon me, like unto a tent, wherewith a man keeps himselfe from the heate, and other offencivenesse of the aire. See Isa. 25. 4.

Ver. 10. *Weake,*] wretched and afflicted in mine selfe. *Strong,*] glorious, and victorious, through the power of Christ which assists and strengthens mee, against as evills doe oppresse me.

V. 11. *For in nothing,*] as you your selves have by experience found, the degree of gifts, office and power which God hath conferred upon me, equall to that of other Apostles: though mine adversaries doe make me farre below them. *I bee,*] namely of my selfe without Gods gift, or though I through humilitie make my selfe nothing.

V. 12. *The signes,*] that is to say the certaine and improvable arguments, of my full office of Apostle, have appeared by the effects of my ministery towards you. *In all patience,*] namely in all the sufferings which I have endured, and overcome by faith and constancie, which was a signe of the Apostles loyalty, and also of the presence and assistance of Gods spirit,] *Mightie,*] great and noted miracles. See 2 Cor. 12. 10.

V. 13. *Inferior,*] namely in gifts, and graces of God, conferred upon you through my ministerie. See 1 Cor. 1. 5, 6. *To other,*] founded by other Apostles, possesse then whom I am maliciously esteemed. *Was not,*] not taking from you mine ordinary reliefe, as other Apostles did, 1 Cor. 9. 6. *Forgive me,*] a pleasant ironia.

V. 14. *The third time,*] having been twice crossed in this my designe. See 1 Cor. 16. 5. and 2 Cor. 1. 16. *But you,*] to gaine you to God, and to acquire the treasure of eternall salvation for you

V. 15. *Spend,*] I will employ not my substance only; but even my life also to procure your salvation, 1 Thes. 2. 8. *The lesse,*] lesse then by right you should and then my love deserveth of you.

V. 16. *But be it so,*] he answers some such objection as this might bee: Truely thou hast no way burthened us to maintaine thee: but (will some say) thou hast cunningly gotten our goods from us, by the meanes of other men whom thou hast sent to us.

Ver. 18. *I desired Titus,*] namely to come unto you, He seemes to meane *Titus* his first voyage, 2 Cor. 2. 12. and 7. 6. *A brother,*] the Italian, *this brother,*] namely Luke 2 Cor. 13. 13. See 2 Cor. 8. 18, 22.

V. 19. *Thinke you,*] that is to say, in all this, my care is not so much to maintaine my credit by defending mine innocencie; as to increase and confirme your faith and pietie: by preserving mine authoritie and good fame amongst you; for feare least for want of it, my corrections and exhortations being of no force nor effect amongst you, I be not constrained to exercise the rigor which I use against rebellious, and incorrigible people. *Before God,*] it is a kinde of affertion of what he saith, that in all this he spake in Christ, namely by a motion of his spirit as Rom. 9. 1. and not through any fleshly selfe conceipt or selfe love. Or hee declares that presentin himselfe before Gods terrible Majestie, he puts farre from him all regard of himselfe.

Ver. 20. *Such as I,*] namely corrected, having amended all those defects that were in you. *Such as you,*] namely a severe punisher. *Swellings,*] of pride or discord of minds, and enterchangeable disdaines.

V. 21. *Humble me,*] that is to say afflict me with shame and griefe for your doings, who are my children, and should be the glory of my ministery, and the joy of my person. *Bewaile,*] that is to say, least I do with a great deale of griefe and bitternesse exercise the severitie of Christian discipline against them. See 1 Cor. 5. 2.

Chap. XIII.

Ver. 1. *I Am comming,*] namely that I send you word that I am comming to you 1 Cor. 12. 14. Some beleeve that by these commings, hee meanes the Epistles which he had written to them; whereof the first is that which is mentioned, 1 Cor. 5. 9. and is not now extant, the other two are those which doe yet remaine. *Established,*] the meaning is. These three warnings of my comming shall bee as so many witnesses, by which (if you do not amend) you shall bee sufficiently convinced of incorrigible

rebellion,

rebellion, to proceed to a sentence already penned, 2 Cor. 10 6. Now this is spoken not to the whole body of the Church, of which he had testified better, but to some corrupt part thereof.

Ver. 2. *I told you,*] namely in this selfe same Epistle, 2 Cor. 10. 2. *Which heretofore,*] and have not beene corrected by mine admonitions. *And to all other,*] namely to the whole Church if it connive at other mens sinnes, 1 Cor. 5. 2.

V. 3. *Yee seeke,*] that is to say by reason of your obstinacie, you will trie whither Christ whose instrument and Minister I am in words and deeds, shall have power to ratifie my threatnings by his judgements. See 1 Cor. 10. 9. *Which to you ward,*] as he hath powerfully established his spirituall kingdome amongst you, so can he by vertue of that execute judgment amongst you.

V. 4. *Through weaknesse,*] because that in the humane nature which he had taken upon him, hee had subjected himselfe to all kind of miseries, and even to death it selfe. *Hee liveth,*] that is to say, hee hath bin raised by the glorious power of God the Father, Rom. 6. 4. which is the same power as his own, Ioh. 10. 18. and now hee lives in heavenly glory, and sheweth that hee lives by divine and miraculous effects. *For wee also,*] that is to say you may see the example, of what I say to you concerning Christ in us the Ministers of his kingdom, it is true that wee in our persons, doe participate of that first state of misery and death of Christ, but in our ministery towards you, we can (if need bee) shew the similitude of his life and strength in effects of divine and celestiall power. See 2 Cor. 10. 3. 4. *In him,*] namely in the communion which we have with him in all his states. See Rom. 6. 3.

V. 5. *Whether you bee,*] for proofe of what I say consider your selves, and take notice (if so bee you have not quenched the gift of Gods Spirit, and are quite forsaken by him) what the life and power of Christ dwelling in your hearts by faith, is in producing the admirable effects of spirituall life in you.

Ver. 6. *But I trust,*] this examing of your selves, may bring you againe to judge richly of us namely that Christ hath not rejected us, to be no more in us and not to accomplish by us what hee hath begun. Or also that we are no false Apostles, nor disloyall servants.

V. 7. *Not that we,*] I doe not in this seeke mine own credit, but only Gods glory to your salvation. Which being assured, let me (if any one will) be held a false Apostle; I care not for it.

V. 8. *For we,*] he gives a reason for this his prayer v. 7. as if hee said, in so doing, you have no reason to feare the power which God hath given me, v. 3. 4 for I do not make use of it against the lovers of the Gospel, which do voluntarily submit themselves unto it, but for their edification and profit, 2 Cor. 10. 8

V. 9. *For we are,*] he proves that hee did no abuse his power, for hee did not imitate the tyrants of the world, who doe keepe their people low, and in feare, for to use their absolute power alwayes, for hee contrariwise delighted in nothing more than to see beleevers strong, and vigorous in the actions of spirituall life for to have cause to proceed towards them in benignitie, and mildnesse, as disarmed of that terrible power. *This also,*] besides what he had desired for them.

V. 7. *Your perfection,*] namely that all things be set in a good and orderly state amongst you. Or your reunion, namely that there may bee no more parties and sects amongst you: but that you may all perfectly consent in Christ, and in his truth.

V. 10. *To edification,*] namely to a more proper and principall end. See upon v. 8.

V. 11. *Of love,*] the Italian, *Of charitie,*] namely the Author and approver of it.

Ver. 14. *The communion,* namely the gift of the spirit, common to all the Church, whereby all the members thereof are united to Christ their head, and one with the other, as the members of the body, are by the soule.

THE

THE EPISTLE OF SAINT *PAUL* THE APOSTLE TO THE GALATIANS.

THE ARGUMENT.

AFter Saint Paul *had founded the Churches of Galatia, a Province of the lesser Asia, it happened that certain false Doctours had troubled them, and had caused many to waver by meanes of a false doctrine; namely, that to be justified before God it was necessary, together with faith in Christ, strictly to observe Mosaicall Ceremonies, as a part of mans righteousnesse appointed by the Law, and to introduce their errour the easilier, they had vilified the person and Ministerie of Saint* Paul, *as not having the degree and authoritie of Apostle equall with the rest; seeing he had not been called nor chosen by Christ himselfe, as the twelve were, whose calling was therefore authenticall and undoubted, and yet they did still retain the use of those same ceremonies amongst the Iewes: though indeed it was by toleration and for a time, as things indifferent, having lost their ancient sacred character, and to an end altogether different from that, as those false Apostles did teach; Saint* Paul *therefore watching perpetually for the preservation and advancement of Gods worke which he had begun, writes to the Galatians for to set them again into the right way, and to confirme them in the truth; and at the very first blaming their inconstancie, he sheweth that the Gospell cannot varie in its substance which he had preached unto them by divine revelation, and by a full Apostolicall authoritie received from God, and acknowledged by the chiefest Apostles, by vertue of which he had reprehended Saint* Peter *himselfe, failing in the same subject which is spoken of in this Epistle, which he doth summarily propound in two Heads; whereof the first is, that man is justified before God by faith in Christ only, without the works of the Law. The other that every man who is justified ought to live a new life, in holines and righteousnesse, as a living member of Christ. He confirmeth the first by the proof of the evident gifts of the holy Ghost conferred upon the Galatians upon the preaching of this pure truth unto them, and for the seale of it; and afterwards by Scripture, which by the example of* Abraham, *and by the promises of the covenant of grace which were made unto Him, doth declare that man by faith onely obtaineth the true righteousnesse and blessing, acquired to beleevers by Christ, who*

ſubmitted himſelfe to the curſe of the Law for them, and that the Gentiles ſhould have part therein together with the Iewes, being incorporated together no more by the meanes of Circumciſion and other Ceremonies, but by faith in one onely Chriſt. Then he declares to what end the Law of Moſes *was added, after the Covenant of grace made with* Abraham, *namely to bridle ſin, and to excite and preſerve a true feeling thereof in mens conſciences, and in this manner keep them alwayes attentive to the comming of the promiſed Meſſias; and reſtrained under a childiſh and ſervile diſcipline, which at Chriſts comming hath given way to the ſpirituall libertie of Gods children, come to a riper age, by the abundant powring forth of the Holy Ghoſt. And he doth ſeverely reprehend the Galatians, for having ſuffered themſelves to be thus led away from this libertie, and warneth them to come into it again ſo ſoon as they can, and perſevere conſtantly in it, ſhewing them by an excellent allegorie the difference between the Iewes who were ſervants, and true Chriſtians who were free children and heires, unleſſe they would altogether renounce Chriſts benefit. Afterwards he comes to the ſecond Head, which is of ſanctification and newneſſe of life, to which he doth fervently exhort them, wiſhing them not to transforme the holy libertie of the Goſpell into a prophane carnall licentiouſneſſe; but to endeavour to bear abundant fruites of the Spirit, eſpecially in true and ſincere charitie.*

CHAP. I.

VER. 1. *Not of men*] namely of whoſe calling no man was the author nor meanes, nor inſtrument: and therfore it was not only lawfull, but alſo wholly divine and equall to that of other Apoſtles, contrary to the calumnie of thoſe falſe Apoſtles who vilified S. *Pauls* miniſtery in reſpect of the other Apoſtles miniſterie, to bring in the neceſſitie of Moſaicall ceremonies, which were yetuſed by the other Apoſtles amongſt the novice Iewes, and were abolished by Saint *Paul* amongſt the Gentiles.

V. 4. *Who gave*] that is to ſay, offered himſelfe for a ſacrifice, and voluntarily expoſed himſelfe to death for the payment of our ſinnes, and ranſome of our ſouls. *Deliver us*] ſeparate us from the ſocietie of the corrupt world, and bring us into the communion of the Church, and of Chriſts kingdom, which is called the new world, and the future age, becauſe of the renewment thereof in grace and righteouſneſſe, and of the everlaſtingneſſe of it, *Iſ* 65.17. *Hebr.* 2.5. & 6.5. *To the will*] namely, according to his eternall election.

V. 6. *Into this grace*] namely, by his grace to be partakers of the grace of remiſſion of ſinnes, and deliverance from the yoak of the Law.

V. 7. *Another*] namely true, and ſaving one, of equall holineſſe and truth with him that I have preached unto you, 2. *Cor.* 11.4. but is onely a depravation of the onely true One.

V. 8. *Though we*] an impoſſible caſe added onely by way of exaggeration, to ſhew that the Goſpell doth not depend upon the will of any creature. *Then that*] adding out of his own underſtanding, ſomething unto the ſubſtance of the doctrine, ſome article of faith, ſome ſacrament, or ſome command touching Gods ſervice, binding mens conſciences thereunto.

V. 10. *For do I*] He gives a reaſon for what he had ſaid, that it was not lawfull to alter any thing in his Goſpell; namely, becauſe it is a doctrine wholly divine, ſet forth by him in all puritie. *Pleaſed men*] as I did when I was a Phariſee, my whole care being then to conforme my ſelfe to the traditions, and opinions of men who were my doctors, and to purchaſe the glorie and eſteem of the world:

V. 11. *After man*] namely, of humane art or invention.

V. 14. *Profited*] I did ſtrive with all care and fervencie to make my ſelfe excellent therein. *Traditions*] ſee upon *Matth.* 15.2.

V. 16. *In me*] by an inward inſpiration, and illumination without any humane meanes. See *Hoſ.* 1.2. *Among the heathen*] becauſe the Apoſtle was eſpecially deſtinated to them by God, *Acts* 9.15. *With fleſh*] that is to ſay, with any living man, according to the meaning of the Hebrew phraſe. See *Epheſ.* 6.12.

V. 17. *To them*] to receive any power or authoritie from them, or any doctrine or inſtruction. *Again*] namely, beſides the firſt time that he had been there, preſently after his converſion, *Acts* 9.2.

V. 19. *Brother*] See upon *Matth.* 12.46. and it ſeemes to be the ſame, as *Acts* 12.17. and was Biſhop of Jeruſalem.

V. 21. *Which were*] which made profeſſion of

of Christianitie. See *Romans* 16. *verse* 7.

V.24. *In me*] because of me.

CHAP. II.

VER.1. *I went up*] it is uncertain to which of the Apostles voyages this ought to be referred, many beleeve that it must be to that of *Acts* 15.2.

V.2. *By revelation*] namely, by Gods expresse command, given me in a dream, or in a vision, or by an Angel, or by meer inspiration. *To them*] namely, to the most renowned amongst the Apostles, v.9. which the false Apostles used as a buckler against S. *Paul*, but falsly.

V.3. *Neither Titus*] we ought to suppose the Apostles did not onely approve of my Gospell, and manner of proceeding with the Gentiles to free them from the Jewish ceremonies, but even in Jerusalem they did not constrain *Titus* to be circumcised, before they accepted him to be their brother.

V.4. *Because of*] namely, not to give certain false Jewdaizing Christians occasion to say, that I durst not, in the presence of the other Apostles thus free men from circumcision and other ceremonies, and thereupon to frame an argument to presse the necessitie of them to salvation, as part of mans righteousnesse before God. *Brought in*] by unconverted Jewes, to spie whether *Paul* observed ceremonies or no, and from thence take an occasion to persecute him: for it seemes their hatred was not so great towards the other Apostles, because they did not as yet depart from the Mosaicall observations so openly as Saint *Paul* did. *Our libertie*] with which Christ had freed his Church from the yoak of *Moses* his Law, see *Acts* 15.10. A libertie which was most used by Saint *Paul*, being the Gentiles Apostle, who abhorred circumcision and other ceremonies; whereas it was expedient for the other Apostles for a while to accomodate themselves therein to the Jewes, who were brought up in them, and used to them. *In Christ*] namely, by his benefit, and by faith in him.

V.5. *By subjection*] submitting our selves through fear, to their perverse intention, which was to draw a consequence from thence, to force the Gentiles to the foresaid observation contrarie to that for which *Paul* circumcised *Timothie*, namely, through wisdom, charitie, and compassion upon the infirmitie of weak ones, *Acts* 16.3. See *Rom.* 15.1,2. 1 *Cor.* 9.19. *The truth*] namely, that the substance of Christian doctrine might remain pure, and that ye might have no occasion to withdraw your selves from it by reason of this hard bondage.

V.6. *Whatsoever they*] though they conversed with Christ in the world, and though they were made Apostles before me, yet are they not above me in their Apostleship, as the false Apostles do suggest, for God respecteth not these outward considerations, in the conferring of his gifts and his vocation.

V.7. *The Gospell*] namely, the charge of preaching the Gospell, especially to the uncircumcised Gentiles, not that I was straightly limited to that, but onely in generall, and for the most part.

V.9. *James*] See *Gal.* 1.19. *Pillars*] chief in order and esteem amongst the Apostles, 2 *Cor.* 11.5. and 12.11. though indeed all the Apostles were equall in that gift of the infallible conduct of the Holie Ghost, in regard of which they were the pillars of the strong fabricke of the Christian Church, and of the Doctrine of it. See *Matth.* 16.18. 1 *Cor.* 3.10. *Ephes.* 2.20. *Rev.* 21.14. *The grace*] namely, the office of Apostle, and the gifts fitting for it, *Rom.* 1.5. and 12.3. and 15.15. *Ephes.* 3.8. *They gave*] they did not only assent to our preaching, but did also acknowledge us, and accept of us for fellowes in office, in equall degree and authoritie.

V.12. *That certain*] it is likely to be some of those false brethren V.4. *From James*] namely, from Jerusalem where *James* the Lords brothers residence was, *Acts* 12.17. and 15.13. and 21.18. Though they were not any way sent, or imploied by him, *Acts* 15.24. *Did eat*] did not hold the Christians which were amongst the Gentiles to be prophane, according to the Jewish institution, which was to abstain from eating with Heathens, *Acts* 10.28. and 11.3. *He withdrew*] fomenting therein the error of those false Doctors; namely, that without circumcision man could not be held for just and holie, nor a member of the Church, which on the one side subverted the Doctrine of mans perfect righteousnesse in Christ, who hath disanulled all vertue and use of circumcision by baptisme; and on the other side troubled the Gentiles consciences, who did abhor circumcision. *Fearing*] whereby it appeares, that in *Peters* act there was no error of minde, but onely some defect of humane affection, not in the Doctrine, but in outward actions, not by any firme and setled purpose, but by a suddain weakenesse, being overtaken with fear of the hatred, slander, and persecution of his Nation, which was zealous of ceremonies, and by some imprudencie in not throughly knowing the qualitie and intention of these false brethren, who were not weak, for such ought to be pleased in indifferent things; but malicious and ignorant, who ought to be resisted; and in not counterpoising their affected offences, with the scandall of the true brethren which were amongst the Gentiles.

V.13. *And the other*] namely, those which were turned Christians, and were sufficiently perswaded concerning Christian libertie, and were not superstitious

ſtitious nor ſcrupulous concerning ceremonies. *Wuh their*] or in their.

V.14. *The truth*] See V.5. *Before them*] publikely and before the face of the Church; for Saint *Peters* error was publike, and might have been of conſequence in reſpect of many. See 1 *Tim.*5.20. *If thou*] if thou in thy conſcience doeſt hold thy ſelfe to be freed from Jewiſh ceremonies, and doeſt ordinarily live in this libertie, why doeſt thou upon this occaſion, wherein thou oughteſt to have oppoſed thy ſelfe againſt theſe falſe Doctors, who ſeek to impoſe this neceſſitie upon the Gentiles, authorize their error, and confirm their deſigne by thine example?

V.15. *We*] this ſeemes to be a new diſcourſe directed to the Galatians, upon thoſe things which ſpoken to *Peter*. The meaning is, if we Apoſtles were and other converted Jewes, though borne of the holie race, to whom the Law was eſpecially given; knowing that it cannot juſtifie us before God; have had recourſe to Chriſts onely righteouſneſſe and ſatisfaction; how much more ought the Gentiles to do it, who are laden with faults, and are wholly prophane of themſelves, and by the Law, can obtain nothing but damnation, and an expreſſe curſe?

V.16. *Knowing*] that is to ſay, being inſtructed by the doctrine of the Goſpell, and by the feeling of our own conſciences after long experience. *Of Ieſus*] that is to ſay, whereof he is the onely object, and foundation.

V.17. *But if*] upon occaſion of the ordinarie objection and calumnie, that the doctrine of righteouſneſſe by faith, doth ſlacken mens endeavours to good workes, and brings man to a licentious kinde of ſinning: Saint *Paul* propoſeth the ſecond benefit; namely, of ſanctification in ſpirit, which is inſeparable from the juſtification by Chriſt. *While we ſeek*] namely, whileſt we make profeſſion of ſeeking all our righteouſnnſſe in Chriſt by meanes of the faith which unites us to him, and applies his ſatisfaction to us. *Are found*] namely, that Chriſtians themſelves are prophane and given to evill doing. *Is therefore*] ought it therefore to be ſaid or thought that the doctrine of Gods grace in Chriſt ſerves for a bait and nouriſhment of ſin?

V.18. *If I*] if man doth willingly re-eſtabliſh the kingdom of ſin in himſelfe, which he made ſhew that he would diſanull, by having recourſe to Chriſt, who doth not onely cancell the Bond, but mortifieth the ſtrength and livelihood of it, by the ſpirit of regeneration, *Rom.*6.2,6. 1 *Iohn* 3.8. the fault is not in Chriſt, nor in the doctrine of grace, but in man, who tranſgreſſe the Law of the Spirit, under which all Chriſtians live.

V.19. *For I*] he proves that there is a formall tranſgreſſion in that which he hath ſaid; namely, becauſe that through Chriſts benefit, every Chriſtian (of whom the Apoſtle gives an example in himſelfe) is in a manner freed from the curſe, and extreme rigor of the Law, and paſſeth under another new Law of the Spirit of life in Chriſt, *Rom.*8.2. 1 *Cor.*7.22. and 9.21. which the milder it is, the faſter it bindeth to holineſſe of life. *Am dead to the Law*, the Italian, *Am dead to another Law*] not in regard of the ſubſtance which is alwayes the ſame, but in regard of the manner of commanding, and of the end of the commandment. Of the manner, becauſe that the Law of *Moſes* gives a man no ſtrength nor helpe towards the accompliſhing of it, and yet doth inexorably require perfect obedience; the Law of Chriſt contrariwiſe worketh in man the power of doing that which it commands: and beſides commandeth with mildneſſe, tempered according to mens weakneſſes and ignorances. In regard of the end, becauſe *Moſes* his Law is to gain a right to life, or to be condemned by it: the Law of Chriſt, to frame and direct man to the exerciſe and actions of life, which is already given him by grace.

V.20. *I am*] I participate of his death as well in the expiation of my ſinnes, as in the gift of his Spirit which mortifieth in me the ſtrength of ſin, and ingenders a new life in me of which Chriſt is the Root and Spring; and that by vertue of the communion which I have with him as member of his bodie, the band and tie whereof in this life is faith, *Epheſ.*3.17.

V.21. *I do not*] that is to ſay, I teach this, that the Doctrine of Gods grace in Chriſt, which is the onely cauſe of ſalvation may remain ſafe and untouched, *Rom.*4.14,16. *Righteouſneſſe*] namely, the meanes whereby man is juſtified before God. *By the Law*] either wholly according the Phariſees opinion, or in part according the error of thoſe falſe Doctours; now theſe two meanes of Faith, and of Workes cannot either by Gods order, or by the nature it ſelfe of the things be mixed together in cauſes of juſtification, *Rom.*4.4. and 5.6.11. Wherefore if the leaſt cauſe of righteouſneſſe and life be attributed to Workes, it muſt wholly be attributed unto them, and ſo Chriſt profiteth nothing, *Gal.*5.2,3,4. And ſo likewiſe, whoſoever hath a recourſe to Chriſt muſt abſolutely renounce all confidence in his own proper Workes, *Phil.*3.8,9.

CHAP. III.

VER.1. *Set forth*] lively repreſented unto you, with his death and paſſion, and with the vertue and uſe thereof.

V.2. *Received you*] you have not received the ſpirit of regeneration from God, nor the miracu-

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Jous gifts thereof by meanes of the Jewish doctrine of Workes, nor by your endeavouring to do them, nor your adhering to them, but by meanes of the Gospell embraced by faith; then seeing that God hath ratified this Doctrine onely by this divine seal; you ought not any way to doubt of it, and you do very ill to varie therein.

V.3. *Begun*] the course and state of your vocation in Christianitie. *In the Spirit*] namely, by faith, regeneration, and other effects of the Holie Ghost, in which consists the substance and truth of the Gospell, *Iohn* 4.23. 2 *Cor.*3. 6.8. *Made perfect*] you let the false Apostles perswade you, that you may receive some addition of perfection, by the observation of legall ceremonies, as by a thing necessarie to mans righteousnesse and holinesse. *By the flesh*] by externall and corporall things, such as those ceremonies were, especially after their figurative and sacramentall use was nullified by Christ, to establish new Sacraments. See *Phil.*3.4. *Heb.*7.16. and 9.10.

V.4. *In vain*] namely for a Doctrine which now you renounce for the Jewes sakes, who were the first authours of the Christians persecutions, or without any fruit, for the reward is promised to them which persevere. *If it be*] and not rather to your greater condemnation; being that the abandoning of the truth after such great progresses therein, and such strong proofes cannot chuse but be imputed for a far greater fault, as there being greater violence and ruine therein, as in a building alreadie raised to a great height, more malignitie & ingratitude towards God, and more scandall towards men.

V.5. *Miracles*, the Italian, *powerfull workes*] that is to say, high and noted miracles which in those beginnings were frequent in the Churches. See 1 *Cor.*12.10.

V.7. *Know yee*, the Italian, *yee you know*] that is to say, this Doctrine is clear and resolved upon amongst Christians, that the true children of *Abraham*, comprehended in the covenant which God made with him and his posteritie are not the carnal Jewes, which are borne of him, or joyned to him by circumcision, and by the professing of their ceremonies; but all such as according to *Abrahams* example, do renounce all confidence in their owne proper Workes, and put it wholly in Gods promises and grace in Christ; as *Abraham* was made a father, example and paragon of faith to all those to whom the covenant made with him was to appertain. *Of faith*] namely, of the number, and on that good side of those which follow that onely meanes of salvation. See *Rom.*4.16.

V.8. *The Scripture*] namely, God speaking by it, *Rom.*9.17. *Gal.*3.22. did formerly reveal his intent to *Abraham*, to call the Gentiles at his appointed time, through faith in his Son. *Preached before the Gospell*] namely, he did propound unto him this Euangelicall promise. *In thee*] namely, in so much as they shall be thy children, and joyned to thee by communion and imitation of faith.

V.10. *For as many*] seeing there never were but these two meanes of obtaining Gods blessing, but Workes and Faith, and that through sin man hath made himselfe utterly uncapable of the first, and therefore remaines accursed; there is no way for him, but either to remain in perdition without redemption, or to have recourse unto the other meanes, which is Faith. *Of the Workes*] namely, of the number, of their opinion, and of their side who found the confidence of the righteousnesse and life upon their owne Workes, *Rom.*4.4. and 10.3. *For it is*] he doth presuppose it as a clear thing, that no man after sin can persevere, that is to say, can accomplish the course of obedience in all its heads.

V.11. *But that no man*] let no man deceive himselfe in believing that the aforesaid sentence is onely pronounced against wicked men who are altogether given to evill: the most righteous and holie do not live before God, and consequently are not justified but onely by Faith; seeing that righteousnesse is the onelie and perpetuall cause of life. See *Rom.*1.17. as it appeares by this passage of *Hab.*2.4.

V.12. *And the Law*, the Italian, *but the Law*] let everie one also beware of thinking to mix both the meanes together; namely, of Workes and of Faith in causes of life and justification; for in this regard, and for this effect, Workes have no communitie with Faith; neither in their own nature, seeing they present to God mans own righteousnesse, and Faith receives Ghrists righteousnesse for a gift; nor by Gods order, which makes these two meanes incompatible one with the other, *Rom.*4. 4,5. and 10.5,6. and 11 6. *But the man*] that is to say, the substance and sum of the Law consists in mans own proper Workes, contrarie to this reception by Faith in meer gift.

V.13. *Christ*] now he comes again to shew how a blessing comes upon the spirituall children of *Abraham* by Faith, v.9. namely, because by the same they receive Christ, who being pay-master for them to God hath borne his wrath and curse for them, to give satisfaction to it, and free them from it, and to obtain Gods grace for them, which is the spring of all blessing, by his perfect righteousnesse, 2 *Corinthians* 5.21.

V.14. *Of Abraham*] namely, promised to *Abraham*, and to his spirituall posteritie onely. *The Gentiles*, the Italian, *the Nations*] namely, to all believers, of all nations indifferently. *Through Iesus Christ*] that is to say, by vertue of him, and through the communion with him by Faith. *That we might*] that being so restored into Gods grace he might communicate his gifts unto us, and especially that of the holie Ghost to regeneration, which had been

ſo often and ſo ſolemnly promiſed by the Prophets, *Iſai* 32.15. and 44.3. *Ier.*31.33. and 32.40. *Ezek.* 11.19. and 36.27. *Ioel* 2.29. *Zech.*12.10.

V.15. *After the manner*] taking example from that which is by common reaſon obſerved amongſt men in their covenants and contracts.

V.16. *The promiſes*] he hath a relation eſpecially to that ſolemne forme of covenant which was made with *Abraham*, *Geneſ.*17.7. long time before the Law was given by *Moſes*. *He ſaith not*] upon occaſion of that paſſage he ſheweth, that ſeeing all nations at the appointed time were to have part in that bleſſing as they were *Abrahams* poſteritie, which is but onely one: the naturall Jewes and the Gentiles who were children in ſpirit, were to be united together: now that is not done by conformitie of ceremonies, nor by them the proſelites which were of the Gentiles were incorporated into one and the ſame carnal nation with the Jewes: but bythe ſpiritual gathering together, which Chriſt as Head makes of all his Believers into one ſole bodie of a Church, which is *Abrahams* true offſpring. V.7. See *Epheſ.*2.14,15. and 3.6. *Chriſt*] namely, his whole myſticall Bodie which is the Church, which hath all its life and being from him, and alſo participates of the glorie of his Name, ſee 1 *Cor.*12.12.

V.17. *In Chriſt*] that is to ſay, of which covenant Chriſt already appointed and promiſed for a Mediatour, was the onely foundation ſhewn and apprehended by the fathers. *The Law*] namely, *Moſes* his Law with all its dependencies. *The promiſe*] namely, that Euangelicall promiſe of bleſſing to all nations, and other ſuch like, which are all free promiſes, *Rom.*4.13,14.

V.18. *For if*) we ought to ſuppoſe it would make the promiſe of none effect indeed if the inheritance and the bleſſing were by the Law; for theſe two meanes are incompatible one with the other. *The inheritance*) namely, the heavenly inheritance of which the Land of Canaan promiſed to *Abraham* and his ſeed was a figure, *Rom.*4.13,16.

V.19. *Wherefore*) namely, ſeeing the bleſſing and the inheritance are abſolutely given through grace, and are received by faith, the Law being no cauſe thereof neither in whole nor in part. *Becauſe of*) namely, to regulate mens lives, and to repreſſe the licentiouſneſſe and frequencie of miſdeeds; or to diſcover the horror, and ſeal the condemnation thereof, to drive men to ſeek the remedie of grace in the promiſed Meſſias, *Romans* 3.20. and 5.20. 1 *Tim.*1.9. *Till the*) the uſe of this ſervile pedagogie was to laſt ſo long as the Church was yet in its infancie, ſubject to fall eaſily into ſin through weakneſſe or ignorance; but it was to ceaſe at Chriſts coming in the fleſh, who gathering together the whole bodie of his Church from amongſt the Jewes and the Gentiles, and endowing it with abundant graces of his Spirit in knowledge and vertue, hath made it by effects be known to be the bleſſed ſeed of Gods children, V.26. driven to love him and obey him by the ſpirit of adoption and libertie, and not by the ſpirit of terror as it was anciently; ſee *Rom.*8.15. *It was ordained*, the Italian, *it was publiſhed*) God in the externall manner which he obſerved in giving his Law did ſhew that thereby man had no acceſſe to his Grace to obtain life and inheritance; for God did then appear extremely terrible, which was a qualitie contrary to a treatie of confederacie, and becauſe that at the peoples requeſt who were not able to endure thoſe terrours, (a ſigne of the guilt of their conſciences) *Moſes* was fain to come in between as a mediatour of word and communication, *Exod.*20.19. *Deut.*5.5. *Acts* 7.38. *Hebr.*12.19. he was therein the figure of Chriſt the onely Mediatour of propitiation, by whom we have acceſſe to God in confidence, *Hebr.* 12.24. *By the Angels*) who were alſo mediatours on Gods ſide as *Moſes* was on the peoples ſide.

V.20. *A Mediatour*) that is to ſay, the Office which *Moſes* then performed, and which is not uſed but onely amongſt diſagreeing parties, ſheweth that by the Law God and man were contrary to one another, as the delinquent and the Judge. *Is one*) he doth not varie one jot in his ſoveraigne juſtice which he hath ſet down in his Law, and therefore theſe two parties could not be united, but onely by the full ſatisfaction of Chriſt the Mediatour, as the Apoſtle had ſaid, V.13.

V.21. *Is the Law*) By the foreſaid things it appeares that God giving his Law by *Moſes* would not bring in a meanes of acquiring righteouſneſſe and life, which ſhould be contrarie to his covenant of Grace, but onely to guide men thereby to Chriſt *For if*) he gives a reaſon why the Law hath not been contrarie to the promiſes of Grace; namely, becauſe neither of it ſelfe, nor by any order from God it had any power to reſtore man who was dead in ſin to life, nor conſequently to juſtifie him: whereupon we ought to conclude, that God would not imploy it to any diſproportionable uſe to the prejudice of his Grace, to which he had reſerved that abſolutely.

V.22. *But*] the Law is ſo far from having been given to juſtifie man, that contrariwiſe it ſhewed and ſealed to the very Jewes (who were Gods people) their condemnation, *Rom* 3.10,20. and 4.15. *The Scripture*) namely, God by his Law and Word, *Rom.*9.17. *Gal.*3.8. hath declared that all men generally are ſinners and in ſtate of damnation: to the end that the elect, laying aſide all confidence in their own righteouſneſſe might have recourſe to Chriſt to obtain by faith in him, the bleſſing and inheritance, which are the ſubject of Gods promiſe.

V.23.

V.23. *Faith*] namely, the time of the full manifestation, and of the free exercise of Faith under the Gospell. *We*] namely, the Church, which was then restrained within the Jewish nation onely. *Kept under*] that is to say, the severitie of the Law and the subjection to so many painfull observances kept us like children at schoole in perpetuall labours and discipline, still attentively expecting Christ, to keep us from going astray, either in religion or in life and conversation, beyond the bounds of Gods covenant.

V.24. *Schoolmaster*] that is to say, a meanes and instrument to governe our soules and actions, fitting for the Churches childhood with much rigor and servitude. *That we might*] namely, that looking still upon Christ the Church might even in those dayes receive from him the gifts of righteousnes and life, and that at this present time the effect of free justification might shew it selfe as full by those rigors and labours of the Law.

V.26. *For ye*] for the Christian Church is at this time come to such an age that childish servitude is taken away, and the light of her adoption is fully revealed, and the use of holy libertie is given unto her by the holy Ghost, *Rom.8.15. Gal.4.1,5.*

V.27. *For as many*] Faith in Christ causeth Christ to be effectually applied to all true Believers who are baptized in his Name with internall as well as with externall Baptisme, even as a garment to the bodie, to communicate his righteousnesse, life, rights, and dignitie unto them, that as he is the son of God by nature, they may also be made the like by grace and adoption, and that without any distinction of nations, states or conditions.

V.28. *Ye are all*] all Believers indifferently are one bodie, enjoy the same rights, and are reputed to be of one and the same condition.

V.29. *Christs*] his members by faith, and by the communion of his Spirit. *Then are ye*) then need ye no more be joyned to the blessed nation by circumcision and other ceremonies as the ancient proselites were, and as the false Apostles would tie you to be; for being united with Christ the reall Head of the blessed race, whereof *Abraham* was but onely the titular father, you are sufficiently incorporated into it.

CHAP. IIII.

VER.1. *Differeth nothing*) that is to say, he is kept in strict subjection, as concerning his person, and hath neither the entire knowledge, nor the free government and enjoyment of his rights and goods.

V.3. *Even so*) such hath been under the Law the condition of the Church whereof we are all members, for it was composed of Gods children, who had right to the heavenly inheritance in Christ, *Rom.4.13,16.* and yet by reason of their minoritie; namely, the small common distribution of Gods Spirit, it was all hidden under a forme of servile conduct. *Under the*) namely, under the discipline of the Law called elements, because that in comparison of the full and solid doctrine of the Gospell, the Law was but onely as an Alphabet, or tough rudiments, *Hebr.5.12.* by which the world began to be instructed in the mysteries of redemption; or because the Law made use of many corporeall and earthly meanes which were not so simply and generally spirituall as the Gospell, see *Hebr.7.18.* and *9.1.*

V.4. *The fulnesse*] which was appointed and ordained by God. *Sent forth*] he would have him taking upon him humane flesh manifest himselfe unto the world, comming forth, as one should say, out of the everlasting habitation of his glorie, and fulfill in his own person the worke of humane redemption. *Made of*] having assumed humane nature which he had not before, according to which he hath been true man and a creature, *Iohn 1.14. Rom.1.3. Phil.2.7.* Borne of the holy Virgin without any worke of man, *Gen.3.15. Esai 7.14. Mich. 5.3. Made under*] namely, hath taken upon him the forme of a servant, *Phil.2.7.* subjecting himselfe to the the entire observation and satisfaction of the Law, to acquire by vertue thereof to his humane nature, and to all Believers, the right to eternall glorie; and to free them not onely from the curse of the Law, but also from that hard externall government of it which hath been spoken of before. Instead whereof he hath instituted the strong and free conduct of his Spirit.

V.5. *We might*) namely, the whole Church of this present time. *The adoption*) not onely the benefit thereof, but also the use and fruition. See *Rom. 8.15,23. Ephes.1.5.*

V.6. *Because*) Because God hath adopted you to be his children in Christ, he would make this gift full by regenerating you by his Spirit, powred upon you by Christ, who hath received the fulnesse of it, *Iohn 1.16.* for to distribute it to all his members, by which also they being assured that God is their father, they do call upon him as such, with full confidence.

V.7. *Thou art no more*) Every Believer is freed by Christ, both in right, and in deed, from the curse and servile pedagogie of the Law.

V.8. *Howbeit then*) that which I have said of the servile discipline of the Law belongeth to the Jewes: but you O Galatians, Gentiles, were under a worser servitude, namely, under a blinde idolatrie: now then seeing it hath pleased God at the very first to bring you into the light, or full libertie of his

his Gospell, why do you with foul ingratitude for such a benefit make your selves slaves to observe such things as are now altogether unprofitable and vain?

V.9. *Te have known*) namely, with that lively, saving and effectuall knowledge which he of himselfe gives by his Word and Spirit. *Are known*) namely, chosen and accepted of, to be his. *To the weak*) to Mosaicall, externall, and corporeall ceremonies, by which God formerly instructed his Church in its childhood, as by a rough Alphabet, and which had never any power in themselves to produce any spirituall effects, *Heb.9.9.* and now under the Gospell, are not so much as of any figurative or sacramentall use. *Again*, the Italian, *going backe*) namely, from that degree of forwardnesse in the course of your heavenly vocation, to which you have already attained in Christ. See *Galat.5.7. Phil.3.14.*

V.10. *Te observe*) following the false Apostles doctrine, you do bring again the Mosaicall observation of distinction of times into a sacred use, binding your consciences thereunto, as if it were part of your holinesse and righteousnesse, *Col.2.16.*

V.12. *Be as*) Be my imitatours, *1 Cor.4.16.* and 11,1. *1 Thess.1.6. For I am as*) in the state of a Believer and a Christian, I am in the same degree and condition as you are, under the same rule of faith, and of Gods service, that no man may thinke that I have any particular priviledge to exempt me from ceremonies. *Te have not*) I am not any way exasperated against you for any offence done to my person, I onely desire you to have a care of your own salvation.

V.13. *Infirmity*) namely, afflictions and bodily miseries, by which God hath tried and exercised me.

V.14. *As an Angell*) See *Zech.12.8. As Christ*) not by yielding the honour which is due to Christ onely, unto my person, but by yielding obedience to my word, as being the Word of Christ himselfe, *1 Thess.2.13. 2 Pet.3.2.*

V.15. *Where is then*) that is to say, What is the cause that you so quickly alienate your selves from me, and forsake my doctrine? since at other times you reputed your selves so happy in having me to be your Apostle and teacher, that there was nothing so dear, but you would willingly have given it me for an acknowledgement of so great a benefit; in me there is no change, the inconstancie is in you.

V.16. *Am I*) Is it fitting for you at this time in recompence of the truth which I have preached to you, to hold me to be your enemie?

V.17. *They*) namely, those false Apostles make shew of being moved by a singular love towards you, and a care to have you not drawn away from them, but seeing they lead you away from Christ the true Bridegroom and Master, to captivate you unto themselves, that shew of love is but a spirituall dishonestie. See contrariwise concerning godly jealousie, *2 Cor.11.2. Would exclude you*) namely, they endeavour to separate you from the love of me, and of all other true Pastours, that you may wholly depend upon them alone.

V.18. *It is good*) the faithfull are to be commended for being continually carefull of their Pastours love; but you Galatians, contrariwise have forgotten me, so soon as I have been absent from you.

V.19. *Of whom I travell*) for whom I endure great paines and anguishes, as a woman that is in travell, untill such time as Christs pure Doctrine be re-established amongst you, as I had planted it.

V.20. *Change*) to have occasion to be glad and rejoyce with you in stead of my former complaints and reproofes. *For I stand*) this is the reason of the desire he had to see them, namely, because that being not certain what state they were in, he was in great doubt of them.

V.21. *Tell me*) you that of your own will, without, and contrary to Gods command do put your selves again under ther yoak of the Mosaicall Law: consider in *Abrahams* familie, as in an allegoricall pourtraiture, what you ought to judge of your act. *Hear the Law*) namely, this Scripture which is part of those bookes which are called the Law.

V.22. *That Abraham*) the meaning is, that as in *Abrahams* familie there were two mothers, and two kindes of issues, the one of bondage, and the other free, and the heir: so amongst those that have the knowledge of the true God, and make profession of serving him, there are two kindes according to the two doctrines or covenants propounded by God unto men, namely, the Law and the Gospell: those which hold themselves to the Law to obtain righteousnesse and life are slaves to sin and to the curse, and are finally excluded from the heavenly inheritance: those that embrace the Gospell are heires and free.

V.23. *After the flesh*) in a meer naturall way: A figure of them who are out of Christs grace, and do of themselves endeavour to obtain life, and righteousnesse by the Law. *By the promise*) namely, by a free gift, and by a miraculous operation of God, out of the course of nature. A figure of Believers who are made sonnes and heires of God, by his onely grace and power.

V.24. *Are an allegorie*, the Italian, *have an allegoricall sense*) namely, besides the historicall and literall sense, may be taken for a figure of Gods great familie. *Are the two*) that is to say, they signifie and represent the two, &c. *The one*) namely, that of the Law which was given in mount Sinai. *Gendreth*) of it selfe it may make those who are its followers

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to be part of Gods people by knowledge, profession, and worship; but in the mean time it cannot free them from their naturall bondage, nor bring them into Gods grace, nor obtain the inheritance of heavenly life for them. *Which is*] namely, this covenant was figured by *Agar*.

V.25. *Agar is*] namely, in this similitude of *Abrahams* familie with Gods familie; *Agar* first is correspondent to Sinai, because that as *Agar* was a stranger, not of the blessed progenie, so Sinai was in Arabia in the Ismaelites land, out of the bounds of the Land of Promise. And secondly, to the earthly Jerusalem of this age which makes profession of seeking life and righteousnesse in the Law, whereby all those which follow it do lose all right in the adoption and grace of God, and doe remain subject to sin and malediction.

V.26. *But Jerusalem*] there is also another bodie which is correspondent to *Sara*; namely, the Christian Church, which God himselfe hath created by his Word and Spirit, whose state shall also be perfect in Heaven, and that is freed by God from all spirituall bondage; and in it, and by it God gendreth and bringeth up all his true children.

V.27. *For it is*] he proves by this passage of the Prophet, that there was to be these two mothers, one spirituall, namely, the Christian Church; the other carnall, namely, the Jewish Synagogue, seeing that the great number of Gods true children was to be borne of the first by the calling of the Gentiles, not of the last, which in former times haue enjoyed Gods grace and presence; and finally, that those children should be brought forth by Gods onely grace and power without the worke of man, being the mother of her own nature was barren.

V.28. *Now we*] namely, all true Christians are and ought to acknowledge themselves to be the children of God, supernaturally engendred by meer grace.

V.29. *But as*] this singular priviledge hath a condition joyned unto it like unto that which happened unto *Isaac* who was scorned by *Ismael*, *Gen.*21.9. that is to say, that all Christians are likewise persecuted by the Jewes; as indeed persecutions began by them. *Him that was*] namely *Isaac*, who was not onely *Abrahams* son according to the flesh, but also was his spirituall issue in Gods adoption, and in the regeneration of the Spirit.

V.30. *What saith*] namely, as the sacred Historie sets down, that God would have *Ismael* with his mother driven out of *Abrahams* familie; so all carnall, unbelieving, proud, and perverse Jewes shall be bainshed out of Gods Church, and out of the Kingdom of Heaven.

CHAP. V.

VER.1. *Again*] as the Jewes were formerly, *Rom.*3.15.

V.2. *Circumcised*] as a thing which ought of necessitie to be done, and that is a part of mans righteousnesse, and necessary to salvation, according to the false Apostles meaning, *Acts* 15.1. For otherwise circumcision might be used as an outward and indifferent thing through wisdom and charitie to gain the Jewes, and cut off the scandall which offended their weakneſſe, *Acts* 16.3. *Christ*] for mans righteousnesse before God ought to be be either all by workes, or all by Christ; and these two meanes cannot be mixed: see upon *Gal.*2.21. and therefore he that attributeth one part to workes doth wholly renounce Christ, and to be saved he bindes himselfe to fulfill the whole Law, which being impossible for man to do, all his endeavours are not onely unprofitable but also very hurtfull.

V.4. *Christ is*] the Greek terme seemes to signifie, you are as dead members upon which by reason of your wickednesse and incapacitie Christ worketh no more. *Are justified*] namely, that pretend and believe to be partly justified before God by the Law. *From grace*] from Gods grace, which before you made profession of accepting in Christ.

V.5. *For we*] that is to say, you separate your selves from Christ, withdrawing your selves from the common meaning and belief of the Church, whose whole hope is to be absolved at the last judgement, and enter into everlasting life by the meanes of One onely Jesus Christ. *Through the spirit*] namely, taught and inspired by the holy Ghost, or following the spirituall meanes which the Gospell propounds in Christ, and in his Spirit, and not the carnall and elementall ones of the ceremonies of the Law, *Heb.*9.10.

V.6. *Which worketh*] namely, which is a true and lively faith, and sheweth it selfe to be such by the fruits of a new life, comprehended under the love of God, and of ones neighbour, *Rom.*13.8. of which faith is the roor, because it joyning a man with Christ, drawes his Spirit from him, and this Spirit is the soveraigne cause of all good workes. See *Iohn* 15.4,5. *Iam.*2.17,26.

V.7. *Did run*] you were in a good way of faith, and were gone happily forward towards the marke of your heavenly calling. See *Phil.*3.14.

V.8. *Of him*] namely, of God.

V.9. *Leaven*] that is to say, a little false doctrine, *Matth.*16.12. doth easily corrupt the good minde of a man in the rest, or a small number of heretickes may infect the whole Church.

V.10. *Through the Lord*] namely, through his grace and power. *No otherwise*] than I have at

other times taught you, and now confirmed unto you in this Epistle.

V.11. *And I*] for a personall proof of this truth consider, that if I would retain the Mosaicall ceremonies, I might avoid the persecutions of my nation, which are raised against me onely for that cause; and therefore seeing I do refuse to do it, you may conclude, that my conscience (which may serve for example and rule to your consciences) doth not consent to it. See 1 *Cor.*15.30. *The offence*] namely, the cessation of the persecutions which do so much offend and alienate the world from the Gospell, is cut off, seeing they are at this time stirred up onely by the Jewes through a false zeal to their ceremonies, see *Gal.*6.12. *Phil.*3.18.

V.12. *Cut off*] wholly separated and banished out of the communion of the Church, in the bodie of which they are like unto so many plagues and cankers.

V.13. *For brethren*] the reason of this my desire is, because that they remaining amongst you disguised in sheepes clothing do hinder the course of your vocation, burthening you with the observances of such things as are contrary to Evangelicall libertie, by which the holy Ghost carrieth Believers evangelically on to their supernall end. *To the flesh*] namely, licentiously to satisfie your fleshly and vicious appetites under pretence that those ancient forbidding Lawes are disannulled. *By love, the Italian, for charitie*] have a care you do not offend the weak brethren in indifferent things, using your libertie indiscreetly, and unbridledly, *Rom.* 14.13,15,20. 1 *Cor.*6.12. and 8.9. and 10.24,32.

V.14. *The Law*] from which though Christ have taken away the power of judging the faithfull before God, yet it is left unto them for a perpetuall rule of true obedience and conformitie to the will of God their father.

V.15. *To bite*] he hath a relation to the controversies which were bred amongst Christians concerning the Jewish ceremonies, maintained with great instance by some, and by other some violently rejected, *Rom.*14.13. 1 *Tim.*1.4. and 6.4,5. 2 *Tim.* 2.23. *Tit.*3.9. *One of another*] namely, that in stead of receiving the Jewish ceremonies, for fear of being persecuted by the Jewes you do not upon the same occasion ruine one another without any persecution.

V.16. *Walke in*] Order your whole life and actions according to the instructions and motions of the holy Ghost, as well in the spirituall forme of Religion which is proper to the Gospell as in holinesse of life. *Not fulfill*] that is to say, withstand the reliques of the old man, and the naturall corruption which yet remaineth in you, *Rom.*7.18. &c.

V.17. *For the*] he gives a reason for what he had said, that following the spirit, one ought to renounce the flesh, namely, because they are two beginnings and motions which are directly contrary in their qualities and actions. *So that ye*] the Italian, *that you may not do whatsoever you will*] I speak this concerning the strife between the flesh and the spirit which is in every believer, to the end that under pretence of Evangelicall libertie, or of the presence of the spirit, you do not take leave to do whatsoever you please, seeing that there may be some motion of the flesh therein which is contrary to the motion of Gods Spirit. It may also be translated, so that you do not the things that you would; as much as to say, so that you are hindered from doing good in that perfection as you desire, *Romans* 7.15,19.

V.18. *Under the Law*] namely, under the servile and scrupulous pedagogie of the ceremoniall Law, nor yet under the morall Law, which doth severely command and inexorably condemne, but under that milde and most effectuall conduct of the holy Ghost working in you.

V.20. *Heresies*, the Italian, *Sects*] or heresies which are also effects of the corruption of sin as well in the affected ignorance of the understanding, as in the perverseneſſe of the will fixed upon its own opinions, lover of singularities and vainglorie, rebellious against the truth, failing in charitie, &c.

V.23. *Against such*, the Italian, *against such things*] that is to say, the Law of God that is so harsh and terrible to all men that are in the state of sin, is not so to Gods children, who do no more fight against it of pure malice, nor are not fought against by the curse of it, but do voluntarily submit themselves to it, and it through the spirit of grace becomes to them a milde mistresse of their actions and guide of their life, and is no longer an inexorable forme of judgement against their persons.

V.24. *And they*] though the root of the foresaid vices be also in believers, and in the members of Christ yet by his spirit, *Rom.*8.13. and by imitating his crosse, *Rom.*6.6. they mortifie it, suppresse the endeavours, and smother the effects of it, *Rom.*6.12.

V.25. *In the spirit*] being by it regenerated into a new life.

V.26. *Provoking*] spightings, and purposely doing acts of offence and provocation against other men.

CHAP. VI.

Verse 1. *Overtaken*] that is to say, discovered to be guilty, or have runne into it inconsiderately, and not out of any deliberate malice. *Ye which are*] namely the bodie of believers, in whom the worke of the holy Ghost remaineth

maineth safe without being spoiled or spotted by any grievous sin. *Restore*] the Greek word is derived from setting of limbes that are out of joint: he meanes by corrections, reproofes and inducements to repentance, endeavour to settle his conscience again into a good state, as well in regard of Gods pardon as of the amendment of the sinner himselfe, see *Iam.*5.19,20.

V.2. *Bear ye*] that is to say, have you a fellow-feeling of your brethrens faults wherewith their consciences are burthened, and take care to ease them. *Fulfill*] put the command of charitie in practise, which Christ by his word and example hath recommended above all other things.

V.3. *For if*] for to performe this, you ought not to presume of your selves, it being the chief cause of disdain and immoderate rigour towards others.

V.4. *And then*] that is to say, if he do finde that his conscience approves of his workes as good and loyall, then he shall have cause to hold himselfe in a degree of honour befitting the gift which he hath received from God without begging it by making comparison with other mens defects, see *Luke* 18.11.

V.5. *Shall bear*] that is to say, shall give an accompt of his actions before Gods judgement seat.

V.6. *In the word*] namely, Gods Word publikely preached and taught. *In all good*] namely, all that is necessary for him that receives, and that he is able to spare, who gives.

V.7. *Mocked*] as those do who seek pretences and excuses for their avarice and ingratitude.

V.8. *He that soweth*] he that in this life takes no other care but to please himselfe and his own carnal appetites shall at the last reap no fruit thereby but onely perdition; and contrariwise, he that imployes his whole life, studie, labour, and substance in obeying the motions of the holy Ghost, and seeking to obtain and advancing spirituall things in himselfe and others, shall receive the reward of everlasting life, being that the Spirit in man is the true seed of eternitie, and the flesh of perdition.

V.9. *If we faint not*] namely, if through impatience or carelessnesse, we do not leave off studying, and persevering in doing good, see *Heb.*12.3,5.

V.10. *Opportunitie*] namely, so long as God grants us to live in this world, which is the time of working, and gives us opportunitie and meanes to do it, see *Iohn* 9.4. 11.9. and 12.35. *Of the houshold*] namely, to those who through communion of faith are members of the Church, which is Gods houshold.

V.12. *As many as*] to know the qualitie of the false Apostles doctrine, do but marke and observe their intention, which is but onely to obtain the Jewes favours by shewing themselves zealous of their ceremonies, and to avoid the hatred and sufferings which the profession of Christs faith brings along with it, to the likenesse and communion of his own, 2 *Cor.*1.5. and 4.10. See upon *Gal.*5.11. *In the flesh*] that is to say, falsely, viciously, and dissemblingly. *Constrain you*] that is to say, they endeavour to put this necessitie of conscience upon you, *Gal.*2.14.

V.13. *For neither*] their hypocrisie appeares in this, that shewing so much zeal in matters of ceremonies, they are careless and do in their life and conversation transgresse the most essentiall commandements of the Law: an ordinary sin of the Pharisees, *Matth.*23.4.23.25.27. *They may glory*] they may boast of having perswaded and drawn you to Judaisme, by bodily circumcision, which was held amongst the Jewes to be a most glorious act, *Matth.*23.15.

V.14. *In the crosse*] namely, in the death and passion of my Saviour by whose spirituall and effectuall communion I have no more affection nor desire to the world, nor the lusts thereof, no more than to a dead thing, neither hath the world any power to worke upon me, or to stir me, no more than the objects of senses can do to a dead man.

V.16. *Upon the Israel*] namely, upon all the true Israelites in spirit, who through faith are the true blessed seed of *Abraham*, and the people of God, *Rom.*4.12. *Gal.*3.9.

V.17. *Let no man*] besides all other reasons I do admonish all believers to regard me, and not to afflict my spirit with false doctrines and contradictions, 1 *Cor.*11.16. and 14.38. after so many sufferings which I have endured for Christ, whereof I bear the markes by which I have verified the loyaltie of my ministerie, 2 *Cor.*6.4.

THE EPISTLE OF SAINT *PAUL* THE APOSTLE TO THE EPHESIANS.

ARGUMENT.

SAint Paul *having founded the Church of Ephesus a famous Citie of the lesser Asia, as Saint* Luke *relateth,* Acts 19. *and having also forewarned the conductours of it with good and wholesome instructions and exhortations,* Acts 20.18. *he would also performe this most laudable dutie towards that Church, namely, to write this Epistle to it from Rome, whither he had been carried prisoner, to confirme it in the truth of the Gospell, and exhort it to the true fruits of its vocation. The summaris of it is, that he gives God thankes for the infinite benefit of eternall salvation and redemption in Christ, communicated out of his meer grace and election, through faith in the Gospell, to the Apostle first, and his companions of the Iewish nation, then afterwards to the Ephesians who were Gentiles, whom to this end he had sealed with the holy Ghost: and consequently he prayeth him, that he would be pleased to enlighten them more and more in the acknowledgement of so great a gift by the same spirit, which gift he extolles by a comparison made of their present with their former state, as well the inward which was subject to sin and malediction, as the outward by which they professed Paganisme: out of which state God had out of his meer grace by his most powerfull vertue saved, vivified, and gathered them into his Church, and incorporated them into the assemblie of believers, by the ministerie of* Paul, *appointed by God to preach to the Gentiles the mysterie of their vocation in grace, which was before unknown to the world, for which cause he suffered great persecutions by his nation, and was also a prisoner, but howsoever that they ought not from thence to take any occasion of offence or grief. Afterwards he commeth to exhortations, namely, to have them make a right use of so great a gift, and to live a life besitting the heavenly vocation, recommending unto them union above all things, and to refer all Gods divers and severall gifts to one end, namely, the common edification of the bodie of the Church, and likewise all other Christian vertues to the continuall advancement of spirituall regeneration. And particularly he exhorteth husbands, and wives, fathers, and children, masters and servants, to performe their interchangeable duties: and all in common to fight the good fight of faith and perseverance.*

CHAP. I.

VERS. 1. *IN Christ*] namely, that are ingrafted into his bodie by faith, and do live and subsist in their spirituall state by his onely power, and by the communion of his Spirit.

V. 3. *In heavenly*] that is to say, by giving you not an earthly but heavenly inheritance, and that through Christ who hath taken the possession thereof for all his, and hath in heaven received the fulnesse of the spirit to powre it down from thence upon his whole Church, which is also with him in heaven already by faith, and shall effectually be there with

with him for ever, *Ephes.*2.6. *Phil.*3.20. *Coloss.*3.1,2.

V.4. *According as*] according as God by his election from everlasting framed a new bodie of humane race (opposite to the first whereof *Adam* was head, in whom all men have sinned and are dead) and appointed Christ to be their Head, that in him it might be all gathered together, and by him made partaker of his grace, life, and glorie: so he bringeth this his decree to passe in his appointed time; bestowing all his favours upon his Church by Christ in his sacred Communion. See *Ephes.*3.11. 2 *Tim.*1.9.

V.5. *To himselfe*] or by himselfe; namely, for his glorie, as *Rom.*11.36.

V.6. *Of the glorie*] namely, of his glorious and admirable grace, by which he hath powerfully brought to an end the worke of mans salvation. See *Rom.*9.23. 2 *Cor.*4.4. *In ibe*] namely, for the love, and in regard of Christ onely who hath all the fathers love, not onely as he is everlasting Son, but also as he is perfectly obedient, and just in his humane nature, and in his qualitie of Mediatour, *Mat.*3.17. *Iohn* 3.35. and 10.17.

V.10. *In the*] namely, in the time prefixed by his providence (which is the dispencer of times, and of the whole order of things) for the fulfilling of his promises concerning the Messias, or in the conduct and government of his Church fitting for that time. *Both which are*] this may be referred to blessed mens spirits which are already gathered up into heavenly glorie, and to believers yet living upon earth, as *Luke* 1.17. *Ephes.*3.15. *Heb.*12.23. Others do understand it of the holy Angels, with which the faithfull have communion in the same Head, namely, Christ, *Col.*2.10. and in the same glorie. See *Matth.*22.30. *Heb.*12.22.

V.11. *In whom*] by whose love and benefit, and by vertue of his redemption and intercession, which is the fundamentall cause of the believers vocation. *We have*] namely, I and all other believers of the Jewish nation. *Obtained*] we have been chosen and called from amongst the rest to be the proper part of Gods inheritance, *Deut.*32.9. *Isai* 53.11.

V.12. *We*] namely, we Jewes, who have alwayes fixed our hopes upon the promised Messias, and have been the first that have believed in him after he hath been revealed.

V.13. *Sealed*] marked as it were with a character by God, by the gifts of regeneration, illumination, and the power of the Holy Ghost promised by Christ to all believers, *Luke* 24.48,49. *Acts* 2.33. *Gal.*3.14. of which is added to the promises of Gods grace in Christ, to confirme them and seal them in their hearts.

V.14 *Untill the redemption*] the Italian, *unto the*] this must be understood as following the word *sealed*, the meaning is, that this seal is given us, that by it we may be known at the last judgement, then to have part in the reall and perfect deliverance from all evils and enemies, *Luke* 21.28. *Rom.*8.20,21. wherein we have now right through Christ, and have had the first fruits thereof.

V.15. *In the Lord*] namely, in the communion of his bodie and Spirit.

V.17. *The God*] namely, the true everlasting God towards whom Christ exerciseth his Office of Mediatour, gaining unto him a peculiar people, whereof he is the Head. See *Iohn* 20.17.

V.18. *The hope*] namely, the goods which we ought to hope for as a sequele of his calling, & to the participation of which he calleth us. *In the Saints*] the Italian, *in the holy places*] namely, in Heaven, which is as the Sanctuarie of Gods glorie. See *Heb.*9.8. 12,24. and 13.12.

V.19. *His power*] in accomplishing his worke, and bringing us to the end of our hope.

V.20. *In bis heavenly*] where his humane nature is resident in glorie, and where his whole person hath as it were the glorious Throne of his Kingdome, *Matth.*19.28.

V.21. *All principalitie*] not onely worldly but also Angelicall, the Angels being called by such names, *Rom.*8.38. *Ephes.*6.12. *Col.*1.16. *Pet.*3.22. *Name*] that is to say, dignitie or state, 1 *Cor.*15.24. *Which is to come*] namely, in Heaven, and in the state of heavenly life, which in regard of those that are living in this world is yet to come.

V.22. *Over all*] that is to say, hath made Him Head of the Church in a singular and eminent manner, above the domination which he hath over all other creatures, others expound it simply soveraigne.

V.23. *The fulnesse*] that is to say, the complete structure, and gathering of all the members, whereof Christ is the Head. *In all*] namely, those that are of this number and bodie, as *Iohn* 6.4,5. and 12.32. *Ephes.*4.10.

CHAP. II.

VER.1. *Hath be*] namely, God by the same power as he raised Christ from the dead, *Ephes.*1.20. hath also given you a spirituall life consisting in his grace, and in mans conversion to him, and in the being joyned to him by his Spirit. See *Iohn* 5.24. *Dead*] in spirituall death, consisting in the separation from God, and from his grace through sin, whence followeth miserie, and inhabilitie of doing good.

V.2. *To the course*] to the common manner of worldly mens living, who are not regenerate by Gods Spirit. *According to*] following the Devils suggestions, and imitating his malignitie, who having been driven out of the high Heaven of glorie,

Luke 10.18. *Revel.* 12.8. now wandereth up and down, and exerciseth the power which God permitteth him to have in these lower parts of the ayre, untill such time as he be shut up in the prison of everlasting torments. *The Spirit*] namely, the author of the evill inclination, and motion that is in corrupt men, 1 *Cor.* 2.12. *Worketh*] namely, to whom God hath abandoned those who maliciously refuse the Gospell, for to drive them to all manner of evill without any stay. See *Iohn* 8.41,44.

V.3. *We all*] not onely you Gentiles but we Jewes also, *Rom.* 3.9.22. *Of our flesh*] as well of the sensuall part, as of that which is falsly called reason and understanding; which also hath its corruption; and as the Scripture speaketh, is flesh. *Rom.* 8.6,7. *Col.* 2.18. *And were*] being borne in sin and corruption we were by our birth subject to the wrath and curse of God.

V.6. *Hath raised us*] because that by reason of the most strict union of Christ the Head to believers who are his members, that which is done to the Head is likewise done and belongeth to all the members, and they likewise in right and in verue of the infallible cause, and in certainnesse of hope are already raised up and glorified, and at the appointed time shall be so in effect, 1 *Cor.* 15.12,15, 20,22. *Through Christ*] namely, in the benefit of our redemption through him.

V.8. *By grace*] which holds the place of principal cause, as faith is the meanes on mans side to receive and apply unto himselfe the feeling and fruition of that salvation which is presented unto him in Christ. *Of your selves*] of any merit, worth, invention, or worke of yours.

V.10. *For we are*] He proves that our own workes cannot be the cause of our salvation, for we our selves that do them have been made, that is to say, regenerate and sanctified by his grace, and have been made fit to do them by his Spirit, besides that the use of them is not of merit to acquire right to salvation, but onely a way to come to the fruition of it. *Before ordained*] to worke them in us, and to be wrought by us, God having by one and the same will and councell ordained the end of salvation, and the meanes to attain to it.

V.11. *Wherefore*] seeing God hath done us al in generall so many favours, you Gentiles who were furthest off, and most unworthy of them, ought to thinke your selves most obliged for them. *In the flesh*] wanting the circumcision in your flesh, which was the Sacrament of Gods Covenant, and therefore likewise under the name of uncircumcised; you were abhorred of the Jewes, who for their honour were called the circumcised people, so that you had no part nor communion with Gods Church, neither outwardly nor spiritually, v.12.

V.12. *Ye were*] ye had neither union nor communion with Christ, Head of the Church, Founder and Mediatour of the Covenant, and Spring of all spirituall and everlasting blessings. *Aliens*] and therefore separate from the bodie of it, namely, of the Church, to which onely he communicates his grace, and which at that time was restrained within the Jewish nation onely. See *Ezech.* 13.9. *Strangers*] Having no interest nor portion in the goods promised in the Covenant of grace which was made with *Abraham*, and so many times reiterated and confirmed. *Of promise*] namely, of grace. See *Rom.* 4.13,14. and 9.8. *To hope*] of salvation and eternall goods. *Without God*] without any knowledge or worship of the true God, 1 *Corinth.* 8.5,6. wherein consists the interchangeable dutie of those who are in this covenant.

V.13. *In Christ*] not onely by his meanes, but also by vertue of the union which you have with him by faith. *Farre off*] namely, from God, from his Covenant, and from the Church, as he had said, *vers.* 12. *By the blood*] by his death which he suffered for you, and hath been applied unto you by faith, you have been reconciled to God, and reunited into one bodie of a Church with the believing Jewes: this seemes to be added, to shew that the Gentiles were no more engrafted in the Church by circumcision, and by ceremonies, as anciently the proselites were, but by Christs passion shadowed by those figures.

V.14. *Our peace*] the tie, and foundation of the true union of the Gentiles with the Jewes into one and the same Church. *The middle wall*] He hath questionlesse a relation to the wall which was in *Solomons* Temple, between the peoples and the Gentiles court, which hindred all manner of passage, sight, or communication between them, *Ezech.* 42. 20, the meaning is, that the Gentiles have by the Gospell gotten free accesse to the Church, and the goods thereof, being no more held to be prophane persons.

V.15. *In his flesh*] namely, in the sacrifice of his bodie, by which he hath disannulled all ancient ceremonies, which were a signe and a meanes of the separation of the two people, Gentiles and Jewes; and the occasion of great hatred betwixt them, the Jewes detesting the Gentiles and their manner of worship, as unclean and prophane; and the Gentiles abhorring the Jewes and all their observations as absurd, and contrary to those of all other nations, *Acts* 10.28. *To make*] the Italian, *to create*] that is to say, to make by a manner of new creation, these two nations regenerated by his Spirit, a new bodie of a Church united in Christ, who is the Head thereof, and the Foundation of all its subsistencie.

V.16. *In one*] being so united, to shew that none can have part in Gods peace, unlesse he be united to the

the Church; seeing that there being but one covenant, and one head thereof, namely Christ, it is impossible it should be made with men that were divided. *By the crosse*] namely, by his sacrifice upon the altar of the crosse. *Slain*] having by vertue of his death which was the destruction of the kingdom & life of sin, *Rom. 6. 6. Gal. 6. 14.* taken away the cause of Gods enmitie with sinfull men, and of the Church with life of unbeleevers and heathens, which is no other but only the uncleanesse of sin; and hath established the true foundation of peace, which is righteousnesse and holinesse, considered in its reall truth of Faith and Spirit, and no more in the ancient outward signes of Mosaicall Ceremonies, *Gal. 6. 15. Thereby*, the Italian, *in himself*] namely, in his own death; or in it, namely, in the Crosse.

V. 17. *And came*] in his own person, by taking upon him humane flesh, and the office of a messenger of peace, and afterwards by sending his Apostles, *Luke 24. 47.* see *1 Pet. 3. 19. Unto you*] namely, to the Gentiles in generall, who were separate from God, from his covenant and salvation. *To them*] to the Jews, a people joyned to God by a speciall covenant.

V. 18. *For through*] he proves that peace is truly made with God, because he now admits all nations indifferently unto him, to present their prayers and worship to him. *By one*] namely, by vertue of the holy Ghost, which is one and the same in all beleevers, and works all the foresaid things in them by the same consent and will.

V. 20. *Are built*] your faith by which you subsist in the communion of Saints, hath for its foundation & for infallibility & immoveable rule the doctrine of the old and new Testament, the principall subject whereof is Christ, who in his person is the essentiall foundation, & as it were the corner Stone (in which consists the chief strength of a building) binding the two walls together, which are the two nations of the Jews, and the Gentiles whereof the Church is composed, and alwayes bearing and withstanding all manner of dangerous encounters, which are more dangerous at the corners of buildings, then at any other part of them, see *Cant. 8. 9, 10.*

V. 21. *In whom*] upon whom, or by vertue of whom, and of the conjunction with him. *Groweth*] advanceth and raiseth it self, untill it come to its perfection in Heaven, *Revel. 21. 3.*

V. 22. *In whom*] this seems to be added to shew, that whileſt the mysticall Temple advanceth it self in this world, God hath on earth an inferiour walking and moveable habitation, which is the Church in travellers estate in this worlds pilgrimage. Such as the Tabernacle in the wildernesse was, being compared to the glorious Temple built by *Solomon*, in which there was a sound and immoveable firmnesse, and an infinite increase of Gods signes and gifts: ten candlesticks for one, and ten tables for one, though there were but one ark of the covenant in both; and so both in heaven and earth the Church hath but only one God and Redeemer. *To*] namely, you Ephesians, and all the particular Churches in the world. *Through the spirit*] that is to say, Spiritually, or by the power of the holy Ghost.

CHAP. III.

Vers. 1. *For Paul*] this discourse is interrupted, untill vers. 14. and then it is said, I make what I ought to be supplied in this manner, *I Paul bend my knees before God. The prisoner*] the Apostle writ this letter from *Rome*, whither he had been carried prisoner, *Acts 27. 1.* and *28. 30. Ephes. 6. 20. Of Iesus Christ*] for him and for his service in the ministery of the Gospel amongst the Gentiles, for which I am persecuted by the Jews, and have by them been delivered to the Romanes.

V. 2. *If ye have*] this is a kinde of affirmation, rather then a doubt, as *Ephes. 4. 21.* the meaning is, seeing it is cleer that you have heard of it.

V. 3. *The mystery*] namely the sacred doctrine of the Gospell, incomprehensible to humane understanding; if it be not revealed to God, see *Mat. 13. 11. Ephes. 1. 9 Coloss. 2. 2.* and *4. 3. 1 Tim. 3. 9, 16.* others refer this mystery simply to the vocation of the Gentiles.

V. 4. *Whereby*] as well in the substance of the things that are written, as in the manner and stile, which is altogether divine and spirituall.

V. 5. *Was not*] namely, by a reall and present effect, nor by any singular declaration of the times and means, for otherwise the Prophets knew it in generall and had declared it: Or he would say, That God, before the Gospell, never had used that indifferency of Nations in the communication of his grace. *Prophets*] namely, of the new Testament, *Acts 11. 27.* and *15. 32. Rom. 12. 6. 1 Cor. 12. 10. By the Spirit*] namely, by instructions and revelations of the holy Ghost.

V. 6. *Fellow heirs*] in common with the beleevers of the Jewish nation, and with Christ himself, *Rom. 8. 17. Gal. 3. 29. His promise*] namely of the goods promised to *Abraham* and all his spirituall offspring in vertue, and for the love of Christ, who is the true foundation of it.

V. 7. *Effectuall working*] that is to say, Unfolding in me his divine power, and accompanying my ministery therewith, as well in necessary gifts, as in a miraculous blessing and perpetuall assistance.

V. 9. *The fellowship*] the Italian, *the dispensation*, how God will in these dayes reveal this secret councell of his, communicate the grace of it, and cause the effects of it to be felt. *Who created*] he means the new and spirituall creation of the Church, see *Isa. 65.*

Isa. 65. 17. 2 *Cor.* 5. 17. *Ephes.* 2. 15. *all things*] namely, the whole state, body, and parts of the Church.

V. 10. *Principalities*] namely the good angels, see *Rom.* 8. 38. *Ephes.* 1. 21. *Col.* 1. 16. and 2. 15. 1 *Pet.* 3. 22. *May be known*] that in the glorious renewing of the state of the world by Christ, not onely men, but even the Angels themselves, who desire to look into the very bottom of this mystery, 1 *Pet.* 1. 12. may have a new document of Gods wisdom, in an effect divers from what he had shewn at other times, the ways and effects thereof varying, but alwayes for the better according to his will and pleasure.

V. 11. *In Christ*] establishing in him all the causes and means of the accomplishment of it.

V. 12. *In whom*] namely by vertue of the union which we have with him in the Spirit through faith. *Boldnesse*] the Italian, *the liberty*; namely, that free accesse which is contrary to the terrours of conscience to Gods rejection.

V. 13. *Wherefore*] seeing God through my ministery hath made you Gentiles, partakers of his grace in Christ, though I be therefore persecuted by the Jews, yet have you no cause to be discomforted thereby, but rather take it for a holy glory, that God will have me suffer for your salvation, and that in my sufferings the faithfulnesse of mine Apostleship is approved and confirmed.

V. 14. *For this cause*] here the Apostle goeth on again with the discourse which hath been broken off from the first verse. *I bow*] namely, in humble prayer.

V. 15. *Of whom*] who being Christs father by nature, and by adoption father of the whole Church, which is as his family, and troop of his children, as well of those which are already glorified in heaven, as of those who are yet living in the world by faith, see *Ephes.* 1. 10.

V. 16. *The riches*] namely, the glorious treasures of his spirituall gifts, which he powreth down upon those that are his. Or the abundance of his glorious grace and mercy, as *Rom.* 9. 23. *Ephes.* 1. 7. *Phil.* 4. 19. *Col.* 1. 27. *In the inner man*] namely, in the gift of regeneration, and in the state of spirituall life, which is eternall, and not exposed to the senses, but known by God, and felt by the beleever in his soul, see *Rev.* 2. 17.

V. 17. *May dwell*] may perpetually be present in vertue, grace, and Spirit, by means of a continuall act of lively faith in him. *That ye being*] namely, that ye having stayed and planted in your heart a firme, intimate, and invariable charity towards God and men, which is the proper and inseparable effect of a lively faith.

V. 18. *Comprehend*] namely, to attain to everlasting life, and to the perfection of the knowledge, and fruition of that infinite mystery of which he had spoken, *vers.* 8. which were riches that were inscrutable in this life: Or to the accomplishment of the spirituall building of the Church, according to all the dimensions of it, whereupon he had said they were founded, *Ephes.* 2. 20. and 3. 18. see *Revel.* 21. 16. *What is the*] a figurative description of the infiniteneſſe every way, by a similitude taken from the dimensions of the Temple, applied to the heavenly Jerusalem, founded in this world and finished in Heaven, as *Revel.* 21. 16.

V. 19. *Knowledge*] namely, humane knowledge in this life. *That ye might*] that ye may come to the height of knowledge, happinesse, and glory, when you shall be filled with Gods presence, and satisfied with the sight of his face, *Psal.* 16. 11. and 17. 15. and that he shall be all in all, 1 *Cor.* 15. 28.

V. 21. *By Christ*] namely, the subject of whose glory is Christ and his benefits. Or as the Father manifesteth and communicateth himself in him alone: so let him be acknowledged and worshipped in him by all beleevers, *John* 14. 13. 2 *Cor.* 4. 6. *Philip.* 2. 11. which is oppoſite to all vain glorifying of God out of Christ, as Infidels do.

CHAP. IIII.

Verſ. 1. *Of the Lord*] the Italian, *prisoner exhort you in the Lord*; namely, in his name and authority, or from him. Others, I the prisoner of the Lord exhort you; namely, I that am in this state for his cause as his beleever.

V. 3. *To keep*] to keep the union of all the members of the Church entire, united together by the holy Ghost in a form of spirituall and mysticall body. *In the bond*] as the union of the soul with the body is preserved by the good temperament of the body: and by avoiding the outward wounds and hurts of it.

V. 4. *One body*] namely, mysticall and spirituall, composed of Christ the head, and all beleevers his members. *In hope*] the Italian, *in one only hope*; being by your common vocation united in hope of the same goods and eternall life.

V. 6. *Who is*] who hath the soveraign command and power over all things, and is present every where, but is in an intimate way joyned to his beleevers, residing in them by a perpetuall operation of grace and spirit.

V. 7. *Grace*] some singular gift dispensed by Christ more or lesse as he pleaseth, of one kinde or another.

V. 8. *He saith*] namely, the Spirit of God by *David*, *Psal.* 68 18.

V. 9. *Now that he*] because he had said, That all was of Christs gift, he proves it by these words of *David*, That he that distributeth these gifts unto his

his Church, is one that is aſcended; which infereth that he was firſt deſcended; namely, that he had humbled himſelfe by taking humane nature upon him, and the ſhape of a ſervant: now amongſt the perſons of the ſacred Trinitie, that properly is peculiarly Chriſts, who was to be abaſed to be exalted in ſoveraigne glorie, and from thence to diſtribute the gifts of his Spirit, *Acts* 2 33. 1 *Pet.*1.11.

V.10. *Above all*] namely, into the higheſt heaven, the ſeat of eternall glorie, above all that which the Scripture cals Heaven. See 1 *Kings* 8.27. 2 *Cor.* 12.2. *He might fill*] namely, that he may powre down the gifts of his Spirit in all abundance upon his believers who are all, that is to ſay, the whole bodie of Chriſt; as *Iohn* 6.45. and 12.32. *Epheſ.*1.23. or that he might fill all the world with his knowledge and glorie, *Iſai* 11.9. or that he may ſhew himſelfe preſent every where in divine vertue, in the adminiſtration of the power which he hath received from God in Heaven and Earth, *Matth.*28.18.

V.11. *Some Apoſtles*] He doth not particularly number up all the gifts, but onely touches the principall publike Offices of the Church, whereof the three firſt were extraordinary for thoſe primitive times, and the two laſt ordinary and perpetuall.

V.12. *For the*] being the Church is to be conſidered, either as a communaltie of a ſacred common-wealth, or as a ſpirituall Temple, or as a myſticall bodie, the miniſterie of the Word ought likewiſe to be referred to theſe three Heads, namely, that every Believer be prepared and framed by doctrine, diſcipline, &c. to come into and remain in the communion of Saints, without any breach, deformitie, diſturbance, or contrarietie, that the ſervice of God be truely practiſed therein, and that this bodie do increaſe and grow ſtrong in faith and other kinde of vertue.

V.13. *Till we*] ſo he intimates that the uſe of the holy miniſterie ſhall laſt untill the end of the world, and that then it ſhall be brought to nothing, 1 *Cor.*13.8. *All come in*] namely, untill we be perfectly united with Chriſt our Head in full knowledge and fruition of preſence, as we begin in this world by faith, 1 *Cor.*13.12. 2 *Cor.*5.7. *Unto a perfect*] that is to ſay, being come to the ſtate and degree of perfection in the life everlaſting, which ſhall be to the bodie of the Church, as its ripe and compleat age in reſpect of its childhood here in the world, 1 *Cor.*13.10,11. *Unto the meaſure*] a ſimilitude taken from bodies which are grown to their full growth.

V.14. *That we*] this depends upon v.12. and ſheweth another uſe of Gods Word, namely, to defend and keep men from falſe doctrines.

V.15. *In love*] the Italian, *in charitie*] in ſuch ſort that the knowledge of the truth may be lively, and active in charitie and good workes. *Into him*] namely, in the communion and vertue of Chriſt, who is as the root of ſpirituall ſubſiſtencie, and the ſpring of the influencie of life, and of the ſpirit, as he ſets it down in the next verſe. *In all things*] namely, in all the parts of the ſpirituall life which we have from Chriſt, which is alſo taken from living bodies which grow equally and proportionably in all their parts and dimenſions.

V.16. *By that which*] he ſeemes to mean the divers gifts and callings, eſpecially eccleſiaſticall ones, by which the Church is kept in its unitie, and which according as they are ſtored by Chriſt himſelfe, v.11. do likewiſe ſerve for channels and inſtruments of communication, by which Chriſts life and ſpirit and the ſpirituall nouriſhments are parted and diſtributed amongſt all the members. *According to*] according to the proportion of the efficacie of the Holy Ghoſt, diſtributed to every believer in a certain meaſure. See *Rom.*12.3. 1 *Cor.* 12.7,11. *Of the bodie*] as a living bodie doth which hath a limited time of its growing. *Unto the edifying*] namely, each part contributing all it hath, and all that it can do for the common good and advancement of the whole bodie, through charitie, which doth not look to it ſelfe onely.

V.17. *In the Lord*] See v.1. *In the vanitie*] namely, falſe diſcourſes, which have much ſeemingneſſe in them, but no ground of truth, and are fruitleſſe.

V.18. *From the life*] namely, from that communication of his Spirit, by which he regenerates his children to his image, *Epheſ.*2.1. and by a continuall influence thereof, he doth bear them up in this ſpirituall life. *Through the ignorance*] he gives a reaſon of this privation; namely, becauſe of the darkneſſe of their underſtanding, and the untamed malice of their heart, whereby they make themſelves uncapable of Gods working in them, *Iohn* 1. 5,9,11. and 14.17. *Rom.*1.18,19,28. or he meanes, that they are wilfully ignorant, wilfully refuſing the light of God, which is proffered them, *Iob* 24. 13. *Ezech.*12.2. *Iohn* 7.17. and 8.43.

V.19. *Paſt feeling*] Having loſt all remorſe of conſcience, all fear of Gods judgement, and all juſt feeling of their puniſhments. *With greedineſſe*] the Italian, *with an inſatiable deſire*] or as it were ſtriving how to do moſt evill, or with greedineſſe; to ſignifie the two moſt common deſires of men, namely, pleaſures and goods.

V.21. *If ſo be that*] See upon *Epheſ.*3.2. *By him*, the Italian, *in him*] namely, in his truth, faith, and example; or being in him, namely, making profeſſion of your communion with him in faith and ſpirit. *As the truth*] namely, in the lively and effectuall manner in which the truth is taught in

Christs Gospell to be an internall forme of righteousnesse, *Rom.6.17.* and a lively seed of regeneration, *James 1.18.*

V.22. *Which is corrupt*] which is dissolved and putrified in its concupiscences, and by them goeth into eternall perdition. *According to the*] the Italian, *in the concupiscences of seduction*] namely, by which he is allured and inticed to sin. See *Rom.7.11. Heb.3.13. James 1.14.*

V.23. *In the Spirit*, the Italian, *by the Spirit*] which hath begun this your regeneration by enlightening your understanding in the knowledge and truth of God, to go on from thence to your entire regeneration in heart and affections; God in the order of his grace, following the order which he hath established in mans nature, which is that reason and judgement should go before and govern the wil. See *Rom.12.2.* Others, *in the Spirit*] that is to say, in your minde and reason, and so the other part of regeneration should be comprehended in the following verse.

V.24. *Put on*] namely, that ye be endowed and adorned with these new spirituall qualities by which God re-establisheth his image in you. *True holinesse*] namely, a true, sincere, or firme, and constant holinesse.

V.25. *For we are*] and therefore as none deceiveth himselfe, so ought we to use entire loyaltie towards our brethren:

V.26. *Be ye angry*] that is to say, if ye be angry, which is a humane & almost unavoidable infirmitie, yet take heed of running into any excess, *Ps.37.8*

V.27. *Neither give place*] take heed he enter not into your heart by violence of wrath, nor much lesse remain there by an inveterate wrath, which may turne to hatred.

V.29. *Corrupt*] the Italian, *evill*; the Greek word signifieth corrupt or putrified, but the Hebrewes use it for any evill thing. See *Matth.7.17.* and *12.33. To the use*] namely, of the hearers, of the time, and of the occasion. *Minister*] namely, that Gods grace or any singular gift thereof may be communicated or confirmed in the hearers.

V.30. *Grieve not*] a terme taken from men, that is to say] be not rebellious unto it, and do not offend it, so that he withdraw his joy and comfort from you, which is the principall effect thereof, and that he do not depart from you as from an unpleasing habitation.

CHAP. V.

VER.2. *A sweet smelling*] A manner of speech taken from what was anciently spoken of sacrifices which were acceptable to God, the smell whereof, as one might say, he did sent with pleasure, *Gen.8.21. Ezo.1.9.*

V.3. *Let it not be*] Abhorre even the name of these vices, let them be unknown and unheard of amongst you.

V.5. *An idolater*] insomuch as he sees all his affection, and puts all his confidence in riches, and holds them for an universall good, sufficient for all things, as God is; and because he beares a certain respect unto them, that he dares not freely make use of them, and serves them with his heart as some Godhead. See *Matth.6.24.*

V.6. *Vain*] not so much by allurements, as by false inducements and perswasions; as that these sinnes are but sleight things, that Gods patience suffereth all things, that his grace pardons every thing, that man cannot be perfect in the world, and the like. *The children*] namely, upon all the devils part and the worlds, which is rebellious to Gods Law, and believeth not in the Gospell, by reason of its naturall perversenesse.

V.8. *Darkenesse*] namely, inwardly, being deprived of all light of truth, of grace and of the spirit, having contrary qualities; and outwardly, without any inlightening or instruction. *Light*] that is to say, you are not onely inlightened outwardly by doctrine, but also inwardly, imprinted by a lively divine Light. *In the Lord*] in vertue of your communion in spirit with him.

V.9. *For the*] that is to say, the qualitie of the children of God, which you have acquired by the illumination and regeneration of the holy Ghost, bindes you to do all manner of holy workes, as the fruit ought to be correspondent to the nature and qualitie of the root and seed, *Gal.5.22.*

V.10. *Proving*] namely, examining by the rule of Gods Word, what is conformable to his will, and what is not, without suffering your selves to be deceived by opinions or perswasion, *verse 6.* See *Prov.10.32. Rom.12.2.*

V.11. *Unfruitfull*] which cannot bring forth for man that excellent fruit of Life, *Rom.6.21. Gal.6.8. Of darkenesse*] proceeding from the corruption of man, who hath no light of knowledge, and of Gods Spirit, irregulate and without any certain end, as done by one that walkes in darknesse; shamefull and infamous workes which cannot endure the day: and finally, which are condemned to everlasting darknesse with the devil who is the first author of them.

V.13. *But all things*] though these things be hidden from men, yet there is the light of Gods universall knowledge and providence that seeth them, and doth thereof convince the consciences, untill such time as at the last judgement they be set forth for a full evidence. *For whatsoever*] if these things must one day be revealed, it is a signe that God doth even at this time know them, and see them, as clear as noon day. See *Psal.139.11.*

V.14.

V. 14. *Wherefore be ſaith*] becauſe that every man ſhall anſwer for what he hath done before Gods terrible judgement-ſeat, they are all called by his word to timely converſion, to awake from the ſleep and ſtupefaction, yea, from the death of ſin, for to be enlightned by the light of the Goſpell, and to walk according to it.

V. 16. *Redeeming*] ſeeking, and taking any occaſion of doing good: and therefore leaving all worldly imployment and delight. Or regaining the time which had formerly been loſt, with endeavouring to ſupply at this time what you had then loſt. *The dayes*] there are hard and calamitous times comming upon the Church, in which all means of well-doing will be cut off, or much reſtrained: and therefore we muſt be beforehand in doing good, *Eccleſ.* 11. 2. *Iohn* 9. 4. and 12. 9. and 12. 35. *Luke* 6. 10.

V. 18. *With the Spirit*] namely, with ſpirituall thoughts, and meditations of divine joy, faith, and zeal.

V. 20. *In the name*] that is to ſay, Offering them to God, as ſacrifices pleaſing to him, in vertue and favour of Chriſt, high Prieſt and Interceſſour.

V. 21. *Submitting*] namely, all through charity, yeelding to other mens juſt deſires, neceſſities, and profits; and the inferiours to ſuperiours through obedience and reſpect, 1 *Pet.* 5. 5.

V. 22. *As unto*] namely, in all things which belong to the lawfull authority and ſuperiority that Chriſt hath given the husband over his wife, and wherein the husband bears Chriſts image, 1 *Cor.* 11. 3. ſee *Epheſ.* 6. 5.

V. 23. *And he is*] as Chriſts dominion over the Church, which is his body, hath its whole relation to the ſalvation of it, ſo the husbands authority over the wife ought to have the ſame end: and likewiſe the wife ought to reſemble the Church in voluntary obedience and ſubjection.

V. 24. *In every thing*] that is lawfull and belongeth to her duty according to God, ſee *Col.* 3. 20, 22. *Tit.* 2. 9.

V. 26. *That he might*] he doth ſeverally touch the three parts of the ſalvation acquired to the Church by Chriſt, which are the juſtification or remiſſion of ſins, ſignified by the waſhing, the ſanctification and regeneration in Spirit, and the everlaſting glorification, verſ. 27. *Cleanſe it*] from all ſpot of ſin, which will not ſuffer God to look graciouſly and favourably upon man. *The waſhing*] namely, the ſpirituall waſhing, which is nothing but the effectuall application of Chriſts death and blood for an expiation before God, which is called the waſhing of water, as well by reaſon of the ſimilitude of the action, as becauſe of the ſigne and ſeale thereof which is appointed in baptiſme, *Iohn* 3. 5. *Tit.* 3. 5. *Heb.* 10. 22. 1 *Iohn* 5. 6. *By the word*] the ground of theſe benefits is Gods free promiſe or appointment; or the outward Baptiſme obtaineth the property of a Sacrament of thoſe two foreſaid benefits by Gods appointment, and is made effectuall to all beleevers by faith in the promiſe of grace.

V. 27. *Preſent it*] namely, in the celeſtiall glory where the regeneration ſhall be compleat.

V. 28. *As their own*] becauſe that by the bond of matrimony man and wife become one and the ſelf ſame fleſh, *Gen.* 2. 24.

V. 30. *Of his fleſh*] figurative termes, taken from the making of *Eve* of one of *Adams* ribs: to the likeneſſe whereof the Church is regenerate by Chriſts Spirit, and by this means enters into the union of ſpirituall matrimonie with him, which conſiſts in the communitie of ſpirituall life, in communion of goods, and in communication of vertue, to bring forth the bleſſed generation of beleevers.

V. 31. *For this cauſe*] no more for that cauſe onely which is alleaged by *Moſes*, *Gen.* 2. 24. but chiefly by reaſon of the new bond which Chriſt impoſeth upon his by his benefit and example.

V. 32. *Myſterie*] namely, divine doctrine and action, holy, ſpirituall, and not to be comprehended by humane underſtanding, namely, of Chriſts and his Churches union.

V. 33. *Let every one*] this myſterie is ſo high that it cannot be comprehended; and it is ſufficient that matrimonie is a pourtraiture of it: and that by the comparing of the one with the other, beleevers are taught by Chriſt, the ſpirituall husbands great example, what are the interchangeable duties of corporall matrimonie.

CHAP. VI.

Verſ. 1. *IN the Lord*] namely, for the love of him and to obey his commandments, whence followeth that this obedience is reſtrained within the limets of ſuch things as are conformable to Gods will.

V. 2. *With promiſe*] namely, with a proper and ſpectall promiſe.

V. 4. *Of the Lord*] namely Chriſtian admonition, according to the rules given in Chriſts Goſpell.

V. 5. *According to*] namely, your corporeall and worldly maſters. *As unto*] making account of doing Chriſt your Soveraigne Lord ſervice, who hath ſet you in that calling, and will be ſerved by you in it. See upon *Epheſ.* 5. 22.

V. 6. *Eye-ſervice*] namely, by outward action, and ſeeming onely without any affection or ſinceritie of heart, or onely whileſt you are in your maſters preſentes.

V. 9. *Threatning*] all kinde of harſh, and inhumane, and fierce way of commanding.

V. 10. *In the Lord*] by the communion which

you have with him by faith, deſiring and drawing from him all ſuch ſtrength as is needfull for you.

V. 11. *Armour*] namely, the whole furniture of Chriſtian vertues, all the means which God hath appointed to keep you from the devils temptations. *To ſtand*] namely, to be Conquerours; the action and poſture of a Conquerour being to ſtand upon his feet, whereas the conquered are thrown upon the ground.

V. 12. *Fleſh and blood*] namely, againſt any bodily or humane power. *Principalities*] hereby are meant evil angels, who in the qualitie of their nature, and in the power that God ſuffereth them to have over the world, have alſo ſomething common with the holy Angels in the eminency of theſe titles, ſee *Rom.* 8. 38. *Col.* 2. 15. *The darkneſſe*] namely, of the ſtate of ignorance, of ſin, of death, of confuſion, which reigneth in the world. *In high places*] the Italian, *in heavenly places*; this may be underſtood of that region of the air in which evill ſpirits do wander which are driven out of Heaven, and where they lie in wait and aſſault the Church, *Epheſ.* 2. 2. But it ſeems that it might better have a relation to that Chriſt having obtained a great victory over the devill in Heaven, *Luke* 10. 18. *Rev.* 12. 7. the battell may be called heavenly, and the combats of the faithfull are but onely as purſuits and reliques of that battell.

V. 13. *Evil day*] namely, in the time of greateſt temptation. *To ſtand*] to be conquerours.

V. 14. *Girt about*] the girdle which bindes the body and ſtrengthens it, is taken in Scripture for a ſigne of ſtrength and vigour, *Job* 12. 21. *Iſai.* 5. 27. and 22. 21. *Dan.* 5. 6. And in this ſence the Apoſtle means that truth and loialty is that which maketh a man ſound in all his actions, whereas there is nothing more baſe nor remiſſe in a ſtrong triall then hypocriſie. *The breaſt-plate*] for the onely defence of your heart have an upright conſcience.

V. 15. *Your feet ſhod*] being by means of meditating upon the Goſpell, which is the doctrine of our peace with God well prepared; and as one ſhould ſay, our legs well armed, and our feet ſtrongly ſhod, ſo that we may be able to paſſe and trample over all the lets of the world, and finiſh the courſe of our heavenly vocation without any ſpirituall hurt.

V. 16. *The fiery darts*] the moſt dangerous trials of incredulity, diffidence, and deſpair.

V. 17. *And take*] apply unto your ſelves by faith and hope the ſalvation acquired by Chriſt, by vertue of which ye may alſo be ſaved, and raiſe up your ſelves being Conquerours in the battell which you have yet to fight. *Of the Spirit*] that is to ſay, The ſpirituall word which the holy Ghoſt hath forged and putteth it into beleevers hands, and is of a divine ſtrength and temper, to pierce and overthrow the enemie, ſee 2 *Cor.* 10. 4.

V. 18. *In the Spirit*] by a divine motion being driven by it, *Rom.* 8. 25.

V. 19. *That I may open*] namely, with a holy liberty and boldneſſe.

V. 21. *In the Lord*] namely, in the Lords work: or who in the communion of Gods Church holds this ſacred degree, 1 *Cor.* 4. 17.

THE EPISTLE OF St. PAUL THE Apoſtle to the PHILIPPIANS.

ARGUMENT.

SAint Paul *founded the Church of Philippi, a famous City of* Macedonia, *as Saint* Luke *ſaith,* Acts 16. 12. *And according to his care of all the Churches, being a priſoner at* Rome *he writes this Epiſtle unto them upon this occaſion. The Philippians, according to their continuall care to provide for the Apoſtles wants, had ſent* Epaphroditus *their Paſtor to* Rome *to viſit him, and preſent unto him from them ſome honourable aſſiſtance, whereby Saint* Paul *having by him underſtood the ſtate of their Church, thanks God for their faith and holy perſeverance, and declares unto them a hearty feeling of it, with prayers unto God that the bleſſing may be firm and perpetuall to them, as he doth firmely hope by reaſon of their former trials. Then he telleth them of his ſufferances and captivity, and the great fruit which proceeded from thence for the advancement of the Goſpel. And his onely griefe*

griefe for the perverſneſſe of ſome ſmall preachers, who took occaſion through his impriſonment to falſifie the doctrine of the Goſpell, and to withdraw the Churches affections from the Apoſtle; declaring notwithſtanding what his faith, conſtancy, joy, and firme diſpoſition was againſt all events, having nevertheleſſe ſome hope to ſee them again, to take away from them all matter of offence, to comfort, aſſure, and prepare them againſt the time of the like afflictions. Then he exhorteth them to holineſſe of life, and eſpecially to peace and concord, modeſty and humility, by the moſt perfect example of Chriſt, and ſtaying untill ſuch time as he could ſend Timothie *unto them, he ſends back* Epaphroditus *to them, adorned with deſerved praiſes and recommendations. Afterwards he warneth them to beware of falſe Apoſtles, who impoſed the neceſſity of Moſaicall Ceremonies upon them, to gain favour and renown amongſt the Iews, and ſheweth by his own example how much every beleever ought to contemn thoſe carnall and externall obſervations to cleave to Chriſt onely, aiming at the mark of the heavenly vocation in the communion of his life and reſurrection. And at the laſt having again exhorted them to concord, and to the laudable imitating of him, and to all Chriſtian vertues, thanking them for the relief they had ſent him, he bleſſeth and ſaluteth them.*

CHAP. I.

Verſ. 1. THE *Biſhops*] it ſeemes that by this name ought to be underſtood ſuch of the ſacred Miniſters, whereof the Eccleſiaſticall Senate was compoſed, which had the government of the Church, the cenſure of manners, &c. ſee *Acts* 20. 17, 28. *Rom.* 12. 8. 1 *Cor.* 12. 28. 1 *Tim.* 5. 17. And by Deacons, not onely thoſe who took care of the poor, *Acts* 6. 2. *Rom.* 12. 7, 8. 1 *Tim.* 3. 8, 12. but alſo the plain miniſters of the Church. *Deacons*] or miniſters.

V. 3. *Upon every*] namely, for all the good which I have known in you, which I do moſt pleaſingly keep in my memory. Others, every time I think upon you.

V. 5. *Which you*] for the holy manner wherein you have participated of the doctrine and grace of the Goſpel ever ſince it was preached to you.

V. 6. *Vntill the day*] untill Chriſts laſt comming, at which time the ſalvation of all beleevers ſhall be accompliſhed by the bleſſed reſurrection, ver. 10 1 *Theſ.* 3. 13. and 5. 23. Or he ſpeaks thus, becauſe that every beleever ought to be prepared each moment for the comming of the Son of God, as if he were thereby to finiſh the courſe of his life, ſee 1 *Cor.* 15. 52. 1 *Theſ.* 4. 15, 17.

V. 7. *Are partakers*] have through a ſpeciall favour and honour done you by God, verſ. 29, 30. ſuffered the ſame calamities for the Goſpell as I have done, and have maintained and ſealed it by your faith and conſtancy: or you have joyned with me by open profeſſion, and by all manner of Declarations and communications, as well in my ſufferings as in mine actions and ſpeeches for the maintenance of the truth, ſee *Phil.* 4. 14. *Heb* 10. 33.

V. 8. *In the bowels*] with that intimate and boundleſſe ſpirituall love as Chriſt engenders by his Spirit in all his members towards him, and one towards the other, which hath alſo no other foundation, reaſon, nor end, but onely Chriſt himſelf.

V. 9. *Judgement*,] namely a ſound, and ſtedfaſt ſpirituall judgement in the truth of the Goſpell, *Heb.* 5. 14. or a lively apprehenſion, experience, and ſenſible application thereof.

V. 10. *Without offence*] namely the offence, which it gives to the ſinner himſelfe, and is a trouble, and hinderance to others in the courſe of their heavenly vocation. *Till the day*] the Italian, *for the day*; that you may then be approved of by the Lord, and obtaine the reward promiſed to thoſe who perſevere in faith and holineſſe. Others, untill the day, as Ver. 6.

V. 11. *The fruits*] namely, holy works, and deeds *by Jeſus Chriſt*, namely, which are brought forth by you and in you, by reaſon of the myſticall conjunction that you have with him through his Spirit, which regenerates the perſon, and guids its actions.

V. 12. *The things which*] namely, mine impriſonment, and all that hath followed to this houre.

V. 13. *My bonds*] the fame of me a priſoner, hath ſpread it ſelfe abroad not by a popular cry, nor by a human celebration, or applauſe, but by a cleere manifeſtation of Chriſts power which accompanieth me, and worketh in me, and by me. *The Pallace*] The Italian, *the Prætorium*, the Roman Emperours Palace, ſee *Phil.* 4. 22. Or the Prætorian Foſt, where the cohorts or companies of the Emperours ordinary Guard were lodged, as it is likely, that the Souldiers which kept Saint *Paul*, *Acts* 28. 16. did publiſh many great matters of him, of his doctrine, acts, and miracles.

V. 14. *In the Lord*] namely, of that ſpiritual brotherhood, whereof the common faith in Chriſt, and

you have with him by faith, desiring and drawing from him all such strength as is needfull for you.

V. 11. *Armour*] namely, the whole furniture of Christian vertues, all the means which God hath appointed to keep you from the devils temptations. *To stand*] namely, to be Conquerours: the action and posture of a Conquerour being to stand upon his feet, whereas the conquered are thrown upon the ground.

V. 12. *Flesh and blood*] namely, against any bodily or humane power. *Principalities*] hereby are meant evil angels, who in the qualitie of their nature, and in the power that God suffereth them to have over the world, have also something common with the holy Angels in the eminency of these titles, see *Rom.* 8. 38. *Col.* 2. 15. *The darknesse*] namely, of the state of ignorance, of sin, of death, of confusion, which reigneth in the world. *In high places*] the Italian, *in heavenly places*; this may be understood of that region of the air in which evill spirits do wander which are driven out of Heaven, and where they lie in wait and assault the Church, *Ephes.* 2. 2. But it seems that it might better have a relation to that Christ having obtained a great victory over the devill in Heaven, *Luke* 10. 18. *Rev.* 12. 7. the battell may be called heavenly, and the combats of the faithfull are but onely as pursuits and reliques of that battell.

V. 13. *Evil day*] namely, in the time of greatest temptation. *To stand*] to be conquerours.

V. 14. *Girt about*] the girdle which bindes the body and strengthens it, is taken in Scripture for a signe of strength and vigour, *Job* 12. 21. *Isai.* 5. 27. and 22. 21. *Dan.* 5. 6. And in this sence the Apostle means that truth and loialtie is that which maketh a man sound in all his actions, whereas there is nothing more base nor remisse in a strong triall then hypocrisie. *The breast-plate*] for the onely defence of your heart have an upright conscience.

V. 15. *Your feet shod*] being by means of meditating upon the Gospell, which is the doctrine of our peace with God well prepared; and as one should say, our legs well armed, and our feet strongly shod, so that we may be able to passe and trample over all the lets of the world, and finish the course of our heavenly vocation without any spirituall hurt.

V. 16. *The fiery darts*] the most dangerous trials of incredulity, diffidence, and despair.

V. 17. *And take*] apply unto your selves by faith and hope the salvation acquired by Christ, by vertue of which ye may also be saved, and raise up your selves being Conquerours in the battell which you have yet to fight. *Of the Spirit*] that is to say, The spirituall word which the holy Ghost hath forged and putteth it into besevers hands, and is of a divine strength and temper, to pierce and overthrow the enemie, see 2 *Cor.* 10. 4.

V. 18. *In the Spirit*] by a divine motion being driven by it, *Rom.* 8. 25.

V. 19. *That I may open*] namely, with a holy liberty and boldnesse.

V. 21. *In the Lord*] namely, in the Lords work: or who in the communion of Gods Church holds this sacred degree, 1 *Cor.* 4. 17.

THE EPISTLE OF St. PAUL THE Apostle to the PHILIPPIANS.

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his blessing by his Spirit, are the only tyes *Paul* binds [namely, by the example of me that am a prisoner, and by the comfort of the Spirit, and by the power of God which sheweth it self in me.

V. 14. *Some*] he meaneth some adversaries of his, especially amongst the Jewes; who were jealous of the degree which he held in the Church, and were heads of faction against him: who seeing him in prison shewed great zeale in preaching the Gospell, to gaine themselves as much credit as Saint *Paul* had had; wronging not onely his authority, but even the very truth it self which they preached, *Phil.* 3.2. 28. *Of good will*] with a godly, and upright intention, without any passion or proper interest, Or for good will towards me, to comfort me, faithfully seconding my labours, and joyning themselves with me in the cause for which I suffer.

V. 16. *Not sincerely*] namely, in regard as well of the substance, wherein they were of a different opinion from the Apostle, as of the perverse affection, and intention.

V. 18. *In pretence*] namely, to cover their owne passions of ambition, jealousie, hatred, avarice, &c. Or upon occasion to make themselves a way of admittance to practice those passions.

V. 19. *This shall*] namely, that by these tryals God will confirme me in faith, constancy, and perseverance in my vocation, to finish the course thereof for my salvation. *Through your*] as by a help appointed by God to obtaine the assistance of his Spirit from him, whereby I may obtaine the power of persevering. *In Jesus Christ*] See upon *Rom.* 8.9.

V. 20. *My earnest expectation*] the Italian, *mine intent*] namely, my care. *Assumed*] coming to faile in these tryals, against that glorious profession of persevering, which I have alwaies professed, upon the assistance of Gods invincible power. *Shall be magnified*] laying open in me his divine powers, and verifying his promises. *In my body*] in me whilst I live in this life: and in regard of my patience in these bodily afflictions.

V. 21. *For to me*] he gives a reason of this his hope: because that having had no other object, nor imployment for his life, he should at his death receive the reward for it, gayning thereby a glorious and immortall life.

V. 22. *I wot not*] weighing on the one side mine owne particular profit which would be, to be gathered in to mine everlasting rest: and on the other side, the profit of the Churches, which seemes yet to require my presence.

V. 23. *In a strait*] perplexed and ambiguous between these two thoughts and desires. *To depart*] namely, to returne to my proper habitation, 2 *Cor.* 5.6.8.9. 2 *Tim* 4.6. Or to be set at liberty, and freed as from a prison, or a keeper.

V. 25. *I know*] it is likely that the Apostle said this as his first comming to Rome, and that then it was revealed to him, that his life should as yet be prolonged to him, as it was for two yeares, *Act.* 28. 30. at the end of which, he was divinely warned, that his death was approaching, 2 *Tim.* 4.6. Others beleeve, that he spake only according to likelihood, by humane discourse, and not by any revelation. *Abide*] in this world. *With you*] in the communion of this life, not onely temporall, but spirituall also. *And joy*] that being borne up by my presence and ministery, your comfort and spirituall joy grounded upon faith in Christ, may be confirmed, & increased.

V. 26. *Your rejoycing*] the Italian, *Your boast*, that you may have the greater cause of rejoycing and glorifying your selves in Gods grace which he communicates unto you, by me your Pastor, and that you may for a long time boast of having had me to be your Apostle. *By my coming*] It is likely that *Paul* having knowne by revelation that his death was not yet at hand, he did from thence by humane discourse gather this consequence, that he yet hoped once againe to see the Philippians: for it appeares by the following verse, that he spake it doubtfully.

V. 27. *In one*] namely, by his power. Or in a holy union, whereof Gods Spirit is the author, and bond. *Striving*] standing to all tryals, assaults, and difficulties, *Jude* 3.

V. 28. *Which is*] the opposition wherewith they oppose you, and the assaults which they give you, are unto them a most certaine argument of eternall damnation. *Of Salvation*] in that, by the community in Christs sufferings, and by his Name, and Truth, they have a certaine pledge of their conformity to his glory: and that he is just before God, in giving rest to those that are afflicted, for his cause, 2 *Thes.* 1.7. *And that*] for God hath established the foresaid order. Or not by your own power, but by meanes of Gods grace, who bearing you up in your afflictions, gives you thereby a certaine argument of the accomplishment of your salvation.

V. 30. *To see*] he seems to mean the persecution which he suffered at *Philippi*, *Act.* 16.22.

CHAP. II.

Vers. 1. IF *there be*] seeing you have been witnesses of mine affliction: and that the communion of Christs members requires that they should enterchangeably comfort themselves through charity, and be united together by the same spirit, and to have the bowels of affectionate compassion open to one another, doe you shew your selves thus godly affected towards me, comforting me through your holy concord.

V. 2. *Fulfill ye*] following that which you have happily begun, and continued untill this time.

V. 5. *This mind*] or affection.

V. 6. *Who being*] not onely true God coessentiall with his father, but also appearing to Angels and men in no other wise but in divine glory and majesty. *Thought it not*] that is to say, he was without any usurpation truely equall to God, and had no right by nature. See *John* 1. 18.

V. 7. *Made himself of no*] the Italian, *Made himself of nothing*; that is to say, he brought himself as it were to nothing, hiding his divine glory for a time, and abstaining from the use and manifestation of it: and contrarywise having taken upon him humane nature, and walking himself like unto men. Which nature in comparison of God is nothing: and in that nature also subjecting himself to a most abject and wretched condition. *The forme*] namely, the apparent quality and condition of a meere servant, obedient to his father, and subject to his Law, *John* 6. 38. to be judged and rewarded according to the merit of the worke: not for him, or for dignity of the person, *Esa.* 53. 12. *Gal.* 4. 4. subject to worldly power, *Esa.* 49. 7. and wholly devoted to mens benefit and service; having no regard of himselfe, *Matth.* 20. 28. *Rom.* 15. 3. 8. *In the likenesse*] in all things like unto mans nature, sinne onely excepted, *Heb.* 2. 17. and 4. 15.

V. 8. *Being found*] that is to say, being shewed himselfe in the world, so farre as could be descried by the senses, as plain man; which is spoken in opposition to that which faith did spiritually judge and see, namely, that he was the everlasting Son of God.

9. *Wherefore*] as he hath made himself subject to the Law, so because he had perfectly satisfied it, God hath given his humane nature the reward of a glorious life promised by the Law in a most eminent degree, correspondent to that of his abasement: and by meanes of this exaltation, hath installed him in the glorious possession and administration of his heavenly kingdom, in which his divine Majestie, which before lay hidden, doth shine at full, which is expressed by the words following. *A Name*] that is to say, a dignity, glory, and power.

V. 10. *That at the*] to bring all creatures either willingly, or to a voluntary obedience and adoration of this Soveraigne King, as trembling to hear him but once named. *Things in heaven*] this distinction is either more expressly to comprehend all creatures whatsoever: or by the heavenly, he means the Angels, *Hebr.* 1. 6. By those on earth, men: by those under the earth, the devils, which are abashed in hell, *Luke* 8. 31. 2 *Pet.* 2. 4. *Jude* 6. who are also constrained to tremble at the name of Jesus, and reverence it, see *Mark* 5. 6.

V. 12. *Work out*] the Italian, *accomplish*; bend all your endeavours and strength to come to the marke, and to the accomplishing of your salvation, for 2 *Cor.* 7. 1. *With fear*] with holy reverence, humility and care.

V. 13. *For it is*] he gives a reason why they should so employ themselves, namely, because their labour shall not be in vaine, but God's grace shall assist them, and powerfully cooperate with them. See 1 *Cor.* 15. 10. 14. or because they ought to doe it with feare, namely, because that being able to do nothing of themselves, but onely through Gods grace, they should not make themselves incapable of it, through carnall security, confidence or presumption. *Rom.* 11. 20. but be ready and obedient to all Gods motions, whereof they are not onely the instruments.

V. 15. *The word*] namely, the doctrine of the Gospell of salvation, professed and administred by the Church; whose vertue is set forth and clearely proved, by the life and conversation of it.

V. 17. *Yea and if I be*] this sheweth that the Apostles, who perhaps had had some revelation of the prolonging of their life, *Phi.* 1. 25. did also foresee that he should end it by martyrdom. *Offered upon*] the Italian, *poured out upon the Offering and Sacrifice of your faith*; a phrase taken from ancient Sacrifices, in which, besides the Offerings here was also added a powring out of some kind of liquor, *Sir. Exod.* 29. 40. The meaning is, your faith and conversion is like a spirituall sacrifice, for which I have consecrated you to God. *Rom.* 15. 16. and I will willingly adde mine owne blood to it for an accomplishment, and seale.

V. 18. *In the like*] namely, though his grace and assistance.

V. 20. *For your estate*] namely, for things belonging to your salvation, and to the happy estate of your Church.

V. 21. *All*] manner of people even some of the pastors, doe not employ themselves in Christs service, with so entire an affection, as therefore renouncing his own profits and commodities. See 2 *Cor.* 11. 30.

V. 22. *The proofe*] how he hath shewed himselfe to be an approved person by all the effects of fidelity.

V. 25. *To send unto you*] greatly expecting an opportunity to send *Timothy* unto you, or to come my selfe. *In labour and*] namely, in the ministery of the Gospell, and in the combates and persecutions for it, which he hath borne and suffered together with me. *Your messenger*] the Italian, *your Apostle*; that is to say Evangelist, which was an office like unto a particular Apostle of a Province. See *Rom.* 16. 7. 2 *Cor.* 8. 23. Others expound it, sent by you to bring me that supply which you have been pleased to furnish me with at my need.

V. 27. *Mercy*] not so much in preserving of him alive, as in restoring him to his perfect health, to finish the course of his service.

V. 28.

V.28. *Be the lesse*] may receive some comfort and ease through your rejoycing, as 2 *Cor.*1.24.

V.29. *In the Lord*] namely, with a truly spiritual and Christian affection.

V.30. *For the worke*] He seemes to mean that this sicknesse proceeded from the toil of his voyage, undertaken for the love of Christ, to assist *Paul* who was his Minister, whereupon the service was reputed to be done to Christ himselfe, *Matth.*25.40. *Not regarding*] or being carelesse. *Your lacke*] namely, to do that which you by reason of your absence and being so farre off could not do to me according to your desires.

CHAP. III.

Vers.1. *IN the Lord*] namely, in his grace or with a spirituall joy which Christ creates in the hearts of believers, in the communion of himselfe. *The same.*] as you have heard of me, either by word of mouth or by other letters.

V.2. *Of dogges*] of prophane and unclean persons, *Rev.*22.15. whether it be meant in generall, or whether it have a particular relation to false Doctours, who led their lives stained with many vices, *Gal.*6.13. *Phil.*3.19. *Evill workers*] namely, from from false Doctours and Pastours. *Of the concision*] the Italian, *of the cutting off*; from seducers who impose the observation of circumcision, as a thing necessary to salvation, and as a part of mans righteousnesse before God, *Act.*15.1. *Gal.*5.2. Now this sect being vulgarly called by the name of circumcision, the Apostle in disdain calls it (concision.) as if he should say, that cutting which they desired was no more a sacrament of Gods covenant, but a meer cutting off from it, *Gal.*5.2.4. and an incision or wound of the consciences, and a rending of the Church.

V.3. *For we are*] He gives them that hatefull name which they deserve, for the name of circumcision doth not belong to the Jewdaizing Jewes, but to us true Christians, who say, that mans holinesse and Gods service consists in spiritual things, and all our confidence, joy, and honour before God is in the benefit of Christ only, who fulfilde in us by the imputation of his righteousnesse, and by vertue of his Spirit, that whereof circumcision is but a signe in the bodie. See *Rom.*2.28,29. and 4.11. *In the flesh*] namely, in external and bodily things, or in any humane righteousnesse out of Christ, all which things are called carnal in reproach and contempt, as contrariwise any thing that is, Christs, and in Christ is called Spirit.

V.4. *Though*] If that I would imitate them, and lay open my glorious titles amongst the Jewes, I should go farre beyond them.

V.5. *Circumcised*] He seemes to mean that he was a Jew borne, and not a proselite, as his adversaries were. *Touching the Law*] namely, in regard of the doctrine and exposition of the Law, which was different amongst the Jewish sects, others take the word Law for a religious rule.

V.6. *Concerning zeale*] namely, for a proof of my fervent affection to the Jewish Religion. *Which is in the Law*] namely, which a man can obtain without Christ, studying and keeping himselfe to the Law, to be approved of and justified before God, and is nothing but an outward discipline, an imperfect resemblance, a dead picture of righteousnesse before men, and cannot subsist before God, *Isaiah* 4.2.

V.7. *Were gain*] which by a false judgement I imagined might much helpe me in things concerning everlasting salvation. *I counted*] by a spirituall judgement after my conversion and illumination. *Losse*] dangerous allurements of hypocrisie, and hurtfull illusions of vain confidence. *For Christ*] namely, to embrace him alone, and set all my righteousnesse and life in Him, who in the effect of justification cannot be mixed with works, and with the Law, *Gal.*2.21. and 5.2.4.

V.8. *And I count*] I have not onely renounced all manner of confidence, estimation of their works and observances, as they are used amongst the Jewes, which being out of Christ are not only of no value, but pernicious; but I also hold that in Christianisme which I now professe; Christ gives them no vertue of merit nor dignitie, and that now they are onely but a harmefull superstition. *For the excellencie*] namely, to give place in my heart to this onely and soveraigne meanes of obtaining righteousnesse and life, which is faith in Christ, and cause him onely to raigne in me, by a total and voluntary disannulment of my selfe. *Suffered the losse*] I have quite given over all manner of confidence and good opinion of these vain things, for to put it all in Christ who is mine onely Treasure.

V.9. *Be found*] by God in his judgement. *In him*] ingrafted in him by faith, and united to him by the spirit, and as it were all wrapped up and covered with his righteousnesse. See *Rom.*8.1. *By faith*] the Greek phrase doth signifie a condition required, as *Acts* 3.16.

V.10. *That I may know*] that being justified by faith in Christ, I may feel and prove the vertue of his Spirit, and operation in me, in the mortification of my flesh and of sin, and in the rising again, and vivifying of the new man in holinesse of life by vertue of the conformitie of the death and resurrection of Christ. See *Rom.*6.4,5,6. Others refere this to the last and perfect knowledge and fruition of Christ, which believers shall have in Heaven by the resurrection of the members in vertue, and

to

to the resemblance of Him who is the Head, after we have been partakers of afflictions and death in this world, as *Rom.* 8. 11. 17. 29. 2 *Tim.* 2. 11. 12.

V. 11. *If by any meanes*] this manner doth not imply any doubt, but a strong confidence and desire. *Might*] *i.e.* by a constant mortification I could attain to blessed immortalitie, in which I shall be wholly raised up from sin, to live to Godalone, which is as a signe and reward of my spiritual race.

V. 12. *Not as though*] Let no man believe that I am as a divine man or an Angel, and that I am arrived to the end of my race, and of my conflicts. See 2 *Cor.* 12. 6. *Either were*] this other terme is taken from those who amongst the Heathen after many purifyings and preparations, made themselves capable of the sight and participation of certain great idolatrous mysteries. *Am apprehended*] this other terme is taken from those who run a race, who sometimes did drag after them, and helpe to run some friends of theirs, to make them win the second wager or reward: or from the custome of compelling men which they met by the way, *Mat.* 5. 41. the meaning is, Christ hath taken me, and possesseth me with his Spirit. See *Cant.* 1. 4. *John* 6. 44. and 12. 32.

V. 13. *Those things*] namely, the world and the concupiscence thereof, and whatsoever is contrary to Gods kingdom, and all Pharisaical righteousnesse, and such like meanes which I heretofore followed, all which I have renounced, to presse with all my strength towards the marke of salvation, by the race of faith in Christ.

V. 14. *In Christ Jesus*] that is to say, I strive thus by the power which Christ lends me, or Christ being the onely meanes for to attain to this end.

V. 15. *Perfect*] See upon 1 *Cor.* 2. 6. *Be thus minded*] to forsake all other meanes and confidence of salvation to cleave unto Christ onely. *Otherwise minded*] through weaknesse of faith or unaffected ignorance, there being in those beginnings many believers that did bear great devotion, and did much reverence to those Jewish ceremonies. *Reveal*] will enlighten and strengthen you in the knowledge of the pure truth of the Gospel.

V. 16. *Nevertheless*] Let us live peaceably, and regularly, in a well tuned harmonie, notwithstanding this diversitie of mindes in such things agreeing in the rest of the doctrine, of which being fully perswaded, we have gone together thus forward in it.

V. 17. *Marke them*] take it for an allouted signe of good pastours, when they studie to conforme themselves to mine example in all things.

V. 20. *For our*] He proves that such as set their hearts upon earthly things cannot chuse but fall into eternal perdition and ignominie; namely, because the propertie and glorie of all believers to whom onely salvation belongeth, is to live in this world as if they lived in Heaven, where they sit with Christ, *Ephes.* 2. 6. and therefore they do bend all their thoughts and desires that way, *Matth.* 6. 20, 21. Others reside at Bruxelles, &c.

CHAP. III.

Vers. 1. *And crowne*] your faith and confession, and the happy estate of your Church which was founded by me do give me great cause of joy, and my Ministerie is as an ornament behoofull to your Church, and I have reason to glorie in the Lord. *Stand fast*] as you do at this present, or as I have said before. *In the Lord*] namely, in all that is conformable to his Truth and will; or not in a civil and worldly concord, but in a Christian and spiritual one.

V. 2. *True yoke-fellow*] He speakes to the chief Pastour, the Apostles Epistles being directed to them, and afterwards read by them in the publike Assemblie. *Which laboured*] which have imployed themselves with me in the advancing of the Gospel, having been partakers of the combats and disquietudes which I have suffered at the hands of the enemies of it.

V. 5. *Moderation*] the Italian, *modestia*, or equitie or modestie.

V. 7. *The peace*] the true spiritual and incomprehensible rest and tranquillitie of minde which God creates in the hearts of his, by his Spirit that keep and free you from all terrour, anxietie, and disturbance, to persevere in peace in Christs communion, or shall keep you in Christ, that is to say, by his power.

V. 8. *Praise*] namely, any praise-worthy action.

V. 10. *In the Lord*] namely, with a spiritual motion and joy, whereof Christ is the onely Authour, and giveth a cause for it, to those that are his. *Hath flourished again*] that you have wakened, and are grown vigorous; others, that you have caused your care of me to flourish again.

V. 12. *I know how*] that is to say, I know how to make use of such vertues, as befit these different estates.

V. 13. *All things*] namely, that belong to my duetie and calling. *Through Christ*] by his power grace, and Spirit, which he communicates unto me, by vertue of my spiritual union with Him.

V. 15. *Now ye*] you are witnesses unto me, how that what I speak is truth. *Of the Gospell*] when it began to be first preached in your coasts. *But ye*] As much as to say, ye onely have alwayes had the credit of being my providers, so have you begun, and so you persist.

V. 17. *Not because*] the cause why I rejoyce so much in your liberalitie, and that I thus accept of it, is not so much in regard of my selfe, as in regard

of you: that ye proceeding in the fruits of Gods grace, he may double them unto you, and give you a large and ample reward, according to his holy promises.

V. 18. *An odour*] namely, an oft most pleasing to God. A terme taken from the ancient Sacrifices. See *Gen.* 8. 21. *Exod.* 29. 18.

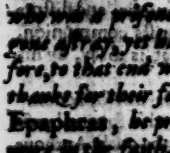
V. 19. *In glory*] these words may be annexed to the word riches, as saying, the riches of Gods glorious grace; *Rom.* 9. 4. and 9. 23. Or with the word shall supply in glory: that is to say powerfully and gloriously. Or in everlasting glory. *By Christ Jesus*] namely by his intercession. Or by vertue of him.

V. 21. *In Christ Jesus*] namely, those that are members of Christ. Or salute them in Christ. That is to say with a spirituall affection. *Rom.* 16. 22.

V. 22. *Household*] whereof some have been converted to the Christian faith.

THE EPISTLE OF S. PAUL THE Apostle to the COLOSSIANS.

ARGUMENT.



Colosse was a City in Phrygia, neere to the River Lico in the lesser Asia: in which by Epaphras ministery, there had been gathered together, and set up a Church: which was soon after tempted, and troubled by certain seducers, who taught them to restraine Mosaicall ceremonie, as necessary to salvation: and to observe many humane traditions, and doctrines, under colour of greater devotion and holinesse. Therefore Epaphras went to Rome and told Paul, who was a prisoner, the estate and danger of that Church: which though it were not in any great decay, yet had need of being confirmed, and maintained by his authority. S. Paul therefore, to that end writes this Epistle to the Colossians. And after he hath as the first given God thanks for their faith, and charity, according to the Gospell faithfully preached unto them by Epaphras, he prayeth them to encrease his gifts unto them, and strengthen them more and more in the faith, that they might bring forth the true fruits thereof. Then he layeth open and exalteth the excellence of the Person, the Office, and benefit of Christ preached to the Gentiles, whose Apostle he was, and for whom he suffered all these afflictions: And therefore he exhorteth them to perseivere in Christ, and to cleave wholly unto him, and to set all their righteousnesse, life, salvation, and happinesse in him onely; and not suffer themselves to be led away after ceremonies, which Christ hath fulfilled by his death, and annihilated the use of them: nor after humane traditions and inventions, which under a maske of devotion, are but vaine superstition and impiety. But that as they have by baptisme been made partakers of Christs death and resurrection, to the remission of sinnes, and gaining of the everlasting and spirituall life and liberty, they should likewise continually aspire to the accomplishment thereof, by the mortification of the flesh and concupiscences thereof; and by the sanctification of the spirit, whose fruits are piety, humility, charity, peace, and every other Christian vertue; whereof he likewise gives particular precepts, and instructions, to husbands, and wives, parents, and children, masters, and servants: Declaring that in these things consists the true piety and service of God. And finally, having exhorted them to continuall prayers, and holy wisdome, he salutes them in his owne and other brethrens names.

CHAP.

CHAP. II.

Colossi; a City of Phrygia, neere to the River *Lico*, in *Asia* minor, which was ouerthrowne by Van earth-quake under *Nero*. Which is the reason that the ancientest of the late Geographers haue not spoken of it.

V. 5. For the hope] your end being not worldly nor temporall good, but eternall saluation, apprehended by a liuely hope.

V. 6. In all] euery way through the length and breadth thereof. Or in all places where the Gospell is preached, *verse 23. Bringeth fruit*] namely, in effects of faith and conuersion, and growth in complelate of knowledge and manifestation. *In you*] namely, as it is preached in all truth in the Gospell and not in shadowes and figures as in *Moses* his law.

V. 8. Who also] by this place, and by *Col.* 4 12. and by *Philem.* 23. It appeares that this *Epaphras* pastor of *Colosse*, was come to *Rome* to visit Saint *Paul* when he was in prison; *In the Spirit*] namely your spirituall loue, engendered by the Holy Ghost, who thereby vnites and preserues the communion of Saints See *Rom.* 15. 30.

V. 10. Of the Lord] of the profession which you make of being children of God, and members of Christ. Or of the grace which you haue receiued of him, and of his calling.

V. 12. Which hath made us] namely, by his free adoption, he hath conferred upon us the right of inheriting his light, namely, his celestiall glory assigned to all his elect and believers. See *John* 1. 12.

V. 13. From the power] from the hand of Satan Prince of darkenesse. That is to say, head of the State of ignorance, sin, horror, death, and confusion, which raigneth in the world.

V. 15. Who is] in whose Person, Workes, and Word, God who of his owne nature is invincible, reueales himselfe vnto saluation, as 2 *Cor.* 4. 4. *First borne*] engendered by the father, of his diuine prouidence, and equall with him, before any thing was created, and brought forth of nothing: that is to say, from everlasting. Or he that is as Gods great Deputy and Vicegerent in the world, as the first borne were in families. See *Psal.* 89. 27.

V. 16. By him] the Italian, *in him*; that is to say, he fulfilling already by his eternall generation, the decree hath created all things operateing by him, and in him, as by an equall, joyned, and cooperating cause. So that he, by an inward property of his person, maintaines them all in their being, *John* 1. 4. and 5. 3. *In Heaven*] It seemes he meanes the Angels, and all spirituall creatures. *Thrones*] this name and those which follow, signifie the Angelicall creatures, together with their degrees and dignities, as well amongst themselues, as ouer the lower world, and the guiding of it. See *Rom.* 8. 38. and therefore it is not for concealing matter the Church, which saith it is saint that God sits as vpon a Throne, by a figure taken from the Cherubins which were vpon the Arke, upon which Gods glory appeared, 1 *Sam.* 4. 4. 1 *Chron.* 28. 18. *Psal.* 80. 1. *Ezek.* 10. 1. *For him*] being not moued to create them by any touch of himselfe, but onely by his owne free will, *Ephes.* 1. 9. Or as he hath been the foundation and cause thereof, so also the last end of it; so that every thing ought to haue a relation to his glory and seruice, *Rom.* 11. 36.

V. 17. All things] namely, that are created, and therefore he is eternall, *John* 1. 1. *By him*] the Italian, *in him*, comprehending, and as one may say containing them by his infinite power, that they may not be disiolued and dissipated, and hauing them up that they may not sinke, and be ruined. So that he is as it were the foundation and bond of the preseruation of all things.

V. 18. The beginning] namely, the same degree that the Sonne of God hath in the order of nature, he likewise hath in that of grace, and of spirituall creation, being the first that is risen to a glorious power, and being the cause and patterne of the resurrection of all his members. *The first borne*] so he had named him in the other order of creation, *verse* 15. The meaning is, That he by his resurrection hath been declared to be the true and euerliuing Sonne of God, and head of the Church, *Acts* 13. 33. *Rom.* 1. 4. as by the same the adoption of all his beleeuers should also appeare, *Rom.* 8. 29, 30, 23. 1 *Joh.* 3. 2. *In all things*] as well in the creation and temporall state of the world, as in the redemption and spirituall state of the Church. Others translate it amongst all, namely, the children of God, *Rom.* 8. 29.

V. 19. All fulnesse] namely, that he should be the very spring of all that power, by which the world was created, and is preserued in its being: and besides of all the grace, righteousnesse, and Spirit, which is dispenced to his whole Church.

V. 20. Through the blood] namely, by his violent and judiciall death upon the crosse. *Whether they be*] See upon *Eph.* 1. 10.

V. 21. In your mind] because that in that high part and faculty of the soule lieth the Spring and seat of rebellion against God, *Rom.* 8. 6, 7. and 12. 2. 1 *Cor.* 2. 14. *Ephes.* 2. 3. & 4. 17, 18. *By wicked*] the Italian, *in wicked*; here he sheweth wherein consists his enmity, namely, in sinne; and in obstinate disobedience, whereof the rootes and first motions are in mans spirit.

V. 22. Of his flesh] by this word is signified the body not only truely humane, but also subject to the conditions of an animall life, being passible, weake, accessible, mortall, &c. opposite to the spirituall.

small and glorified body. 1 Cor. 15. 24. Holy] fitt by imputation of his righteousnesse, by vertue whereof men are justified, and acquired right to eternall life, and afterward by the regenerating of the Spirit by which he is made capable of entering into the possession of it.

V. 23. To every creature] generally, and indifferently to all people and Nations.

Minister] speakes of Christ and of his Church, as of one of the prime, whose affections are directed by Gods providence. Now Christ is dead having suffered already; it noteth sometimes, that the Church, and every member thereof suffer in their names, and parts, according to his example, though for divers ends, for the sufferings of Christ are a price of infinite worth, and the suffering of the elect serve not only as testimonies, exercises, or trials, but as matter of much examples. Such is my flesh] namely, in my person, in this bodily life.

V. 25. For you] namely, for you Gentiles in generall. To fulfill] to performe the service of preaching of the Gospell as fully. Rom. 15. 19. which is that mystery, namely, that sacred and spirituall action, which was not heard of in former times, when Gods service was either not known at, or altogether employed in Ceremonies, Sacrifices, &c.

V. 27. Is] namely, of which misterie, Christ who is preached amongst you, is the whole subject. Of the hope of glory] and consequently by his Spirit, which in you is a certaine pledge of heavenly glory.

V. 28. We may present] that we may cause believers, even in this world, to be perfectly satisfied from their sinnes, by vertue of Christs righteousnesse applyed unto them by faith; and that by merits of their spirituall union with Christ, they may receive the gift of finall election, which may be accomplished at their departure out of this life, when they shall present themselves before God.

V. 29. Striving] withstanding and putting by all the assaults of the Devill, and the world, and overcomming all troubles and difficulties by the meanes of faith and of the ministery of the Gospell. 2 Cor. 10. 3. Phil. 1. 30. 2 Tim. 4. 7. Heb. 10. 32.

CHAP. II.

Vers. 1. What great] whether it be in the Jews persecutions, because of the calling of the Gentiles, or in the machinations and contradictions of false doctors and disturbers of the Churches, or in his cares and anxieties for the Colossians salvation. Laodicea] a City neer to Colosse. My face] namely, my bodily presence. The meaning is not, That he did not suffer the like troubles for others also with whom he had been. But the meaning is, That though he had not seen them, yet he suffered persecution for that which was taught in their Church conformable to his doctrine, and made yielding great care for their good and salvation.

V. 2. That their] this is the end, either of the conflicts which he underwent, or of the relation thereof which he made unto them. Comforted] seeing my self as it were in the front in all the assaults, or to encourage them by mine example, or avoiding dangers by my foreseeing their evil] keeping themselves in charity, in the communion of Saints, and by this meanes making themselves capable of being more and more inriched and confirmed in faith, with knowledge and certain perswasion of the Spirit. Of the mystery] namely, of the Gospell, a doctrine of it, self hidden and the meanes invisible to the flesh, the subject whereof is God revealed in his Son, in grace, truth, and with all power, Ephes. 3. 4.

V. 3. In whom] in the true knowledge of whose person, office, and benefit, is contained all the divine and living wisdom, whereof he is the only disperser by his word and Spirit.

V. 4. This I say] I do thus exalt Christ, and the knowledge of him, to the end that quieting your selves perfectly in him, you may stand stedfast in his faith, not suffering your selves to be led away by humane doctrines and false means of salvation, see Rom. 27. 8.

V. 5. For though] he gives a reason of his care for them, because that in charity he partakes of their welfare and prosperity, and also of their evils and dangers.

V. 6. Received] namely, learned and imbraced his doctrine by faith. Walk ye] persevere and go forward in faith, and in all the duties of a Christian life.

V. 8. Spoil you] the Italian, make a prey of you; a terme taken from sheep that are stollen away by theeves, see John 10. 1, 8, 10. Through philosophie] using subtilties and entrapping arguments to ensnare you, in Pharisaicall superstition, which had not other foundation but the traditions of men, Matth. 15. 2. Gal. 1. 14. or in Mosaicall superstition, which yet holdeth with the ancient Ceremonies of the Law, that were the first elements and rudiments of the knowledge of Christ, and are now annihilated by the brightnesse of the Gospell, and by the abundance and power of the Spirit thereof. Not after] the Italian, not according; namely, not according to the purity of his Gospel, whereof the false apostles retained the name, but disanull the power of it, see Gal. 2. 21. and 5. 2, 4.

V. 9. For in him] cleave you fast unto Christ, for in him are all divine and everlasting goods. Fulnesse] the whole masse and gathering together of it, whereof

whereof the parcels and streams do issue out upon the Church, *John* 1. 16. *Colos.* 1. 19. *Of the Godhead*] it should seem the Apostle would expresse a certain phrase, which was ordinary amongst the Hebrews, which signifies habitation or residence of the Godhead, by which he may meane Gods residence or presence in the Sanctuary in grace and power, the truth and realitie whereof is in Christ.

V. 10. *Ye are*] by vertue of your spirituall union with him, you participate according to your measure of all his gifts and graces. *Of all*] of all angels, *Rom.* 8. 38. which seems to be added, because the seducers taught that they should through humility worship angels, vers. 18. Now the Apostle saith, that it is impious to joyn with Christ, as companions in his glory, those whose soveraign Lord he is, and a thing undecent for beleevers to humble themselves to servants, being united to the Lord.

V. 11. *In whom*] by the same reason of the union with Christ, he also rejects the Jewish Ceremonies, as saying, Ye have in Christ the effect and reality of that whereof circumcision was but a signe; namely, the true regeneration in Spirit, and therefore it is an absurd thing to turn after figures, when you possesse the thing it self. *The body*] namely, the whole masse of sin, which hath as it were its parts and members in severall wicked operations, see *Rom.* 6. 6. *Colos.* 3. 5. *By the circumcision*] namely, by vertue of the gift of regeneration, which is the spirituall circumcision, whereof Christ is the onely worker.

V. 12. *Buried*] to shew that circumcision could be used no more for a Sacrament to be applied to that gift as it was before; he saith that Baptisme hath bin substituted in stead of that and for that use. *With him*] see upon *Rom.* 6. 3, 4. *Through the faith*] by which Christ, who is risen again, by the power of God for our justification, is made ours, and works in us the spirituall resurrection from sins to the likenesse of his resurrection.

V. 13. *The uncircumcision*] namely, in your naturall corruption, signified by the uncircumcision which was cut off in the circumcision.

V. 14. *Blotting out*] the law was the hand-writing, the use of the Ceremonies was the ratification and confession of the debt, Christs blood is the satisfaction by which the hand-writing is cancelled, and all the seals and signes taken away. *Of Ordinances*] that is to say, as it appeared by the Mosaicall Ceremonies, which (out of Christ) testifie that a man is guilty and worthy of death, seeing that all the use of them had a relation to the purifying of uncleanesse and satisfaction for guilt, see *Ephes.* 2. 15. *Nayling it*] annihilating and taking away all the power of it, as if that by him and in him the Law had been fastned and nailed to the crosse, *Ephes.* 2. 16.

V. 15. *Spoiled*] taken away from the devill the unjust prey of so many soules, dispossessed him of his tyranny, and confounded and scorned his boldnesse; termes taken from victorious and triumphant captains. *Powers*] see upon *Ephes.* 6. 12. *In it*] the Italian, *in him*; namely, in Christ crucified. Others, in it; namely, in the crosse. Others, in himself.

V. 16. *Let no man*] seeing that by Christs death all that was figured by the Ceremonies is fulfilled, and that therefore the use of them is disannulled, let no man attempt to impose Laws upon your consciences concerning them, to condemn you if you do not observe them.

V. 17. *A shadow*] namely, signes and transitory figures. *The body*] namely, the substance and spirituall reality of all these mysteries opposite to ancient Ceremonies, as the body is to the shadow.

V. 18. *Let no man*] suffer no man to usurpe that power over your consciences as to command them, and declare them guilty in these things. Others, let no man get away the goale from you, or the reward due to him that overcommeth at wrestling or running; that is to say, Let him not hinder nor disturbe you in the course of your vocation, so that you may not obtain the reward of everlasting life, see *Gal.* 5. 7. *Philip.* 3. 14. *Humility*] namely, a false and vain humility, used by false Doctors, under a pretence of calling upon Angels as Mediators between God and men, when as Christ is the onely Mediatour. *Intruding*] rashly undertaking to establish new Doctrines and Laws concerning the service of God, beyond that which is revealed concerning it in his word, 1 *Cor.* 4. 6. Peradventure he hath a relation to their curious and bold assertions, which they had concerning the offices and degrees of Angels. *By his fleshly*] namely, by his carnall and corrupt understanding.

V. 19. *The head*] namely of the Church, which is Christ alone: see the Exposition of all this upon *Ephes.* 4. 15, 16. *Having nourishment*] the Italian, *being furnished*; namely, with life, vigour, nourishment, and all other good things, without desiring any part thereof from Angels, or any other creatures. *Knit together*] namely, gathered together and united in Spirit, which also seems specified to confute the false doctrine of seducers; namely, that Angels are means of a conjunction between God and men, and between men themselves. *Of God*] namely, that true spirituall and divine increase whereof God is the Author, in his beleevers, in Christ, and by his Spirit, whereby they come neerest to God, see *Ephes* 3. 19.

V. 20. *If ye be dead*] namely, by vertue of your spirituall conjunction with Christ, participating of the benefits of his death to redemption, and the resemblance thereof in the mortifying of sinne:

which are the rare accomplishments of all ancient Ceremonies, the use whereof is also disannulled. *Rudiments*] the Italian, *Elements*; see upon *Gal.* 4. 3. 9. *Living in*] as though you were yet in the Schoole of these earthly and bodily figures and Ceremonies, wherein under the Gospell you live as it were in heaven, in life, liberty, and power of the Spirit, see *Phil.* 3. 20. So is the word World used, *Gal.* 4. 3. 9. *Heb.* 9. 1.

V. 22. *Which all*] namely, which Ordinances consist in outward and corruptible things, and of themselves can neither defile nor sanctifie: and the significant vertue which they had under the Law is now utterly disannulled, see *Mat.* 15. 11, 17. *Rom.* 14. 17. 1 *Cor.* 6. 13. *Heb.* 9. 9. *Of men*] who of their own authority would re-establish the use of these things, which the Lord hath taken away by his Gospell.

V. 23. *Will-worship*] namely, Gods service arbitrarily appointed, or with a good intent and will, but without any command or approbation from God. *In any honour*] namely, these observances of these false teachers, do not aime at the abstaining from fornication and luxurie, wherein consists the true honour and holinesse of the body, *Rom.* 1. 24, 26. 2 *Cor.* 6. 18. *Thess.* 4. 4. but at the abstaining from meats, which are things indifferent, and can neither defile nor sanctifie, see *Mat.* 15. 11. 1 *Cor.* 6. 13. *To the satisfying*] namely, in abstinences and distinctions of meats.

CHAP. III.

Vers. 1. *Seek*] endeavour to live the spirituall and Angelicall life, elevating your hearts and minden towards Heaven, after your spirituall resurrection and imitation of Christ, setling no more your affection, nor any opinion of holinesse, upon earthly things.

V. 2. *Set your affection upon*] the Italian, *think upon*; See *Rom.* 8. 5.

V. 3. *Dead*] namely, with Christ, not onely to sinne, by being freed from it, and by having no more commerce with it, but likewise to the ceremonies of the Law, *Col.* 2. 20. *Your life*] you are already made living in Christ in the participation of Gods grace, and in the communion of his Spirit: but yet the perfect state of spirituall life, in the full fruition thereof is not appeared, nor the glorious manifestation thereof: all that is yet in safe custody with God in Christs person. Strive therefore to attaine to that Soveraigne end, by a continuall exercise of holinesse, *Phil.* 3. 12, 14.

V. 4. *Who is our*] namely, in the communion of whose Spirit you subsist in this state of spirituall life, whereof Christ is as it were the root and spring, which gives and preserves it.

V. 5. *Your members*] namely, all the affections, motions, and concupiscences of carnall nature, whereof is composed all that masse of vice, which is called the body of sinne, *Rom.* 6. 6. *Col.* 2. 11. Or by members he meanes all the vicious actions of the body, *Rom.* 8. 13.

V. 6. *The children*] see upon *Eph.* 2. 2. & 5. 6.

V. 7. *Walked*] that is to say, which you sometimes practised. *Ye lived*] when you see all your heart, and delight in them, and were wholly given to them as men in whom sin raigneth.

V. 10. *Which is renewed*] the renewing of which is not fulfilled in an instant, but goeth forward by degrees in holinesse; according as the lively enlightening of the Holy Ghost encreaseth, by means whereof, all the remainder of the worke of regeneration is accomplished, *Rom.* 12. 2. 2 *Cor.* 3. 18. *Eph.* 4. 23.

V. 11. *Where there is*] in which worke of sanctification, all these regards, conditions, and qualities, doe neither availe, nor hurt. And God in producing of it hath no respect unto them. *But Christ*] Christ alone apprehended by faith, for the remission of sinnes, is the onely spring, and cause of all good and salvation, to all believers; and living and working in them by his Spirit to regeneration.

V. 14. *Above all these*] the Italian, *instead of all these*, to the end that you may worke all these particular things: Get you a habit of charity, which is the root of all these vertues. *The bond*] namely, the only meanes of a true and perfect union, which ought to be between believers, above all humane conjunctions, and which containeth perfectly in it selfe all the duties whereby men are joyned with God, and one with the other.

V. 15. *Of God*] namely, that holy tranquillity in your Spirits, and that spirituall concord, which God requires, and creates in his believers. *Rule*] namely, governe and temper all your affections, so that they may all yeeld and have a relation thereunto. *In one body*] namely, in the communion of the Church, which is Christs body. *Thankfull*] for the benefits received from God and men.

V. 16. *Let the word*] namely, the doctrine of the Gospell, have a firme seate in your hearts, and in the middest of your Church: and as the soule dwels in the body to preserve it alive, to cause it to grow, and operate by it: So let this active truth be in you, in abundant fruits of good workes. *With grace*] in a godly gracious manner, which may allure and edifie the hearers. See *Luke* 2. 52. *Acts* 2. 47. *Ephes.* 4. 29. *Colos.* 4. 5. *In your hearts*] by a lively feeling of the soule, and not with the lips onely.

V. 17. *In the name*] calling upon his holy Name, and according to his command and to his honour and service.

V. 18. *In the Lord*] namely, as it is fitting for women that are in Christs communion as members of

of his Church. Or according to his commandement. Or in reſpect and by vertue of him.

V. 20. *In all things*] which belong to the right of parents, and wherunto children are lawfully bound *Ephe.* 5. 24.

V. 21. *Leſt they be*] leſt they put off all manner of affection, and deſire of being thankfull to you. Deſpairing through your immoderate rigor of obtaining your good wils. Or leſt they loſe all joy of heart, and ſo run into precipitate reſolutions.

V. 22. *In all things*] as v. 20. *According to the*] namely, your corporall and worldly maſters. As *Eph.* 6. 5. *Eye ſervice*] See upon *Eph.* 6. 6.

V. 24. *Of the inheritance*] namely, the heavenly inheritance: which though beleevers doe obtaine meerely by vertue of their adoption, yet it is promiſed unto them likewiſe by the name of reward, and guerdon for to incite them to doe well. *The Lord*] who being the Soveraigne Lord of all, giveth and appointeth to every one his vocation, and thereby exerciſeth his command in the world.

CHAP. IV.

Verſ. 1. EQuall] that is to ſay, all enterchangeable duties of maſters to ſervants.

V. 2. *Watch*] being alwaies attentive, and ready, and fittingly prepared to preſent them unto him.

V. 3. *Unto us*] as to other Apoſtles and Evangeliſts who are not priſoners as I am. *A dore*] namely, that he will give us opportunity, and occaſion to preach his Word being at libertie.

V. 5. *Without*] namely, infidels, and thoſe that are ſtrangers to the Church, to give them no cauſe of offence, or of hating, perſecuting, and ſlandering the Church, but rather to gaine them to you, and edifie you.

V. 6. *With grace*] with holie and ſpirituall mildeneſſe, and in a fitting manner. *With Salt*] namely, with wiſedome and diſcretion, or with good underſtanding, which may excite and pleaſe the taſte of the hearers. See *Marke* 9. 50.

V. 7. *In the Lord*] in his worke, or in the communion of his myſticall body.

V. 9. *Onesimus*] ſome thinke it is the ſame, as is ſpoken of *Philem.* 10.

V. 11. *Of the*] that are Jewes, converted to Chriſtianity. *Theſe only are*] Or mine onely worke-companions. In Gods Kingdome, which have been, &c. That is to ſay, thoſe that are with me, and are worthie workmen. *The Kingdome*] namely, in preaching the Goſpell, by which God gathers together and governes his Church, and diſtributeth his everlaſting goods.

V. 12. *Labouring fervently*] the Italian, *fighting*; aſſiſting you in your troubles and oppoſitions, with his fervent prayers to God. *Perfect*] being no longer children, but of full age in ſtrength and underſtanding, to know and performe the will of God. See *Matth.* 5. 48. 1 Cor. 14. 20.

V. 13. *Laodicea*] theſe two Cities were neere *Coloſſe*, *Col.* 2. 1.

16. *From Laodicea*] it may be underſtood of ſome Epiſtle that the Apoſtle writ to the Laodiceans, which was to be communicated to the Coloſſians, and is now loſt, like divers more, 1 *Cor.* 5. 9. *Phil.* 3. 1. yet without any diminution of the perfection of holy Scripture, which conſiſts not in a certaine number of bookes, but in the full revelation of all the doctrine which is neceſſary to ſalvation: and queſtionleſſe hath in other places, the ſame doctrines as were contained in thoſe Epiſtles which are loſt.

V. 17. *In the Lord*] namely, in his worke and ſervice. Or looke to the degree of ſervice, which thou holdeſt in the communion of his body.

V. 18. *Remember*] that you may aſſiſt me with your prayers, to confirme you in the faith by mine example; and to give me occaſion of comfort, by your perſeverance and other vertues. *Grace*] namely, the grace of God in Chriſt.

THE FIRST EPISTLE OF S. *PAUL* the Apoſtle to the THESSALONIANS.

ARGUMENT.

Saint Paul, *as Saint* Luke *reports*, Acts 17. *had by his preaching converted divers of the Jewes, and many Gentiles in* Theſſalonica, *a City of* Macedonia: *But by reaſon of the violent perſecution which was there ſtirred up againſt him by the Jewes, he was conſtrained ſuddenly to depart from thence. Whereupon having a little while afterwards heard, how*

how that poore infant Church was grievouſly moleſted through perſecutions. He had ſent Timothie *to them from* Athens *to ſtrengthen it, and encourage it to perſevere: and having heard from him of the happy and laudable ſtate it was in, he writes this Epiſtle to it. Wherein at the very firſt, he gives God thankes, and praiſeth the Theſſalonians for their readineſſe and alacrity in receiving the Goſpell; and for their faith, charity, and patience in the profeſſion of it; according as he had taught and preached it to them, with all loyalty, ſtudy, efficacy, and hearty affection. Then he comforteth them in their afflictions by Chriſts example, and by his owne, and that of the Churches of Judea. And tels them, that being hindered from performing his hearty and fervent deſire in viſiting them, he had ſent* Timothie *unto them, by whoſe relation he had been ſingularly comforted. And againe, gives God thankes, praying him to encreaſe their gifts, and to confirme them unto the end. Then he exhorteth them to holineſſe, charity, and peace, and to beſtow their times in laudable exerciſes, and to forbeare lamenting and grieving exceſſively for the dead. And to comfort themſelves in the aſſured hope of a bleſſed reſurrection, the manner of which he ſets downe, teaching, how that though the time of Chriſts comming to judgement be hidden, yet it ought hourely to be expected with watchfulneſſe and holy preparation, and at laſt, after divers holy exhortations, he ſalutes and bleſſeth them.*

CHAP. I.

VER. 1. *Silvanus*] ſome hold it was the ſame as is called *Silas* in the Acts of the Apoſtles. *Which is*] which through faith in Chriſt is in Gods grace and covenant, and is engrafted amongſt his true people.

V. 3. *Your worke*] namely, the fruits and effects of your lively and working faith, not of a dead and idle faith, *Gal. 5. 6. Jam. 2. 17. Labour*] namely, the duties of true charity, performed by you, not ſparing your ſelves in troubleſome and dangerous times and occaſions. *Patience*] namely, your voluntary and conſtant patience in the croſſe, which is maintained by the certaine hopes of everlaſting goods, which are promiſed for it. See *2 Cor. 4. 17, 18. In the ſight*] namely, every time that we preſent our ſelves before God, to pray unto him. Or I ſpeake truely as in the preſence of God, *2 Cor. 12. 19. Gal. 1. 20.* Or this is added to ſhew the truth and ſincerity of theſe vertues in the Theſſalonians.

V. 4. *Knowing*] finding and knowing that you are Gods true elect, by this certaine proofe, namely, that the holy Ghoſt hath imprinted in your hearts the Goſpell which I have preached to you, and hath engendered a lively faith in you.

V. 5. *In power*] with a divine efficacy of the holy Ghoſt.

V. 8. *Sounded out*] the fame thereof hath by your meanes been ſpread over all the neighbouring Provinces.

V. 9. *They themſelves*] namely, the believers ſcattered all the world over. *What manner of*] how our perſons and our miniſtery have been received by you, and how Gods word hath taken place amongſt you.

CHAP. II.

Vers. 1. *In vaine*] unprofitable, and fruitleſſe, as it would have been, if we had, for feare of perſecutions, forborne to Evangelize unto you.

V. 2. *In our God*] namely, truſting in his aſſiſtance and vertue. *Contention*] namely, oppoſitions, perſecutions, and cares.

V. 3. *Uncleannеſſe*] namely, from any infamous or vitious affection; as from ſordid avarice, infamous flattery, or diſhoneſt dealing. See *2 Cor. 6. 6. & 7. 1.*

V. 4. *To be put in truſt*] as faithfull Stewards.

V. 5. *A cloake*] or a pretence, that is to ſay hidden and diſſembled waies, to worke our owne gaine and profit.

V. 6. *Burthenſome*] taking of you ſuch things as we have need of, which we have not done, *vers. 9. 2 Cor. 12. 13.*

V. 13. *Worketh*] bringing forth in you all manner of Chriſtian vertues, and eſpecially conſtancy in ſuffering afflictions for the Goſpell.

V. 14. *In Chriſt*] that is to ſay Chriſtian, and by faith in Chriſt engrafted into the Church, which is his owne body. *As they have*] namely, the beleeving Jewes.

V. 16. *Fill up*] the Italian addeth, *fill up the meaſure*; namely, ſo full as Gods patience hath limited it ſhould be filled. See Gen. 15. 16 *The wrath*] as Gods judgement hath been extreamely provoked by them, ſo is it fully fallen upon them. See *Job 36. 17.*

V. 17. *Taking from you*] as a father from his children. *The more*] this ſhort abſence hath not one whit leſſened mine affection, but rather enflamed and encreaſed it.

19. *For what*] have not I cauſe to love you thus dearely,

dearly, ſeeing your converſion is ſuch an excellent fruit of my miniſterie, by which it hath been made glorious; and hope beſides my preſent joy, to be therefore crowned with everlaſting glorie at Chriſts comming? *Even ye*] As well as other Churches which have been founded and taught by me.

CHAP. III.

Vers. 1. *For bear*] Endure the diſcomfort of your abſence, and the deſire I have to ſee you. *Were left*] It is likely that this hath a relation to what is ſpoken, *Acts* 17.15. and that after *Timothie* was come back to the Apoſtle in Athens, he ſent him backe to Theſſalonica.

V.2. *Timotheus*] to ſupplie in part by him, what we could not performe by our preſence.

V.3. *Appointed*] And placed by Gods vocation, to be conformable to Chriſt, as well in afflictions as in glorie, *Rom.*8.17.28. A terme taken from ſouldiers that are ſentinels in their watch-houſe, and to other duties belonging to martial diſcipline.

V.8. *We live*] notwithſtanding all our miſeries, and death which is preſent before us, we are ſafe and ſound, and very chearfull if that ye ſtand firme and ſound in your faith in Chriſt.

V.9. *For what*] this ſo happeneth unto us, becauſe God gives us in you incomparable cauſe of joy and comfort, for which we cannot thanke him ſufficiently. *Before our*] that is to ſay, ſpiritually, or with a hearty joy, of which he is a witneſſe, or acknowledging the cauſe thereof to proceed from him onely, and giving him thankes therefore.

V.10. *Perfect*] Inſtruct and confirme you more fully in Chriſtian doctrine and finiſh the eſtabliſhment of your Church, which ſhortneſſe of time would not ſuffer me to do at my firſt comming.

V.13. *Eſtabliſh*] that by meanes of the gift of charitie, which is the ſpring of all good workes, you may perſevere in true holineſſe approved by God without any voluntary offence or malice. *At the comming*] that you may be known to be ſuch by Chriſt himſelfe at the laſt judgement, or untill his comming. *With all his*] this may have a relation either to the eſtabliſhment in holineſſe in the communion of all believers, as *Epheſ.* 3. 18. *Col.* 3,4. or to the laſt comming of Chriſt, accompanied with his holy Angels, *Zech.*14.5. *Matth.*25.31. *Jude* 14.

CHAP. IV.

VER. 1. *BY the Lord*] the Italian, *in the Lord*; in his behalfe, in his name, for the love of him.

V.4. *His veſſell*] namely, his bodie, in which his ſoul lodgeth, and which is the inſtrument of the operations of it, eſpecially in Gods ſervice, as a veſſell of his Temple. *And honour*] See upon *Col.* 2.23.

V.6. *In any matter*] the Italian, *In the affaires of this life*; As to contaminate by fornication, perſons who are allied or belonging to others, as wife, or daughter, &c:

V.8. *Given unto us*] the Italian, *put in us*; Hath endowed us Apoſtles with the light and conduct of his Spirit, in ſuch meaſure as we do teach Gods truth moſt purely, and certainly.

V.9. *Are taught*] not onely inlightened, but alſo inwardly moved and framed thereunto by his Spirit.

V.10. *Which are in*] the charitie which is amongſt you, appeares ſufficiently by that you ſhew towards other believers, who are out of your Citie and Church.

V.11. *Your own buſineſſe*] Every one according to his calling, without medling with importunitie, or curioſitie with other mens buſineſſe, 1 *Pet.*4.15. *With your own*] under theſe manual Arts are comprehended all lawfull callings and exerciſes.

V.12. *Honeſtly*] ſhunning idleneſſe, which leades a man to vices, or brings him to diſhoneſt beggerie. *That are without*] namely, unbeleivers and ſuch as are ſtrangers to the Church. *Of nothing*] or of any one, and that through your own ſloath, you be not driven to look for relief of other men.

V.13. *Are aſleep*] that is to ſay, are dead in hope of a bleſſed Reſurrection, an ordinary terme in Scripture. *No hope*] of everlaſting life.

V.14. *In Jeſus*] the Greek terme ſignifies the manner of dying well, as who ſhould ſay, who by Jeſus Chriſt, namely, by faith, and by calling upon his name, have paſſed to death. *Will God*] that is to ſay, we muſt know and believe that God will bring into that heavenly glorie which his ſon poſſeſſeth, thoſe that ſhall die in his faith.

V.15. *By the word*] namely, by eſpeciall revelation of God. See 1 *Kings* 13.17,18. and 20.35. *We which are alive*] namely, thoſe who ſhall then be alive, as we are now, who ought each moment to expect Chriſt. See 1 *Cor.*15.51,52. *Shall not*] that is to ſay, ſhall have no advantage above them, but as one ſhould ſay, the dead ſhal have advantage above thoſe which are alive, being they ſhall riſe from the dead before the qualitie of the others be changed, to enter into everlaſting life.

V.16. *A ſhout*] the Greek word ſignifies ſuch kindes of ſhouts or watch-words as men that row, or vintage-men do uſe to encourage or call upon one another.

V.17. *Caught up*] After we have been both in ſoul and bodie endowed with ſuch qualities as are fitting for everlaſting life, as amongſt the reſt with agilitie of bodies. See 1 *Cor.*15.52.

CHAP. V.

VER. 1. *Ye have no need*] Take heed of presuming to be so bold as to enquire concerning the prefixed time of Christs comming to judgement.

V. 2. *Know*] namely, by the Lords words, which have often been spoken over again by the Apostles. See *Matth.* 24. 43. *As a thief*] that is to say, unlooked for, not but that many signes and tokens shall be seen before his comming, *Matth.* 24. 30, 31. but yet none shall be able to set down the prefixed day or moment.

V. 3. *Shall say*] namely, worldly men.

V. 4. *In darkenesse*] of ignorance or blindnesse of sinne.

V. 6. *Let us not sleep*] through carelessnesse, slacking, or giving over doing acts of pietie, being lulled asleep by worldly delights, cares, and pleasures.

V. 9. *Appointed us*] He hath not by his immutable decree excluded us from his grace, and given us over to the state of sin and natural corruption, to punish it according to the rigour of his justice.

V. 10. *Wake, &c.*] these words may be understood either in their own proper sense, or figuratively, for living or dying.

V. 11. *Comfort your selves*] or exhort one another.

V. 12. *To know*] to judge well and worthily of them, which is the first degree of honour. *Which labour*] in the holy ministerie. *In the Lord*] by his commission and authoritie in his Name, in the service of his Church, keeping within the bounds of his will, and of their own vocation.

V. 18. *For this is*] As God through his grace in Christ worketh all things to be for your good and salvation, *Rom.* 8. 28. So he will have you give him thankes for all things, as benefits bestowed upon you.

V. 19. *Quench not*] do not you suffer through rebellion, impurity, ingratitude, negligence, or contempt, the gift of the spirit of grace, which worketh in you in light of faith, and knowledge, and in fire of power, to depart or to be abolished in you, but preserve it, nourish it, and make use of it. See *Matth.* 25. 8. A similitude taken from the fire of the Altar, which was to be kept continually alive and burning.

V. 20. *Prophesyings*] the Italian, *profetie*, namely, the writings of the Prophets in the old Testament, or the ordinary expositions which are made in the Church, by a singular gift of the Spirit. See *Rom.* 12. 6. *1 Cor.* 14. 1. 6. 29.

V. 21. *All things*] namely, all the doctrines, opinions, actions, and examples which every believer is bound to examine by the light of the Holy Ghost, according to the rule of Gods Word.

V. 23. *Spirit*] by his Word here differing from the soul, he meanes either the gift of Gods Spirit, and the spiritual part of a regenerate man, or the understanding, and minde, and by the soul, only the meer animal part.

V. 24. *That calleth you*] namely, God who hath begun his worke in you, calling you effectually to the participation of his Gospel, is loyall and constant in keeping of his promises which he hath made to those that answer to his call, to bring them to the last period and end of it.

V. 27. *I charge you*] For these Epistles written by the Apostles were directed to the college of Pastours, by whom they were afterwards read in the publike Assemblies of the Church, and expounded by the Prophets or other Pastours, being laid up, and kept in the Churches treasurie of records.

THE SECOND EPISTLE OF St. Paul the Apostle to the THESSALONIANS.

ARGUMENT.

This Epistle is almost of the same subject as the former: for the Apostle having not yet had libertie to visit the Thessalonians, writes this second Epistle unto them, to confirme, exhort, and correct them; and first he commends their faith, charitie, constancie, and patience in persecutions: and strengthens them, praying to God that he will be pleased to accomplish his worke in them: then afterwards upon occasion of a certain opinion which was grown up amongst them, that Christs last coming was at hand, whereupon there grew great disorders in the Church, he declares unto them that

that it was falſe, for before that time Antichriſt was to come, whoſe kingdom, peſtilent doctrine, falſe miracles, apoſtaſie, great number of followers, and finall deſtruction he ſets down, encouraging notwithſtanding the Theſſalonians againſt the terrour of this horrible danger, by their well-eſtabliſhed election and vocation, and at the laſt he reproves ſome of them who lived diſorderly and idlely, commanding the Theſſalonians to ſeparate them from the communion of Chriſt, in caſe they ſhewed themſelves diſobedient, untill ſuch time, as they ſhould come to true repentance.

CHAP. I.

Verſ. 4. *Glorie in you*] As in an excellent fruit of our miniſterie.

V. 5. *Which is*] that is to ſay, which perſecutions for the Name of Chriſt are aſſured and certain Arguments unto you, that God the juſt Judge will give you the reward, and reſt for it in his Kingdom; and to your enemies, on the other ſide eternall puniſhments. *Worthy*] that is to ſay, conveniently qualified to enter into the poſſeſſion thereof, according to Gods order: that he that muſt be like unto Chriſt in his crowne and glory, muſt alſo be like him firſt in combats and troubles. See *Rom.* 8. 17. 2 *Tim.* 2. 11.

V. 7. *With his mighty Angels*] the Italian, *with the Angels of his might*; namely, his Miniſters to execute his Almighty power. Or, by whom he is encompaſſed in his glorie and Majeſtie.

V. 9. *From the preſence*] being condemned by Chriſt himſelfe, who ſhall then appeare in glory and ſoveraigne power.

V. 10. *To be glorified*] to manifeſt the glorious effects of his promiſes, and of his infinite power, in bringing of his, to his heavenly glory, notwithſtanding all the oppoſitions of their enemies, to be eternally glorified and praiſed in them, and by them. *Becauſe*] we muſt ſuppoſe amongſt which number I ſurely place you, by reaſon of the credit which you have given to my preaching. *Our teſtimony*, namely, our preaching, whereby we have truely related and confirmed Gods truth.

V. 11. *Of this*] namelie, of this laſt ſigne, accompliſhment, and reward of your heavenly calling, by meanes of your perſeverance.

V. 12. *In you*] as in a mirrour, and ſubject of the manifeſtation of his ſoveraigne power. *In him*] as in the cauſe, ſpring, and foundation of all your glory.

CHAP. II.

Verſ. 1. *BY the comming*] as you doe aſſuredly looke for him; and as you deſire that he may appeare to your glory, and that he may gather his whole Church into his Kingdome.

V. 2. *In mind*] the Italian, *from the mind*; namely, from your wiſe and ſeiled judgement, and from your quietneſſe of ſpirit; either by ſtraying from things revealed in Gods Word, or by curious enquiring after thoſe ſecret times, which are not revealed. *By Spirit*] namely, by any doctrine or opinion, raiſed under a falſe pretence of inſpiration of the holy Ghoſt. 1 *Cor.* 12. 10. 1 *John* 4. 1, 2. *Is at hand*] believers are indeed warned to watch continually, as neither knowing the day nor the houre of Chriſts comming, *Matth.* 24. 42. & 25. 13. *Rom.* 13. 11, 12. *Jam.* 5. 8. 1 *Pet.* 4. 7. but the Apoſtle doth here condemn certain determinations of approaching times; by which mens minds were troubled and drawne away from their callings. And the Goſpel ſlandered; when they were diſapproved by a contrarie event.

V. 3. *A falling away*] namely, that great and generall revolt of the outward Church, from the faith and profeſſion of the pure truth of the Goſpell. *Be revealed*] namely, that untill Antichriſt be riſen, and publiquely appeared and exerciſed his tyrannie and wickednelſe, whoſe ſinne is in the higheſt degree; becauſe he is not onely a diſloyall ſervant and open enemie, but alſo an uſurper of the Sonne of Gods Empire. This Name is taken from the name which the Jewes gave to *Antiochus*. *The Sonne of*] namelie, he that is condemned to everlaſting perdition, *Rev.* 19. 20. ſee *John* 17. 12.

V. 4. *Who oppoſeth*] the Italian, *that adverſary*, that great and deadly enemy of Chriſt, and of his truth, and Church. *Above*] or againſt. This is alſo ſpoken of the reſemblance between Antichriſt and *Antiochus*, *Dan.* 11. 36. who did not diſanull all manner of religion, but would onely allow of that which he himſelfe had eſtabliſhed; and Antichriſt was to doe the like. *All that is*] not onely above the true God, but above Kings, Potentates, and others, to whom the name of God is attributed, for ſome reſemblance, ſee *John* 10. 34, 35. *Sitteth*] that is to ſay, raigneth, and commands: this circumſtance is taken from what is ſpoken of the King of *Tire*, *Ezek.* 28. 2. *In the Temple*] namelie, in the middeſt of that aſſemblie, which hath before been the true ſpirituall Temple of God, namelie, his Church: and ſhall yet beare the name, and the markes of it: but with much corruption. See 2 *Cor.* 6. 16. 1 *Tim.* 3. 15. *Shewing*] having made himſelfe abſolute Lord of conſciences, and bringing all things under his obedience, and working them to his owne advantages, not directing them to God alone in Chriſt, by the

pure preaching of his truth. *That he is*] by uſurpation; if not of the outward name, yet at the leaſt of Gods incommunicable qualities, properties, rights, and preheminences.

V. 5. *I told you*] by a propheticke ſpirit, and divine revelation.

V. 6. *Ye know*] by that I told you by word of mouth. *What Withholdeth*] namely, what hindereth and keepes it backe at this preſent time, untill the time which God hath prefixed. According to the opinion of the moſt ancient Doctors of the Church, we muſt underſtand it to be the Roman Empire, whoſe ſubſiſtencie ſtayed the manifeſtation of Antichriſt, he being to build his tyrannie upon the ruines thereof, *Revel.* 13.1.11. & 17. 9, 10, 11. and therefore the Chriſtians in former times praied for the laſting of the Roman Empire, though it was moſt cruell, becauſe after that they looked for a worſe.

V. 7. *For*] he gives a reaſon, why he ſaid that it was kept backe: for even in thoſe daies the Apoſtle ſaw in Spirit the firſt roots and foundations of the kingdome of Antichriſt growing up, which notwithſtanding he doth not ſpecifie; peradventure he meanes the exceſſe of reverence given to the great City, even in things belonging to Chriſtianitie, which in time would grow on to meere idolatrie, and ſlavery, See 1 *John* 4.3. *The myſtery*] namely, that great deſigne and wicked worke of uſurping Chriſts dignities over his Church, under the maske of piety and Chriſtian Religion, *Rev.* 13.11. and 17.5.7. yet quite contrary to the Goſpell, which is the true myſterie of pietie, 1 *Tim.* 3.16 *Worke*] it begins to frame and inſinuate it ſelfe into the ſpirits and minds of men. *He who*] namely, untill that the Roman Empire ſucceſſively held by particular perſons, doe fall to decay. It being evident, that the degrees of the falling of the one, have been the degrees of the exaltation and eſtabliſhment of the other.

V. 8. *Shall conſume*] by the efficacie of his truth, he ſhall overthrow the falſhoods, cunnings and practiſes thereof, and ſhall give it a deadly and incurable wound, which ſeemes to have a relation to what is ſpoken, *Rev.* 14.6,7,8. *Shall deſtroy*] of this is ſpoken, *Rev.* 18.2,3,&c. *With the brightneſſe*] the Italian, *by the appearing*; ſeeing that by *Rev.* 18. and 19. it appeares that there muſt be a long time between the ruine of the ſpirituall *Babylon*, and the laſt comming of Chriſt. It ſeemes that in this place is meant a powerfull, extraordinary, and moſt cleare operation of God, according to the ſtile of the Prophets.

V. 9. *Whoſe comming*, Antichriſt ſhall inſtall himſelfe, and gaine authoritie and credit chiefely by miracles wrought by the divels meanes, to confirme his falſe doctrines, and worſhips. *Power*] namely, high and tranſcendent miracles. *Lying wonders*] that is to ſay, diabolicall illuſions: Or ſuch effects, as are beyond human, but not evangelicall power. Whereas, to be a true miracle, the worke ought as well in ſubſtance, as in the manner of doing it, exceed the power, and manner of working of any created nature. And therefore all ſuch miracles are falſe, eſpecially becauſe their aime is to authorize a falſe doctrine and worſhip.

V. 10. *Of unrighteouſneſſe*] proceeding from a wicked deſigne or inducing men to rebell againſt God: *In them*] it ſhall not worke but only upon the reprobates, 2 *Cor.* 2.15, & 4.3. and ſhall not take effect upon the elect, *Matth.* 24.24. 2 *Tim.* 2.18,19. *Rev.* 9.4. & 13. 8.

V. 11. *Shall ſend them*] by his juſt judgement, upon their wilfull and hardned incredulity, he will take away the light and wholſome judgement of his Spirit from them, whereby the cunning and deceits of Antichriſt ſhall infallible have power to perſwade and captivate them, See 1 *Kings* 22.22. *Ioh* 12, 16. *Ezek.* 14.9.

V. 13. *From the beginning*] that is to ſay, from everlaſting, before the world was, *Epheſ* 1.4. See *Jude* 1.1. *Through ſanctification*] hereby is ſignified the order of ſecondary cauſes, and of the means of the accompliſhment of the everlaſting counſell of Gods election. Which order God hath eſtabliſhed, and executed in his elect, See upon 1 *Pet.* 1.2.

V. 14. *Of the glory*] namely, of the life of glory, which Chriſt having acquired, doth, as head, communicate to all his members, See *John* 17.22.

V. 15. *The traditions*] the Italian, *the inſtructions*; Greeke, *the traditions*, See upon *Matth.* 15.2.

V. 16. *Through grace*] the Italian, *in grace*; namely, wholly founded upon his grace and fatherly good will. Or, by the communication of his grace, which doth at this time comfort us, and giveth us aſſured hope of everlaſting happineſſe.

CHAP. III.

Verſ. 1. *Have free courſe*] that it may ſpread and enlarge it ſelfe throughout the world without any let *Be glorified*] that it may bring forth its admirable effects, in the converting of Nations, &c. Or, that it may be known in its divine Majeſtie, to have obedience of beliefe given to it. Or, that it may be honoured by their converſation who make profeſſion of it.

V. 2. *Unreaſonable*] the Italian, *inſolent*; the Greek word ſignifieth, *men of evill converſation*. And it ſeems that here are meant, bold, and encouraged enemies of the Goſpell, as Jewes, heretickes, &c. *For*] we ought to ſuppoſe. Whereof there will be many in the world: for the preaching of the Goſpell doth not finde obedience of beliefe in all men: And in unbeleevers it doth ſtirre up contrary moti-

motions, of impiety, rebellion, and opposition.

V. 3. *Stablish you*] in faith, and all good things, against the divels snares and plots.

V. 4. *In the Lord*] namely, by meanes of his grace and power.

V. 5. *The patient*] or to patience in Christ, that is to say, a truely Christian patience.

V. 6. *In the name*] from him, and by his authority. *To withdraw*] not to breake the conjunction of bond and necessitie: but to abstaine from all voluntary, open, and pleasing conversation, and communication, which sheweth a delight, or likenesse of behaviour; and nourisheth and fomenteth vice: and and brings danger of contagion, contrarie to the dutie of all believers: as well towards themselves which is to abstaine from all evill, as towards their neighbours, which is to correct them and direct them to goodnesse.

V. 11. *For we*] we must supply, I give you warning of this, because that we, &c. *Busie bodies*] or that live curiously, busying themselves with other mens businesses to carrie tales, or tell news, *Act.* 17. 21. *1 Tim.* 5. 13.

V. 12. *By our Lord*] that is to say, in his name, by his command. Or, as they desire to doe any thing that is pleasing to him.

V. 14. *Have no company*] by conversing familiarly with him. *Vers.* 6. Or by any Ecclesiasticall communion, which must be forbidden him, untill he be amended.

V. 15. *Count him not*] let this severitie be grounded upon charity, and be used with wilsdome for the sinners amendment, whose vice is to be hated but his person beloved, and endeavoured to be saved.

V. 16. *Of Peace*] namely, the Authour and approver of holy concord, amongst such as are his.

V. 17. *So I write*] this may have a relation to the former words of this verse, written with the Apostles owne hand, which was well knowne to the Churches, that they might be markes of his true Epistles. Or, it may have a relation to the following verse.

THE FIRST EPISTLE OF St. *PAUL* the Apostle to TIMOTHY.

ARGUMENT.

TImothy *was the sonne of a Greek father, who was likewise a Proselite, and of a Iewish mother; who having learned the Christian faith, had brought up, and instructed this her sonne in it from his childhood; And both their pieties were so abundantly blessed by God, that* Timothy *in his youth was entertained by Saint* Paul, *who besides the large instructions which he gave him, did also obtaine the miraculous gift of the holy Ghost for him in knowledge, revelation, strength, and infallible conduct, to be made capable of the Office of Evangelist, which was not much inferiour to that of Apostle: and to supply Saint* Pauls *absence in divers Churches, which he had newly founded; which is noted to have been alwaies accompanied with a perfect confidence and fatherly love on the Apostles side; and with an entire fidelity, and humble reverence on* Timothies *side. Now amongst other occasions, in which he was imployed by the Apostle, he was left at* Ephesus, *where Saint* Paul *having planted a most noble Church, and being by his calling led away to preach elsewhere, he left* Timothy *there to make an end of ordering and establishing of it. And whilest he was executing of this charge, he writ this Epistle to him, to instruct, strengthen, and encourage him; and by his meanes to confirme that Church, in which the divell had already sowne much darnell of false doctrines, and curious questions, and especially by the meanes of false Christianized Iewes, perpetuall corrupters of the pureneſſe of the Gospell in those daies. The Apostle then at the first exhorteth them, to root out that evill seed of false doctrine, and to*

maintain the truth in its purity, and the Church in its unitie, touching some points necessary for the circumstance of those times and places: As of praying for all manner of persons, even for Kings and Princes. Of the decency and modestie of women in their clothing, and of their silence in holy Assemblies. But especially of qualities required of Bishops and other Ecclesiasticall persons. Then he proceedeth to foretell by divine inspiration the horrible corruptions which would befall the Church in insuing ages, as well in doctrine as in manners, exhorting Timothie *to forewarn the Church, and cause it to beware of those accidents: giving him also divers particular instructions, as of sincerity and discretion in pastoral censures of abusing men for severall degrees of Ecclesiasticall Offices, of admonishing the rich, that they should not trust nor set their hearts upon riches, but employ them in charity and Christian communication; to redargue false Doctors and their avarice, and to endevour to persevere in all contrary vertues. Finally, this Epistle is a gathering together of Precepts necessary for Pastours, as well to preserve a good forme in the state of the Church in their times, as to leave it well established after them; and withall, to prepare themselves for greater combats, and strengthen them against dangerous scandals, until the end of the world.*

CHAP. I.

Vers. 2. MY *own*] the Italian, *my true*; whom I have intrusted with a fatherly care in the faith of the Gospel, and who also conformeth himself to my precepts by a loyall profession and observancy, and by an enterchangeable affection and bond towards me, see 1 *Cor.* 4. 17.

V. 4. *Fables*] he seems to mean the Jews fabulous histories, which at the first were composed for allegories, and afterwards were beleeved to be true: whereunto that nation hath at all times been much given. *Endlesse*] whereof there can be no certain nor finall resolution had, as they have no certain foundation, and therefore are like Labirinths without any issue. *Genealogies*] it is likely that he taxes those curious and scrupulous searchings after Jewish Genealogies, and chiefly after those which concern Christs birth, about which there were great controversies in the Church; for *Herod* having burnt all the publike Records in which they were preserved, to extinguish all manner of proofs of Davids issue, many, either by tradition, or by their particular memories, did frame some with much uncertainty: And though Saint *Matthew* and Saint *Luke* had gathered what was certain thereof, yet these curious persons would not content themselves therewith. *Then edifying*] rather then instruction, confirmation, or advancement in the knowledge, love, and service of God, the onely foundation whereof is faith in Christ, contrary to all vain and ambiguous questions.

V. 5. *The end*] against these Jewish disputations, which bred controversies and divisions; the Apostle sheweth the true use of the Law in beleevers and regenerate men. *A pure*] namely, sanctified by the holy Ghost, by means of a lively faith in Christ.

V. 7. *To be*] that is to say, to seem so, and to be held for such.

V. 8. *Lawfully*] according to Gods order and intention, which is, that sinfull man might thereby learn lively to acknowledge his sin and condemnation, to flie unto the remedie of grace in Christ, *Rom.* 3. 20. and 7. 7. *Gal.* 3. 24. And that the regenerate man may take it for a rule of all his actions, a curbe to his will, and a guide to his life; and neither of them to found their righteousnesse or subsistencie before God upon it, nor the observation of it, which is in Christ alone.

V. 9. *That the Law*] he sheweth that contrary to the opinion of those false Doctors, the Law, as it is composed of so many threatnings, forbiddings, and other rigours, doth carry a certain proof with it of mans perversnesse; whereby it is evident, that he hath no naturall disposition, or voluntary inclination to fulfill it: for otherwise he would apply himselfe thereunto of his own proper motion, as beleevers, and those who are regenerate by Gods Spirit do, who having the habit of righteousnesse in themselves, as an inward and living Law, have no need of the terrour thereof, and also being justified in Christ, are freed from the curse of it: seeing that a Soveraigns sentence given in the behalfe of one, slayeth and endeth all Actions of the Law, which tend to accusing or condemning him. *Lawlesse*] he names certain grievous sins, not but that the Law condemns all others, even the least, but onely to reprove those hypocrites, who were so zealous of the Law and the righteousnesse thereof,

and

and yet were stained with most horrible vices, see *Rom.* 1. 21, 22.

V. 10. *Men-stealers*] or plagiaries, namely, such as stole away or received other mens servants. Or bought and sold, or held for slaves such as were so from their Lords] the Italian, *Like minded*; the Greek word indeed signifieth plain liers; but because the other sins which are here mentioned are of a more grievous kinde; it seems that it must here be taken for such as lie in bearing witnesse, in swearing and publike acts, &c. *To sound*] namely, to the pure doctrine of the Gospel, which doth not derogate one whit from the rigour of the Law in condemning of sinne, but doth rather authorize and confirm it, *Matth.* 5. 19, 21. *Rom* 3. 3.

V. 11. *The glorious Gospel*] the Italian, *To the Gospel of the glory*; namely, the Gospel which is altogether glorious and divine, as well in speculation of truth, as in power and efficacy of Spirit, to discover and condemn sin, see 2 *Cor.* 3. 9, 18. and 4. 4. The end of the Apostle is, to shew that for this use of the Law to condemne wicked men, there was no need to recall the Law of *Moses*, and the discipline thereof, seeing the Gospell did fully perform that office; and he a true Apostle, more then the false Doctors his adversaries.

V. 12. *Inable me*] the Italian, *strengthned me*; that is to say, By whose power and vertue the Gospell worketh so powerfully. *He counted me*] that is to say, Hath honoured me with a charge, in which faithfulnesse is required above all things, which he knoweth to be in me because he gave it me, and preserves it in me by his grace, 2 *Cor.* 7. 25.

V. 13. *Mercy*] my sinne hath not been unremissible, as theirs that sin against the holy Ghost, sinning knowingly and wilfully against divine truth, which is known and sealed in the heart, *Mat.* 12. 31. *Psal.* 5. 4. and 10. 28. *Ignorantly*] by a false zeal without knowledge, see *Acts* 3. 17.

V. 14. *With faith*] he opposeth his faith to his former incredulity, and his love to his cruelnie, see 2 *Tim.* 1. 13. *Which is in*] this love of mine is spirituall, and an effect of my communion with Christ.

V. 15. *Came into*] that is to say, Hath taken humane flesh upon him.

V. 16. *In me first*] namely, before any of those who beleeved through his ministery, or soveraignly, and excellently.

V. 17. *Onely wise*] he seems to have an especiall relation to Gods providence, who had so miraculously brought to passe the work of his conversion.

V. 18 *To the prophecies*] they were speciall divine revelations inspired in the Prophets of those times, by which God signified unto his Church the calling of such and such persons to his ministery, as *Acts* 13. 2, 3. 1 *Tim.* 4. 14. *By them*] being by God and them assured of thy calling, and that his grace and blessing will accompany thee. *Warre*] that is to say, That like a souldier muttered under Christs banners, that mayest carry thy self faithfully and valiantly in thine office, and set upon and destroy the devils kingdom, and advance Christs.

V. 19. *Faith*] namely, sufficient knowledge, full assurance, and sincere profession of the truth of the Gospell. *Which some*] because they had a wicked will and heart God hath punished them, taking away the Spirit of light from them, that in the midst of the course of their vocation, they might lose their faith, and be drowned in errour and heresie.

V. 20. *Delivered unto*] see upon 1 *Cor.* 5. 5.

Chap. II.

Vers. 1. *Therefore*] following the exhortation of chap. 1. 18. of fighting the good spirituall warfare, wherein the chiefest action and weapon are prayer, let *Gods* 21. 13. *Supplications*] publike ones in the Church. *For all men*] without distinction of nation, estate, or condition.

V. 2. *For Kings*] this seemes to be specified, by reason of the erroneous opinion of some men, namely, that all civill order was prophane, and that Kings were as so many enemies to God, 2 *Pet.* 2. 10. *Jude* 8.

V. 4. *Who will*] by as much as appears to us by his will revealed in the Gospell, seeing he hath not by name excluded any nation or condition, *Matth.* 28. 19. though his secret will do make a distinction of his elect, *Matth.* 19. 30. *Acts* 13. 48. *Rom.* 9. 11. and 11. 7. 1 *John* 2. 19. *All men*] all manner of men, of all nations and qualities.

V. 5. *For there is*] the meaning is not, That the cause of this indifferency under the Gospell is the unity of God the creator and preserver of all things, and the unity of the Mediatour, for the same cause might likewise have been under the Law, for that depends upon Gods absolute will. But the meaning is plainly, That the time is now come, wherein as all men do participate of the title of being Gods creatures, and of the communion with Christs humane nature, so God will have them participate of his grace and of Christs benefit, without any distinction of Nation, or any outward qualities.

V. 6. *Testified*] namely, as he hath revealed this his Councell by the Gospell, which he will have preached and testified by his servants. *In due time*] the Italian, *reserved by the proper termes*; that is to say, which hath not been revealed in former times, but onely now, according to Gods decree.

V. 7. *Whereunto*] namely, to witnesse which.

In

In faith] namely, in the preaching of the doctrine of the Gospell, and teaching the way to apprehend it, which is faith; or loyall and true.

V. 8. *I will*] I do appoint it to be so by Apostolicall authority. *That men*] he means only males, whom he onely permits to speak in holy Assemblies, as well in publike prayers as other actions. *Every where*] and no more in the Temple of *Jerusalem* only, as they did formerly. *Holy hands*] praying with that Ceremonie as was used of holding up the hands, joyned with purity of conscience and works. *Without wrath*] see *Matth.* 5. 23. *And doubting*] the Greek word may be understood, either of contentions between men, or of doubts and irresolutions of the soule for want of faith; whereof the first hinders the exercise of prayer, 1 *Pet.* 3. 7. the other the effect, *Jam.* 1. 6.

V. 10. *Which becommeth*] the Italian, *as becommeth.* Others, but with good works, as becommeth men who professe piety.

V. 11. *Learn*] in Ecclesiasticall assemblies.

V. 12. *Authority*] no publike charge of Pastour or Doctor. *Over the man*] for it might have happned that the husband might have been of the wives audience, if she had spoken in the Church with censures, severe admonitions, and other acts of the holy ministery.

V. 13. *For Adam*] the first man was not created for the first woman, nor by her, but contrariwise; and therefore Gods first order must be observed in the Church, where God re-establisheth that which hath been confounded and brought out of order by sinne.

V. 14. *Deceived*] namely, immediately by the Devill, neither doth the story say, that he was deceived by *Eve*, but onely that he received the forbidden fruit from her, and did eat of it, see *Gen.* 3. 6. *Was in the*] the Italian, *was the cause of*; that is to say, Induced *Adam* to sin, whereby for a punishment, she was made the more subject to her husband, *Gen.* 3. 16.

V. 15. *She shall*] though in the bringing forth of children, and in the subjection to the husband, God hve imprinted the markes of the punishment imposed upon the woman; whereby it might seem, that amongst women there were no salvation, but onely for them that are married, yet by Christ all condemnation is taken away, and these corporall evils do no way hinder the work of grace. *If they continue*] namely, women in generall. *Sobriety*] the Italian, *honesty*; or modestie, or temperance.

CHAP. III.

Vers. 1. *Desire*] namely, if he be moved by a holy and sincere affection to consecrate himself to God in the service of the Church, and thereto employ those gifts which he hath received from him.

V. 2. *Blameless*] that is to say, Not infamous for any publike or offensive blame or vice, nor stained with any evill qualitie incompatible with that holy office. *The husband*] that is, Not married to two wives at once, according to the inveterate abuse amongst the Jews; nor hath not a concubine and a lawfull wife, according to the licentiousnesse of the Gentiles; nor hath not married a second woman after he hath put away the first, without any lawfull cause.

V. 3. *Not greedy of*] or not desirous to make any dishoneſt gain.

V. 4. *Gravity*] in the father, or reverence in the children.

V. 6. *A novice*] namely, one newly come into the Church, and not yet sufficiently instructed and confirmed in the Christian faith. *He fall into*] he make not himself guilty of that sinne for which the Devill hath been condemned and rejected of God, namely, of pride, for having a sacred office and divine dignity, see 2 *Pet.* 2. 4. *Jude* 6.

V. 7. *He must have*] that those who are not members of the Church may have cause to speak well of him, being witnesses of his holy and laudable conversation. *The snare*] namely, in some occasion of infamy to his own person, of prejudice to his ministery, and of blemish to the profession of the Gospell through the deceits of the Devill.

V. 8. *Double tongued*] speaking sometimes one thing, and sometimes another, or meaning one thing and speaking another: a vice contrary to the simplicity required in good Deacons, *Rom.* 12. 8. in whom there ought alwayes to bee a perpetuall agreement of words, and of acts of true christity.

V. 9. *The mystery*] namely, the sacred Doctrine of the Gospell, which is hidden to flesh and blood, and which God alone can reveale, *Matth.* 16. 17. and in the exercising of which, consisteth the highest and perfectest service of God.

V. 11. *Their wives*] namely, Bishops and Deacons wives.

V. 13. *Purchase to themselves*] they make themselves fitting and worthy to be promoted to higher degrees in the Churches service. *Boldnesse*] the Italian, *Liberty*; for a pure life freeth one from the fear of reproaches, and gaineth authority and credit with the hearers; and generally, a good conscience is alwayes bold. *In the faith*] namely, in the preaching of Christian Doctrine.

V. 15. *The pillar*] by whose ministery the authority, dignity, knowledge, vertue, and use of the truth of the Gospell ought to be preserved in the world, and maintained against all errours, contradictions and corruptions, whereunto nothing is more

more adverse or prejudiciall then the vitious life of those that preach it.

V. 16. *And withou*] as in the mysteries and most sacred actions under the law; and also in the false mysteries of the Gentiles, there was a most exact purification required before they could be admitted to them: much more is it necessary in the Gospell, which is the onely holy and Soveraigne mysterie. *Of godlinesse*] not onely of ceremonies, as *Moses* his Law, nor of prophane superstitions, as the Gentiles mysteries, but a most holy and truely religious mysterie, by which God is served in Spirit and truth. *God*] namely, the everlasting Sonne of God, true God with his Father, hath taken upon him human nature, and in it hath manifested himselfe unto the world, for to be the true Messias and promised Redeemer, who untill that time, was hidden in Gods counsell, and under his promises. *Justified*] fullie approved of before Gods judgement Seate, as having perfectly fulfilled all righteousnesse, especially in what belonged to his office of Redeemer: and by that meanes was delivered from death and from all paines, and crowned with deserved glorie, *Esay* 53.8. and besides, plainely, declared what he is, against all the false judgements, contradictions, and calumnies of the World, by his glorious resurrection, *Matth.* 11. 19. *Luke* 7.35: *Rom.* 1.4. *In the Spirit*] in the power of his Godhead, by which he hath fulfilled his office, *Heb.* 9.14. the truth whereof he hath caused to appeare by his resurrection, *Rom.* 1.4. 1 *Pet.* 3.18. *Seen of the Angels*] being risen, he caused the Angels first to behold the accomplishment of Gods promises, and of the Worlds salvation, which they fervently expected, and desired, *Matth.* 28.2. *Marke* 16.5. *Luke* 24.4. *John* 20.12. *Ephes.* 3.10. 1 *Pet.* 1.12.

CHAP. IV:

Vers. 1. THe Spirit] the holy Ghost hath revealed this to the Apostles, and Prophets under the Gospell. *In latter times*] namely, in the time of Christianity, which is the last age of the World, after which followeth the everlasting estate of the Church, *Heb.* 1.2. 1 *Pet.* 1.2. but especially towards the end of the World. *Seducing Spirits*] to false Doctors, who shall boast of being inspired and sent by God, See 1 *John* 4.1.

V. 2. *Seared*] that shall have left all manner of feeling, and motion of conscience: as a cautery applied to some part of the body, deads it, and causeth it to fall, See *Rom.* 1.28. *Ephes.* 4.19. *Jude* 12.

V. 3. *Forbidding*] not absolutely to all persons, but onely to some, under pretence of greater holinesse, See *Col.* 2.21, 23. *From meats*] namely, from certaine kinds of meats. *Which beleeve*] who onely have, as they are Gods children, right to make use of his goods and creatures, whereas the wicked before God, are onely usurpers of them.

V. 4. *For every*] he gives a reason why he hath said this forbidding of meats, to be a divellish thing. *Is good*] that is to say, the use thereof in it selfe is pure and lawfull, as touching the conscience before God.

V. 5. *It is*] God by his Word and Ordinance hath declared the use thereof to be lawfull, especially for believers, who in Christ have gotten a new right to the creatures. *Psal.* 8.6. *Rom.* 4.13. and besides, the said use is actually sanctified by them, by the religious acknowledgement which they make thereof to God by calling upon his Name.

V. 6. *Thou shalt be*] thou shalt in effect shew thy selfe to be such a one. *Attained*] or which thou hast carefully followed.

V. 7. *Fables*] vaine humane imaginations: as if in outward austeritie, in abstinences, fasts, (which he cals disciplines, and exercises of the bodie) did consist true holinesse before God.

V. 8. *Little*] seeing all the good that it can doe is but to tame the members of the body, and their externall motions and actions, 1 *Cor.* 9.27. without sanctifying the heart, and the inward part of man, as lively faith, and the love and feare of God doth, See *Rom.* 8.13.

V. 10. *For therefore*] of this infallible vertue of Gods promises made to true pietie; the afflictions which I and all true believers doe voluntarily suffer, are a verie good proofe; for it were a great folly to suffer so much without any certaine hope. *The Saviour*] the preserver of mens naturall and temporall being in generall, and especially of the everlasting and spirituall being of his children.

V. 12. *Despise*] doe not thou give any occasion of having it despised, but make it venerable by thy vertuous carriage in thine office. *In Spirit*] in holy zeale and in spirituall, and heroicke motions and actions.

V. 13. *To reading*] to the study and meditation of the holy Scripture. *To exhortation*] under this part and the following is comprehended the whole Evangelicall ministery.

V. 14. *Neglect not*] exercise carefully thy calling of Evangelist, revive, manure, and strengthen the gifts, which thou hast received thereby. *Which was given thee*] God having declared thy vocation, not by votes of humane or ordinary election, but by propheticke revelation; and expresse oracle, signified to the Church by the Prophets, See *Acts* 13.1, 2. 1 *Tim.* 1.18. *With the laying on*] nor to adde, by mans meanes, any weight to the divine calling; but onely for a signe of consecration, and blessing. *Of the Presbyterie*] the Italian, *Of the Elders*; namely, of the pastors, and other guides of the Church.

V. 15. *To all*] or in all things.

V. 16. *Both save thy self*] thou shalt avoide the condemnation for not having to the uttermost of thy power procured the salvation of soules, *Ezech.* 33. 9. and shalt hold on a secure way in thy calling to attaine unto eternall happinesse, *Phil.* 2. 12. and shalt be an instrument of salvation to thy hearers, *Rom.* 15 14. 1 *Cor.* 9. 22.

CHAP. V.

Vers. 3. *Honour*] have an especiall care of them, as well to relieve such as are in want, as v. 17. as also to employ such as are vertuous in the Deaconship. *That are*] that have the true qualities of the soule, and vertues befitting Christian widdows, and such as have no other helpe nor assistance, *vers.* 5. 16.

V. 4. *But if*] I see the Church from this duty of maintaining widdows that have kindred able for to maintaine them. *First to shew*] before the Church be burdened therewith, v. 16.

V. 5. *That is*] worthy of such a name, and of the respect that is due to such.

V. 6. *Is dead*] in regard of the feelings, motions, and actions of the spirituall life, which hath no vigor, but when the flesh is brought low, and mortified.

V. 7. *These things*] besides such things as have been spoken of before, ch. 4. 11.

V. 8. *But if any*] he confirmes that which he had spoken, v. 4. *Hath denied*] he doth an act utterly incompatible with the Christian faith, of which he makes profession. *Infidell*] who oftentimes, through a plain naturall light, doe performe these duties, and those which doe faile therein, are more excusable then mercilesse Christians because they are not so well enlightened nor instructed.

V. 9. *To be chosen*] namely, into the number and colledge of such, as giving over their owne particular affaires, did dedicate themselves to the service of the poore, the sicke, and of strangers, and they themselves were also maintained by publique almes. See *Act.* 6. 1. *Rom.* 16. 1. *Under threescore*] as well to avoid all subject and suspition of scandall, as likewise because that the poore should not want assistance, if the younger widdows chanced to be married on a sudden. *Having been the wife*] that hath not been divorced from her husband without a lawfull cause, and married another, *Marke* 10. 12. Others understand it, so that she hath remained a widow after the death of her husband, which was a signe of continencie and mortification, as *Luke* 2. 36. 37.

V. 10. *If she have*] if she have shewed care, charity, & patience in bringing up her family after the death of her husband, or according to some if she have given them the breast that suckled. *If she have washed*] according to the customs of those times and places, when one had been a journey, and under this act of charity are comprehended all the rest.

V. 11. *Refuse*] exclude them from this office and publique benefit. *When they have*] after they have renounced the inward mortification of the concupiscences of the flesh, which the Spirit of Christ ingenders in all his true members, and by which the soule is joyned to Christ, as unto her true bridegroome: they doe also pretend to cover this incontinencie with the vaile of matrimonie.

V. 12. *Having*] they make themselves condemnable beyond excuse in that having of their owne accord consecrated themselves, to the service of the Church, they doe impudently call backe their vow, to satisfie their lust. Or, because that having begun well by spirituall acts of faith and piety, they end by acts of the flesh, and lasciviousnesse, which is the onely cause of these marriages, whereupon they are also prophaned.

V. 13. *And withall*] besides this first vice of incontinency, there is also that being by their Deaconship freed from the household cares and employments of mothers of families, they bestow their idle time in these following vices.

V. 14. *I will*] I doe appoint it to be so by Apostolicall authority, 1 *Tim.* 2. 8. *That the younger*] this is but onely to shew what is most convenient for that age and condition; yet, not to binde any one absolutely to doe so, but with a lawfull respect to all circumstances, 1 *Cor.* 7. 8, 9. *To the adversary*] namely, to the divell, and all his instruments, deadly enemies of the Church, 1 *Tim.* 3. 7.

V. 15. *Are already*] by running into luxurie, whereof the divell is the chiefe authour. Or by falling away from Christian Religion, to abandon themselves the more licentiously to their owne lusts.

V. 16. *Have widdows*] any daughter, mother, sister, or other kinswoman that needeth helpe, but hath not the qualities of Ecclesiasticall widdows.

V. 17. *The Elders*] whereof some onely looked to the government, and discipline of the Church, the other both to preaching and government. *Double*] above any other member of the Church, or above the Deacons, and Deaconnesses, *vers.* 3. and under the name of honour, is also comprehended honest maintenance, as it appeares by the following verse.

V. 18. *The labourer*] a proverbiall kind of speech, and commonly used by the Lord himselfe.

V. 19. *Receive not*] doe not lightly give credit to any such accusation, to come suddenly to Ecclesiasticall censure and correction, before the fact be fully verified: for this office is more subject to slanders, and being sacred, ought to be respected more then slight suspitions, or evill reports: and such persons

sons ought not prejudicately be thought capable of any grievous faults, without certaine proofe.

V. 22. *Them*] the fourmes particularly to meane the foresaid Elders. *That sinne*] namely, that commit any scandalous fault, or notorious offence. *Before all*] in the full Assemblie of the Governours of the Church, *Matth.* 18. 17. 2 *Cor.* 2. 6. *Gal.* 2. 14.

V. 21. *Without*] without passion, and without being perfeuted, by any favour or affection, or any disfavour, nor judge according to such passions, but according to the righteousnesse and merit of the cause, without preferring one before the other.

V. 22. *Lay hands*] doe not easily install any one into any Ecclesiasticall Office, without sufficient examination, and triall of his life and conversation. *Neither be partaker*] deale not in such sort, that the dammage comming upon the Church by reason of persons indiscreetly promoted, may be imputed to thee. Or if others be the authours of this rashnesse, do not thou consent unto it, but rather oppose thy selfe.

V. 24. *Some mens*] this is a confirmation of what he had said *vers.* 22, namely, not to runne headlong in disposing of Ecclesiasticall Offices, for there are some whose former faults and vices ought to exclude them; and in others they are more obscure, and need to have longer time to discover them. And likewise the piety and goodnesse of some is tryed in such sort, that they may presently be received without feare of erring. And some there are who are not so well approved of, and delay will not any way cloud their vertue, but wil cause it to be more manifestly shewen, *Psa.* 37. 6. *Mark* 4. 22. *Luke* 8. 17.

CHAP. VI.

Vers. 1. BE *not*] as if God by his Gospel were the authour of rebellions, and of the subversion of order, and civill bonds.

V. 2. *Brethren*] namely, spirituall brethren in Christ, for that doth not disanull the degrees and states of the world. *Beloved*] of God, and therefore ought to be served not onely through feare and constraint, but for love and good wil. *Partakers of*] nimely, that have by faith embraced Gods grace in Christ.

V. 3. *Wholsome*] which are not onely pure and sincere, but doe also bring life and spiritual holinesse to the soule, *Psa.* 19. 7. 1 *Tim* 1. 10. 2 *Tim.* 1. 13. *Titus* 1. 9. *Which is*] which is conformable to the true service due to God, and hath its whole relation thereunto, 1 *Tim.* 3. 16. *Tit.* 1. 1. *Heb.* 5. 13. 2 *Pet.* 2. 22.

V. 4. *Doting*] the Italian, *languishing*; as on weake in Spirit, through a kinde of frenzie or violent passion, or that is out of taste, which is opposite to wholsome words. *Of words*] of things of naught, that have no solid subsistencie.

V. 5. *Supposing*] that make an art of farce, of the Gospel which is the doctrine of piety. *Withdraw*] have no communion with them, neither Ecclesiasticall, nor brotherly, hold them to be interdicted and contagious persons.

V. 6. *With contentment*] namely, which is joyned with a quiet spirit, and contentednesse in the condition wherein one liueth; *Phil.* 4. 12. Or, with so much as is sufficient to satisfie ones just wishes, which is a thing promised to those who are truely pious, 1 *Tim.* 4. 8. *Gaine*] namely, a great purchase, and increase of spirituall goods of the soule, *Matth.* 13. 44, 45. *Phil.* 3. 7, 8.

V. 7. *For we*] he proves that piety alone is the true gaine, and treasure, for all other goods are but onely accessary to man, and perish by death.

V. 8. *And having*] the poperty of these temporall goods is not ours, we must content our selves with a transitory fruition of them, befitting our necessities, which is an assured remedy against avarice.

V. 9. *And a snare*] into the divels snares, and into divers occasions, and baits of grievous sins.

V. 10. *The root*] There is no sinne, but may proceed from avarice. *Sorrows*] torments, and anguishes of conscience, troubles, and unquietnesse of spirit and body.

V. 11. *O man*] that is to say, thou servant of God, who oughtest to be, and in effect art guided by his Spirit, See 1 *Sam.* 2. 27. 2 *Tim.* 3. 17.

V. 12. *Lay hold on*] doe in such sort, that endevouring and persevering in thy vocation, thou mayst obtaine the crowne and reward of eternal life according to Gods promises. *A good profession*] the Italian, *A good confession*] he meanes the solemne vow which *Timothy* had made at his Baptisme, or when he was consecrated to the holy ministery, namely, to dedicate himselfe wholly, and employ himselfe to the uttermost of his power, to the service of God.

V. 13. *In the sight*] namely, in Gods Name, whom I call to witnesse of my fidelity in appointing thee to doe this, and for a maintainer of mine authority which I have from him. See 2 *Tim.* 2. 14. *Quickneth*] who gives, and preserves their being to all creatures. Or, that shall raise up all things, namely, all his beleevers into glory, See *Ephes.* 1. 10. *Col* 1. 20. Whereas all manner of good, both temporal and eternal, ought to be h ped for from him, especially being a reward of loyal service. *Witnessed*] namely, confirmed, and *Heb.* 12. 2. 1 *Pet.* 3, 21. but did also bind them to the like.

V. 14. *This commandement*] which is contained in v. 11, 12. or generally, all other commandements which are contained in this Epistle.

V. 16. *Hath immortality*] is everlastingly subsisting of himselfe, and not by the benefit of others. *In the light*] in a glory, of the sight and knowledge

whereof no creature of it selfe is capeable. God alone of his grace can reveale and communicate it. *Power*] the Italian, *command*; that is to say, obedience, service, and glory due to his Majesty. See *Rev.* 1. 6. & 5. 13. Others power, that is to say, glory, according to the stile of the Scripture.

V. 17. *To enjoy*] to make use of them, by a moderate fruition, and not to make our selves slaves to them, by loving them, and trusting in them. See *Matth.* 6. 24.

V. 18. *To communicate*] ready and willing to communicate their goods to other men. Or sociable, and affable.

V. 19. *A good*] of certaine and infallible arguments, and matter of hoping for everlasting goods, according to Gods promises to all those that in faith endeavour themselves to good workes. *Lay hold on*] that they may come unto it, as the end of their race, and obtaine it as the reward which they have sought for.

V. 20. *Committed to*] namely, the Gospel, which God hath intrusted thee with, 1 *Cor.* 9. 17. *Gal.* 2. 7. And withall the talent of the gifts belonging to the preaching of it.

V. 21. *Have erred*] the Greek terme is taken from Archers, who misse hitting of the marke, to signifie an error in faith, which depriveth them of the fruit and end thereof.

THE SECOND EPISTLE OF St. PAUL the Apostle to TIMOTHIE.

ARGUMENT.

THis Epistle is almost upon the same subject as the former; for Saint Paul *being a prisoner at* Rome, *ready to suffer martyrdome, writes againe to* Timothy *to seale and confirme, as the last time, his former Doctrine, Admonitions, and Exhortations, and strengthen him against the temptation and scandall of his approaching end. Having then in the beginning born witnesse of his faith; in which he had of a child been brought up, he doth lively exhort him to persevere in it, and likewise in the exercising of his Pastorall charge. And because he should not be troubled at the Apostles afflictions, he declares what his faith, comfort, victory, glory, and triumph was in them. He recommends and blesses* Onesephorus, *from whom he had received reliefe. He admonisheth* Timotheus *to appoint faithfull Pastors in the Churches, to prepare himselfe for the crosse, shewing what was the happy issue, and most excellent fruit of it; to observe purity and righteousnesse in teaching of Gods truth, avoyding prophane questions and vicious disputations, from whence heresies did spring; as that of* Hymeneus *and* Philetus, *who denied the last resurrection of the dead: against which danger he doth hearten beleevers through their election, confirmed by their sanctification, for which they must all endeavour continually; and doth likewise exhort* Timothy *thereunto, as also to meekenesse and benignity. Then he foretels the great depravations which should happen in the Church, and doth fore-arme him against them by his doctrine, and example: encouraging him to the faithfull exercising of his ministery: and recommends unto him Gods Church, from which his presence should shortly be taken away, by his glorious martyrdome, before which time he appointeth him to come to him, and gives him notice how his estate stands.*

CHAP. I.

Vers. 1. *According to*] that is to say, Apostle of the Gospel; whose subject is not a word of plaine command or narration, as the Law is, but of a promise of grace and everlasting life, See *Tit.* 1. 1. *Which is*] the whole foundation of which is Christ; and which from him derives upon his members by meanes of faith.

V. 3. *From my*] following the faith and religion of

all the true ancient Jewes; who worshipped the onely true God, in hope of the promised Messias, See *Acts* 24.14.

V.4. *Thy teares*] shed either through an inward feeling and motion of piety, love of God, zeale, and sorrow for sin. Or, through sorrow for *Pauls* departure.

V.6. *Wherefore*] namely, seeing thou hast the gift of faith, which is the root of every good worke, and without which all exhortations are to no purpose; and likewise because by reason of this great gift, thou art so much the more bound to God. I doe admonish thee to excite, increase, and foment this light, and this fire of the gift of the holy Ghost, and especially of those gifts which have a relation to the holy ministery, See 1 *Thes.* 5.19. 1 *Tim.* 4.14. *By the putting*] for God did joyn his grace and power to his sacred Ceremony which was appointed by Christ, & did then likewise begin the miraculous gifts of his Spirit, *Act.* 8.17. & 19.6. *Of my hands*] it should seem that by the imposition of St. *Pauls* hands, *Timothy* received the miraculous gifts; and by the imposition of the Colledge of Elders hands, 1 *Tim.* 4.14. he was installed in the ministery, with a publique blessing.

V.7. *For God*] the meaning is, kindle up Gods gift, and doe not let it goe out, nor be smothered up through bodily feare. For such a kinde of feare is no wise the worke of Gods Spirit, but is quite contrary to it. Which is here said, because that peradventure the Churches afflictions, and especially St. *Pauls* had terrified and affrighted *Timothy*. *Of love*] namely, a holy love of God, and of Christ, with which the beleever being enflamed, doth freely suffer all manner of adversities. *Of a sound mind*] by which the holy Ghost restoreth the troubled soule to tranquillity, and keepes away such turbulent passions as feare it. Others of moderation, wisedome, and of a sound understanding.

V.8. *The testimonie*] of the Gospel, or of the free profession and preaching thereof. *Be thou partaker*] dispose thy selfe to beare couragiously thy part of the crosse, which is joyned to the profession of the Gospell. Or professe them publiquely, that in the Gospels cause, for which I suffer, thou hast all things common with me. *According to*] being upheld by the strength of his Spirit: or making use of his power therein, and not trusting in thine own strength, nor in worldly means.

V.9. *An holy*] by a Divine, and Heavenly, and not by a humane calling: or by which we are sanctified. *Given us*] which hath been used towards us in our everlasting election. *In Christ*] See upon *Eph.* 1.4.

V.10. *Abolished*] hath perfectly freed his from eternall death, so that for them there is no more death; he having abolished the cause thereof, which is sinne: and also taken away from corporall death the sting of curse, and the power of keeping his members and beleevers perpetually under it, 1 *Cor.* 15.54, 55. *Through the Gospel*] seeing that in it is set down not onely the knowledge of this spirituall life: but also the fruition of it by faith.

V.12. *That which I have committed*] that is to say, the right to the crowne of eternal life is already mine, through his grace, though I am not yet possessed of it; but he himselfe keepes it safe for me, to give it me at his appointed time, 2 *Tim.* 4.8. Or, he meanes, according to the Hebrew phrase the soule, departing out of the body, *Psal.* 31.5. *Against that day*] or untill that day, namely, untill Christs comming to judgment.

V.13. *The forme*] namely, the doctrine which I leave as a patterne, or example, for all men to imitate, as wel in the substance, as in the manner of teaching it, See *Rom.* 2 20. & 6.17. *Sound*] See 1 *Tim.* 6.3. *In faith*] by these words he signifieth either the two principal parts of Christian doctrine. Or, the two vertues by which the Apostle had taught it, as 1 *Tim.* 1.14. or by which *Timothy* was to keepe it. *Which is*] namely, the spiritual faith and love, which Christ teacheth, and frameth in all the true members of his body.

V.14. *By the holy Ghost*] namely, by his power and grace, which thou ought'est carefully to employ to this effect.

V.15. *Which are in*] namely, the Christians of *Asia*, who until that time had kept company with *Paul*, See 2 *Tim.* 4.10, 16.

V.18. *Of the Lord*] namely, of him himselfe, or of the Lord, for Jesus Christ his sake. *Unto me*] or generally to the whole Church.

CHAP. II.

Vers.1. *IN the grace*] in the lively feeling, and firme apprehension of Gods grace by vertue of the reconciliation made by Christ, or in the gifts, and in the power of the holy Ghost, which are bestowed upon all those who are members of his body. Or, in the sacred calling which thou hast in Christs service, as *Rom.* 1.5. *Eph.* 3.8.

V.2. *The things*] namely, the doctrine of the Gospel, and the precepts of the sacred ministery. *Commit thou*] namely, in teaching and maintaining them in the publique office of Pastors.

V.3. *Thou therefore*] this is spoken in the sequel of verse 11.

V.4. *With the affaires*] namely, in other affaires and employments of an ordinary course of life; which might draw him away.

V.5. *Strive for masteries*] in publique sports and exercises, as Fencing, or Wrestling, &c. *Lawfully*] namely, according to the laws of the exercise, accomplishing all the actions therein required, even to the last.

V.6. *Must be first*] as I exhort thee to be faithfull

in thy labour, so I do assure thee of thy reward, according to Gods infallible promise.

V. 7. *The Lord give thee*] he confirms this exhortation, because that Timothie endeavour should not be in vain, but being upheld by the Apostles prayers, it should be blessed by God, with a great increase of lively light and understanding. Or he means, I do desire this of God for thee, do thou therefore likewise endeavour thy self therein, that my desire may not prove vain by thy neglect.

V. 8. *Remember*] so that by the hope of thine own blessed resurrection, which depends upon Christs, thou mayest be strengthned and born up in all thy troubles, 2 *Cor.* 4. 13, 14.

V. 9. *Wherein*] namely, in the preaching and ministery whereof. *Is not*] cannot be stayed nor hindred. *Phil.* 1. 12.

V. 10. *Therefore*] namely, through the faith and hope I have, which is grounded upon Christs resurrection. *For the Elects sake*] not onely for having preached the doctrine of salvation to them, but likewise to give them a lively example and confirmation in faith, patience, and perseverance, 2 *Cor.* 1. 6. and 4. 15. *Which is*] whose foundation and onely cause is Christ, and cannot be obtained by any other means but by the union with him through faith.

V. 11. *It is a lawfull*] namely, that a Christian ought voluntarily and constantly to suffer for Christ as he hath said before.

V. 13. *He abideth*] that is to say, this denial on Christs side, doth not make him any way fail in his duty, but in him is an act of loyall righteousnesse which he alwayes performeth, whereas in men it is perfidiousnesse.

V. 14. *Before the Lord*] calling him to be a witnesse of this command, and a judge against the breakers of it, see 1 *Tim.* 6. 13. *That they strive not*] that in matters of faith and religion, all vain, curious, and sophisticate disputations, and all passionate altercations may be avoided, which produce no edification.

V. 15. *Dividing*] the Greek terme is taken from the laying straight of high wayes, or from drawing the lines of Geographicall Maps. And as Gods word is called a way, so pastors ought not to draw it awry, but to set it forth straight: Others derive it from the distribution of food at a table, or in a house, by a father of a family, to signifie faithfull and wise dispensation or distribution of Gods word, see *Matth.* 24. 45. *Luke* 12. 42.

V. 16. *Shun*] or forbid and suppresse.

V. 17. *Will eat*] Being once admitted into the soule, it will penetrate to the totall extinguishing of the spirituall life thereof; and having possessed it selfe of one of the members of the Church, it will spread it selfe over all the body, if it be not withstood in time.

V. 18. *That the resurrection*] it is likely that their doctrine was, That there is no other resurrection but the spirituall resurrection of the soul from death and sinne, or the renewing of the state of the world under the Gospell, the Scripture using this word sometimes in this sense, see 1 *Cor.* 15. 12.

V. 19. *The foundation*] Gods eternall election, which is the sure foundation of beleevers salvation, laid by God himself, cannot be moved nor brought to nothing; so have the Elect seduced by such heresies, or to cause them to fall away from the faith, *Matth.* 24. 24. 2 *Thess.* 2. 13. *Having*] this election is sure, and setled by Gods eternall decree: concerning these whom he hath taken to himself, and is guarded by his continuall providence, by which he accomplished his work in them, yet will he have them cooperate by the power which they have received from him, beware of all things that are contrary thereunto both in their life and doctrine, *Phil.* 2. 12. 2 *Pet.* 1. 10. *Nameth*] that is to say, Makes profession of being a Christian.

V. 20. *In a great*] this is spoken to obviate the scandall of these Apostates who had been in the Church, in which by this similitude he shewes that there are both elect and reprobate, *Matthew* 13. 47. and 20. 16.

V. 21. *Purge himself*] working by the grace and power of the holy Ghost dwelling in him, 1 *Pet.* 1. 22. 1 *John* 3. 3. *From these*] namely, from those which are spoken of, *vers.* 16, 19. Or from these men, namely, keeping himself from the communion and infection of such Reprobates as were spoken of, *vers.* 17. *He shall be*] in effect and really, according as he hath been appointed by God to be so: that is to say, Gods councell shall in this manner be fulfilled in man.

V. 24. *Patient*] in suffering of offences and injuries.

V. 25. *That oppose*] that are of a contrary minde or inclination, through ignorance, but not through obstinate malice, see *Tit.* 3. 10, 11.

V. 26. *At his will*] this may be understood, either of the Devils will, by whom they had been taken, or by Gods will, by whom they had been freed.

CHAP. III.

Vers. 1. PErillous] or hard and troublesome in regard of the spirituall state of the Church. *Shall come*] upon the Church.

V. 2. *Blasphemers*] or slanderers and defamers.

V. 3. *Truce-breakers*] or irreconcileable and implacable, as *Rom.* 1. 31. *Of those that are good*] or of goodnesse.

V. 5. *Denying*] having quite extinguished in them that inward vertue of piety by which it works in

in the house to regenerate and sanctifie it. *From such*] as from the other, 2 *Tim.* 2. 16, 23.

V. 6. *For of*] he gives a reason of this his exhortation, namely, because that even in those dayes there were some such persons, to the great damage and corruption of the Church. *Head-captive*] holden in slavery by false perswasions, cunning devouts of conscience, and superstitious observances.

V. 7. *Ever learning*] they make profession of being very studious in sacred things, but without any fruit; either for want of being well disposed inwardly, or because they follow false and frivolous instructions.

V. 8. *Jannes and*] some of Pharaohs Magicians names, *Exod.* 7. 11. kept by tradition, or by some ancient writings, wherein they are yet this day to be seen. *Reprobate*] who by reason of their perverse doctrine are abominable to God, and ought to be rejected of all men; or that have lost all manner of right and sound judgement concerning such things as belong to faith, *Rom.* 1. 28. *Titus* 1. 16.

V. 9. *They shall proceed*] he speaks here particularly of the seducers of his time, but *vers.* 13. he hath relation to the whole number of them in generall, which in after times should increase and advance themselves exceedingly in the Church, as they did indeed.

V. 10. *Manner of life*] the Italian, *my proceeding*; or my government and my wayes: Or my precepts and instructions.

V. 12. *In Christ*] namely, in the profession of beleeving in him, and in the communion of his Church.

V. 14. *Hast been*] or which have been intrusted and committed unto thee, see 2 *Thess.* 1. 10. 1 *Tim.* 1. 11. *Of whom*] namely, of me, whom thou hast sufficiently known to be a true Apostle guided by the holy Ghost, and must also be better assured thereof by the holy Scripture.

V. 15. *Which is*] whose foundation and onely object is Christ with all his benefits: Or which is proper to all his members: Or which is towards him.

V. 16. *Profitable*] that is to say, appropriated unto, and appointed for these uses. *For doctrine*] the Italian, *to teach*; what ought to be known and beleeved. *For reproof*] to reprove such false doctrines as ought to be rejected. *For correction*] of vices in mens lives and conversation. *For instruction*] to instruct them in precepts of holy life and Christian conversation.

V. 17. *The man of*] namely, the minister of God in his Church, 1 *Tim.* 6. 11. *May be perfect*] may be fully endowed, and provided with all parts needfull for his office.

CHAP. IV.

Vers 1. *The quick*] as well those which shall at that time be found alive, as those who shall be dead before, see *Acts* 10. 42. *Kingdom*] namely, in the accomplishment and manifestation of it.

V. 2. *Be instant*] or apply thy self thereunto continually. *Out of season*] as fleshly understanding might judge it to be. *Exhort*] or comfort. *Doctrine*] with lively perswasions, powerfull reasons, and holy instruction.

V. 3. *Heap to themselves*] they will continually with new Doctors and Doctrines endeavour to please their corrupt appetites, and their distaste of the onely food of the soul which God hath appointed, which is his pure and meere word, out of which there being nothing found, they shall assemble out of their own minde to supply with a multitude of frivolous things.

V. 4. *Fables*] vain, undecent, and incredible doctrines and opinions.

V. 5. *Full proof*] shew and make it appear unto all men by these assured proofs, that thou art Christs true and faithfull Minister.

V. 6. *For I am*] look to thy self and to thy Ministerie so much the carefuller, because I know that I shall shortly be taken away from thee: namely, I who hitherto have been thy tutor, thy guide, thine example and upholder. *The time*] or the time wherein my body must be brought to nothing through death.

V. 8. *A crown*] namely, everlasting glory and happinesse, which God of his grace hath promised, and gives to his servants for a reasonable reward of their righteous and holy works, a terme taken from games and pastimes, wherein they strive in several exercises. *The righteous judge*] there being in games certain Judges appointed of every one of their actions and carriages, and for to distribute the rewards. *That love*] namely, that have fixed all their hopes and intentions upon those eternall rewards, and for them have caried themselves with all loyaltie and freedom. Or who trusting in a good conscience have desired the Lords day, and have not been afraid of it as the wicked are.

V. 10. *This present*] namely, the ease, commodities, and carnall securities thereof.

V. 11. *Onely*, he onely amongst all the rest of *Pauls* companions, see 2 *Tim.* 1. 15.

V. 13. *The cloak*] according to others the little chest.

V. 14. *Alexander*] some hold it is the same man, as 1 *Tim.* 1. 20.

V. 16. *Answer*] in judgement before Nero for his Officers, to justifie my self against the accusations of the Jews.

V. 17.

V. 17. *The preaching*] namely, the Gospell preached by me and the other Apostles. *Fully known*] by that efficacie and demonstration of truth, which accompanied the Apostles words; 1 Cor. 2. 4. *Out of the mouth*] from Nero's rage and crueltie.

V. 18. *From every*] that I may not offend him by any evill action.

THE EPISTLE OF S. PAUL THE Apostle to TITUS.

ARGUMENT.

TItus *as it appears by* Gal. 2. 3. *having been converted from Paganisme to the Christian faith, was by Saint* Paul *appointed to be an Evangelist, and a companion in the work in his voyages, and in the preaching of the Gospel, and was left by him in* Creet *for to perfect the establishing of the state and government of the Churches which Saint* Paul *had founded there; and whilest he was there, the Apostle writ this Epistle unto him, to admonish, incite, and strengthen him in the exercise of his charge; and also to authorize him amongst the Cretians. So then at the very beginning he declares what qualities are required in those persons whom he is to chuse for pastors and conductors of the Churches in their life, behaviour, and domestick government, and especially in their Doctrine, it being a most necessary part for to oppose the Iewish false errours and doctrines, whereof the seed was already scattered amongst those Churches: Afterwards he appoints him, in stead of vain observations, wherein false Doctors reposed great holinesse, to teach and recommend the true spirituall sanctification in every ones vocation; and especially to Princes and Magistrates, according to Gods grace presented in the Gospel, and to the regeneration of the Spirit, which he for that purpose exceedingly extols and layes open, and contrariwise adviseth him to forbid and suppresse all vain disputations, and to shun all obstinate heretick.*

CHAP. I.

Vers. 2. ACcording to] the end and the substance of mine Apostleship is the preaching of Christian Doctrine, which is known and beleeved of all the true Elect, and engenders in them a lively hope of eternall good, see 2 *Tim.* 1. 1. *Of the truth*] namely, of the Gospel, see upon 1 *Tim.* 3. 16.

V. 2. *Promised*] hath out of meere grace made a decree thereof, in the behalf of all those that are his. *Before*] namely, from everlasting, before the beginning of succession of times, which was divided into ages.

V. 3. *His word*] namely, his foresaid decree.

V. 4. *After the*] in respect of faith and the spirituall life thereof, of the communication whereof I have been an instrument towards thee: and which is the same in thee and in me, even as a Son is of the same nature with the father, see *Rom.* 1. 12 2 *Pet.* 1. 1.

V. 5. *That are wanting*] namely, which I had not established when I was present. *Elders*] namely, Pastors and Conductors, where there is a competent number of beleevers.

V. 6. *Having faithfull*] as well to avoid scandall, as because that in the guiding of children, and of a family, the Church may have a triall of the piety, zeal, prudence, watchfulnesse, and other vertues necessary for a Pastor. Now he means that this condition should be considered in those who are to be promoted to the ministerie, not to those who are so already, to whom such calamities of having evill children may happen without their fault, and

and ought not to be therefore rejected.

V. 7. *Not self-willed*] the Greeke word signifies a proud, intractable, wilfull, scornful, & unsaffable man.

V. 8. *Lover of good men*] or of goodnesse. See 1 *Tim.* 3. 3. *Sober*] or wise, and understanding.

V. 9. *The faithfull*] namely, the pure and sincere doctrine, which is apt to edifie and holily to instruct.

V. 10. *Unruly*] the Italian, *stubborne*; against the reprehensions, admonitions, and orders of the Church. *Vaine talkers*] all, whose discourses availe nothing towards spirituall edification. *They of the*] namely, the Christianized Jewes, who would retain Mosaicall ceremonies, together with Christianity, as things necessary to salvation.

V. 11. *Must be stopped*] that is to say, they must be confuted and reproved, with so much evidence, and reason of authority, that they may not have any thing to reply, with any ground or colour.

V. 12. *One*] namely, the Poet *Epimenides*, who was a Southsayer, and false Prophet. See upon *Acts* 17. 28. 1 *Cor.* 15. 32. *Of themselves*] namely, Cretians, or Candiots: Such as those Jewes were that were born there, or dwelt there, though they were of another Nation and originall.

V. 13. *Sharply*] without any respect, or connivencie.

V. 15. *All things*] namely, meats, and other of Gods creatures, in which false doctors retained the distinction of cleane and uncleane, appointed by *Moses* his ceremoniall Law: Which being disannulled by the Gospel, the use of them is pure and holy to believers, who are purified by Christs blood, and sanctified by his Spirit. As contrariwise, the spiritual uncleanesse of unbeleevers, makes even those things which were allowed by *Moses* to be uncleane unto them. *Their mind*] those two parts of man which seem to be most pure after sinne, namely, the mind which preserves some light of knowledge: and the conscience, which applies that light, to testifie and judge of mans actions. Now, by that inward corruption of ignorance and perversnesse, every thing is made impure to man: because the first hinders him from knowing how he should conform himselfe to Gods Wil in what he doth, and undertaketh; and the second takes away his wil from doing it. By the first he tempts, by the second he offends God.

V. 16. *They professe*] namely, these seducers. *Reprobates*] forsaken of God. So that they can neither judge soundly, nor rightly in any thing. See *Rom.* 1. 28. 2 *Tim.* 3. 8.

CHAP. II.

Vers. 1. *Sound*] See upon 1 *Tim.* 6. 3.

V. 2. *Temperate*] or prudent. *Sound*] pure and sincere in their beliefe, their understanding being through age confirmed, against the vices of vanity, curiosity, lightnesse in opinions, &c. and their heart being soundly habituated in all active, and passive vertues.

V. 3. *In behaviour*] under this word is comprehended the habit, behaviour, gestures, and all outward actions.

V. 5. *Be not*] namely, by unbeleevers, who doe impute the vices of the persons to their doctrine and religion. See *Rom.* 2. 24. 1 *Tim.* 6. 1.

V. 8. *Sound*] not infected with any falshood, corruption, or perverse affection, altogether framed to edifying according to the truth. 1 *Tim.* 6. 3. *He that is of*] the Italian, *the adversary*; that is to say, every enemy of the Gospel, or the divel who is the chiefe of them all.

V. 9. *In all things*] which belong to the lawful duty of servants. See *Ephes.* 5. 24. *Col.* 3. 20.

V. 10. *The doctrine*] which they professe, which profession is honoured by the good effects which it produceth in them.

V. 11. *That bringeth*] which is to eternall salvation and redemption. Others, the saving grace of all men hath appeared. *To all men*] without distinction of Nations as formerly, and of conditions, for as wel may the bondman be happy in the Lord, and the Lord be religious and pious, as wel as the bondman.

V. 13. *Blessed*] that eternal happinesse, which hath so fervently been desired and hoped for of all the Church.

V. 14. *Peculiar*] that should be as it were his treasure and jewel.

V. 15. *With all authority*] in Gods name, according to his Word and Will.

CHAP. III.

Vers. 3. *For we*] he gives a reason why beleevers should be mild, and loving; namely, because the Lord hath shewed abundance of mercy towards them, being most corrupt and most wretched. Or generally, because that is to the end of their redemption.

V. 5. *By the washing*] using the meanes of baptisme, made effectual by the inward operation of the holy Ghost, which applieth the blood of Christ for expiation of sinne to the beleevers soule, whereby he is made a new creature, in righteousnesse and holinesse.

V. 6. *Through Jesus*] who hath acquired all those gifts for his Church, and hath all the fulnesse of them in himselfe, and likewise is the onely dispenser of them, as head of the Church.

V. 7. *Being justified*] that is to say, absolved from the guilt and punishment of sinne, and reputed righteous, through Christs righteousnesse, imputed

unto us by grace. *Ascending to*] or through the hope, which makes this fruition of happinesse as present to us *Rom.* 8. 24.

V. 8. *Be carefull to maintaine*] the Greek phrase signifieth to employ ones selfe carefully in a thing, as if it were his particular worke and charge.

V. 9. *Avoid*] or suppresse as 2 *Tim.* 2. 16. *About the Law*] especially, the ceremoniall Law.

V. 10. *An heretike*] an obstinate maintainer and sower of erroneous doctrines, contrary to the ground of faith. *Admonition*] this word comprehends instruction, the resolving of doubts, the necessary confuting of errours: charitable exhortation both publique and private. *Reject*] take not the paines to dispute with him any more, hearken no more to his replies and objections; and by vertue of thy publique charge excommunicate him, and likewise in ordinary conversation, hold him as one that is prophane, and cut off from the body of the Church, *Rom.* 16. 17. 1 *Cor.* 5. 11. *Gal.* 1. 8, 9. & 5. 12. 2 *Thes.* 3. 14. 2 *John* 10.

V. 11. *Subverted*] desperate, and utterly perverted in understanding and will, as concerning matters of faith, as a building which is ruined from the very foundation. *Condemned*] convinced by his own conscience.

V. 12. *Nicopolis*] there were many Cities of this name in divers Provinces, here it is likely, is meant that of *Epirus* or *Albany*.

V. 13. *Bring*] provide that they may have company, and be fitted with all things necessary, when they come away from thee. *The Lawyer*] namely, of the Jewish law, but converted to be a Christian. See upon *Matth.* 22. 35.

V. 14. *Ours also*] namely, the Christians, who ought therein to imitate the Jewes, most carefull observers of these duties towards people of note. *Unfruitfull*] he calls the workes of charity so, they being fruit and profitable effects of faith, and of the faithfuls regeneration, *Phil.* 1. 11. *Act.* 4. 17.

V. 15. *In the faith*] namely, in the communion of faith in Christ, as members of the same body. Or, loyalty. Of *Macedonia*] or of *Achaia* or *Epirus*, which depended also upon *Macedonia*, and was comprehended under it.

THE EPISTLE OF S^t. *PAUL* THE Apostle to PHILEMON.

ARGUMENT.

ONesimus *servant to* Philemon, *who was as it is likely one of the Pastors of the Church of* Colosse, *was runne away from his Master for some deceit, or theft, and afterwards, upon some unknown occasion came to Saint* Paul *to* Rome, *by whom he was instructed and converted to the Christian faith: and had served him some time. And the Apostle sends him backe with this Epistle to his master whom in a most hearty manner he reconciles to* Onesimus, *and intreats him that he may with his leave and good will, retaine him to be his household servant.*

Vers. 2. IN *thy house*] namely, in *Philemons* house.

V. 5. *Hearing*] this is the cause of the thankes which he had given him in the former verse: as in the sixt verse is contained the end of the request. *Toward all*] this hath a relation to his charity

V. 6. *Communication*] namely, the faith which thou hast common with other members of Christ, may be lively, and bring forth more and more its true effects, whereby thou *Philemon*, and all the rest of you to whom I write, may duely acknowledge and give Christ the honour, for all the good things which you professe through his benefit.

V. 7. *The bowels*] thou hast relieved and assisted the faithfull with such a hearty love, that besides the corporall assistance, their hearts and spirits have been comforted and rejoyced.

V. 8. *In Christ*] namely, by my apostolicall authority which I have from Christ in his Church.

V. 9. *Such a one*] namely, an Apostle, and Superiour to all the Ministers of the Church of inferiour degree. *The aged*] in the quality of a meer pastor of the Church: in which I acknowledge thee to be my fellow-

lour vers. 2. and so thou art such, I treat with thee by way of intreaty. *A prisoner*] which should the rather incline thee to grant my request.

V. 10. *My sonne*] of whose conversion, and regeneration I have been the instrument, having first instructed him in Christian doctrine, 1 *Cor.* 4. 15. 1 *Tim.* 1. 2.

V. 11. *Unprofitable*] an epithite of an evil servant, *Matth.* 25. 30. *Luke* 17. 10. that is to say, negligent, good for nothing, disloyall, an evil liver. *Profitable*] because that he may by thy consent doe me that service which thou shouldest and wouldest personally do if thou wert present, v. 13.

V. 12. *Mine owne bowels*] namely, my most deare and most tender child.

V. 13. *In thy stead*] See 1 *Cor.* 16. 17. *Phil.* 2. 30. *Of the Gospel*] In which bonds I am bound for preaching of it.

V. 14. *Thy benefit*] namely, of granting me thy servant. *Of necessity*] as it would have seemed to have been, if I had kept him, whilst he was not in thine hands. *But willingly*] as it will be, if thou dost send him back againe to me when he is with thee.

V. 15. *For perhaps*] he confirms the request made v. 10. referring *Onesimus* his running away, to a secret providence of God, who had from thence taken the occasion of converting him: whereby he was to be reunited to his master, no more in a transitory quality of a servant, but in an everlasting quality of a spiritual brother in Christ.

V. 16. *In the flesh*] in regard of the bonds, and duties of this life, which were not dismantled by *Onesimus* his conversion, but were made more loyall and voluntary in him, and therefore more pleasing and acceptable to the master, See 1 *Tim.* 6. 2. *In the Lord*] by the spiritual bond of the common faith in Christ.

V. 17. *A partner*] in the grace of God, and in the office of his service.

V. 19. *I doe not say*] I might desire thee to remit unto him all this debt, or dammage, in exchange of the spirituall good which thou hast received by my meanes whereby thou art in some sort bound to me for the salvation of thy soule; but I will give up my right in that, and so doe conceive that thou art fully satisfied.

V. 20. *Let me have*] in the Greeke text there is an allusion to the name of *Onesimus*, which signifieth a man from whom one receiveth pleasure, or profit. *In the Lord*] that is to say, no carnall, but a spirituall profit or pleasure. *Refresh*] comfort me with a Christian joy.

V. 22. *Be given*] that is to say, be restored to libertie.

V. 23. *In Christ Jesus*] that is to say, my partner in the faith of Christ, for which I being a prisoner *Ephes.* 4. 1. he stayes with me, for love of me. Or he salutes you with the rest in Christ, that is to say, with a salutation of Christian charity.

V. 24. *My fellow-labourers*] all these men are likewise named, *Col.* 4. 10, 14. whence it is presumed, that *Philemon* also was a Colossian, See v. 2.

THE EPISTLE OF St. PAUL THE Apostle to the HEBREWS.

ARGUMENT.

EVen in the first ages of the Christian Church, there was some doubt concerning the Author of this Epistle, some attributing of it to Saint Paul, *which was the most common, and most probable opinion; others to some other Apostle or Evangelist. Yet notwithstanding it hath alwaies been received without any contradiction for divine, and altogether Canonicall, and is held in high esteeme and reverence by the Church, induced thereunto by the light and secret direction of the holy Ghost, who hath imprinted in it a most certaine perswasion, and a lively knowledge of divine inspiration, by which it hath been endited, for an expresse, and most necessary declaration and confirmation of the highest points*

of faith. The Hebrews to whom it is directed were Iewes converted to Christ, and especially those of Iudea and Ierusalem, who being habituated in the Mosaick ceremonies, which were as yet for a while tolerated amongst them, by reason of their weaknesse, they continued in having great beliefe in them, and did beare a great deale of devotion unto them, and did repose in them part of their righteousnesse, holinesse and salvation, and of the service of God, and could not be brought absolutely to cleave to Christ, and rest themselves in him alone; and to hold with the Evangelicall service. And therefore the principall end of this Epistle is to shew that as Christ is the end, the foundation, the body, and the truth of the figures of the Law, which of themselves were of no vertue for the soule, so having accomplished them in himselfe, he hath annihilated the use of them, and hath taken away those vailes, and those shaddows, to give way unto the cleare and naked truth of the purgation of sinnes, and of mans full reconciliation with God, by the onely Sacrifice, perfect obedience and continuall intercession of himselfe. So then in the very beginning he sets downe, that Christ the everlasting Sonne of God, being come into the World hath by his Office of Soveraigne Prophet fully manifested unto men, the everlasting will and secret councell of God concerning their salvation. And to induce men to believe, obey, and reverence his Gospell, the Apostle extols his person, as well by the everlasting Essence, Power, and Glory of his Divine Nature, as by the Soveraigne Majesty of the Kingdome which the Father hath bestowed upon him, in the quality of Mediator, above the Angels themselves; beneath the which he had abased himselfe by assuming humane nature, and by his sufferings, and death. Then afterwards for confirmation of the same he compareth him with Moses, the most Excellent of all the ancient Prophets, shewing that Christ is infinitely above him, as well in dignity of person, as in eminency of office; wherefore to avoid farre greater punishments, then those which the despisers of Moses runne into, and likewise to obtaine everlasting happinesse which he could not give: we were to accept of and retaine Christs Words, Promises, and Benefit, by a constant faith, whose chiefe ground and foundation is his Priestly Office, which he hath perfectly accomplished; And consequently he begins very largely to treat of that Office; shewing first, what similitude there was between the Leviticall Priesthood and Christs, to shew that in this, there are all the truths, and essentiall properties of a true Priesthood, and in the other there were but onely figures, and resemblances of this. But before he passeth any further he doth sharply reprove the slacknesse and negligence of the Hebrews in advancing themselves to the full knowledge of the faith and mysteries of Christianity, shewing them the danger of falling into apostacie, to the irrevocable damnation of their soules. Against which notwithstanding he doth strengthen them by the firmnesse of Gods promises, so that on their parts they will worthily cooperate with his grace. Thence he goeth on to shew what difference there was betweene Christs eternall Sacrifice, and the mutable and transitory Leviticall Sacrifice, between the new Covenant grounded upon the first, and the old established upon this latter, between the spirituall vertue of Christs onely Sacrifice, and that of the ancient Sacrifices, which was but figurative and ceremoniall; for those Priests being but mortall men, and the Sacrifices of nothing but bruit beasts, it was impossible that the effects of either should goe any further; and all this to teach, that by the accomplishment of the figures, the use of them is blotted out, and made unprofitable to the conscience. And that without any dammage, yea with great advantage, Christ doth from these externall and corporall things, bring and retaine unto himselfe nothing but the soule, and faith of his beleevers, presenting the spirituall reality in himselfe; a benefit which is rejected as not accomplished, if a man turnes backe to those ancient rudiments; and therefore he doth redouble his exhortations to the Hebrews, for to persevere in the faith of Christ, by

by which they are so farre from forsaking the examples of the holy fathers, that contrariwise by that onely they had a true and spirituall communion with them, who by faith were alwayes looking after the Messias, and after the full performance of Gods promises in him, and by vertue of the same faith they had been capable of all the singular benefits of God, had exercised all manner of vertues, and had endured, and overcome all combates: wherefore this so excellent meanes of eternall salvation, and of all temporall deliverances, was not to be rejected as new, but was to be esteemed and made use of as the onely and constant meanes to receive Gods grace, and to yeeld him acceptable service and obedience. Finally, after new exhortations to perseverance in faith, to suffering of afflictions, to constancie, holinesse, gratitude, and respect to God, to charitie, chastitie, and to the true spirituall service, he recommends them to Gods grace, and himself to their prayers.

CHAP. I.

Vers. 1. *Sundry times*] The Greek word signifieth by sundry degrees and parts, now more, now lesse, now one thing, and now another. *By the Prophets*] the Italian, *In the Prophets*; A manner of speaking very frequent in the old Testament, to shew the internal revelation of Gods mysteries in the soules of Prophets, for them afterwards to reveal them to the Church.

V. 2. *In these last*] In the accomplishment of times, and in the dayes of the Church, while it is in the world, which shall now suffer no more alteration, nor innouation in its general forme, but after it shall come eternitie. *Spoken*] Hath fully declared his councel concerning the salvation of mankinde, *John* 15.15. and sealed and fulfilled the prophecies, *Dan.* 9.24. and established a perpetuall and invariable forme of governing and instructing his Church by the Gospel. *By his Son*] the Italian, *In his Son*; in whom the Deitie inhabits corporally, and in whom are hidden all the treasures of knowledge and wisdom, *Col.* 2.3.9. *Whom*] namely, in the qualitie of Mediatour, having taken humane flesh, in which God hath exalted him after his humiliation. *Heir*] that is to say, Lord and possessour of the whole world, by his eternal Fathers gift, *Matth.* 28.18. *John* 3.35. and 5.22. *Phil* 2.9,10. *He made*] As by his eternal wisdom, and by way of a joynt-cooperating and equal cause, *Prov.* 8.27. *John* 5.17. 1 *Cor.* 8.6. Now this and the beginning of the next verse hath a relation to Christs divine nature, out of the qualitie of Mediatour, to which belongs that which is spoken in the end of the next verse. *The worlds*] and all temporal things, subject to the course, divisions, and successions of time, *Heb.* 11.3. or all the parts of the world, according to the manner of the Hebrewes.

V. 3. *The brightnesse*] A figurative terme, taken from the luminous bodies which cast forth their beames, to shew that the Son proceeds from the Fathers Essence, and is inseparable from him, and doth manifest him, the Father remaining in his inaccessible glorie, hidden from men, *Matth.* 11.27. *John* 1.18. and 4.29. 1 *Tim.* 6.16. *Expresse Image*] the Italian, *the character*; an Image that is not vain, nor composed of a shadow, but a living, expresse, subsisting, and most perfect one; such a Son is imprinted (as one should say) in him by the Fathers person, who is the Fountain of all Deitie. *Upholding*] upholding them in their being, moving them in their actions, and governing them in all their motions, by his almightie command, and according to his will. *Of the Majestie*] namely, of God; the Hebrewes using the word Majestie for God himselfe.

V. 4. *Being made*] by God the Father, in his exaltation, in qualitie of Mediatour, to which belongs that which is spoken in the end of the following verse. *As he hath*] for the Father hath conferred the command of the whole world upon him, as to his universal Vicegerent, *Phil.* 2.9,10. and in this power his Godhead is fully manifested, for he could neither bear it nor exercise it if he were not God Almightie, and therefore in regard as well of his eternal generation, *Psal.* 2.7. as in regard of his royal Office, figured by that of *Solomon*; 2 *Sam* 7.14. the title of Son of God is attributed to him, as it said in the following verse.

V. 5. *Said he*] namely, God, in the Scripture.

V. 6. *When he*] namely, when God by the Psalmist describes the comming of his everlasting Son into the world, who is his first-borne, that is to say, the Head of the house, his Fathers Vicegerent, and Master over all the other adoptive brethren, to take possession of his Kingdom. See *Heb.* 10.5.

V. 7. *His Angels*] See upon *Psal.* 104.4. the reason of this allegation.

V. 10. *Hast laid the foundation*] the meaning of this passage, as it is here alleaged, is nothing, but that Christs Kingdom, which is there manifestly spoken of, *Psal.* 102.28. is eternal, and not mutable, as the state of the world.

V.12. *Fold them up*] The Greekes have in this manner translated the Hebrew word, Thou shalt change them; for the terme of Folding up, is taken from those garments that are folded and laid up when they are changed. See *Isai* 34.4.

CHAP. II.

VER.1. *Therefore*] namely, because of Christs Majestie, and divine Authoritie, who is the everlasting King of the Church. *Ought earnestlie heed*] by obedience and perseverance. *To the things*] namely, to the Gospel, which is as it were the Law of this foresaid great King. *Let them slip*] that is to say, that we may not go away from the communion of Christ and his Church, nor forsake his faith and service, like disbanded souldiers, who forsake their colours and captain, *Jude* 12.

V.2. *If the Word*] namely, *Moses* his Law published by the Ministerie of Angels, *Acts* 7.53. *Gal.* 3.19. ministring to the great Angel, which was the Son of God himselfe, *Acts* 7.38. or all the revelations which were made to the Prophets by the meanes of Angels. *Stedfast*] was of such authoritie and consequence, that those who violated it could not scape unpunished.

V.3. *So great*] namely, everlasting redemption, revealed and communicated by the Gospel, and implicitly by the Apostle opposed to the temporal deliverance out of Egypt, for the contemning of which, the Israelites were punished in the wildernesse. *Confirmed*] by all manner of proofes, of doctrine, of life, and of miracles.

V.4. *Miracles*] the Italian, *powerfull operations*; whereby are meant the highest and sublimest kindes of miracles. See 1 *Cor.* 12.10. *According to*] See 1 *Cor.* 12.11.

V.5. *For unto*] He proves that though our Lord Jesus hath taken upon him humane flesh, yet there is no lesse obedience or reverence due to him, seeing that in this assumption and union of the two natures, the Father hath made him Head of the renewed state of the world: and he seemes to exalt Christ so much above the Angels, because the carnal Jewes did so much magnifie their Law which had been proclaimed by Angels, in contempt of the Gospel, preached by Christ, man, and by the Apostles. *The world*] he cals the state of the world, so being by Christ restored from its ruine and spoil, which through sin and death had befallen it, as it had been foretold by the Prophets, that it should be under the Messias, the accomplishment whereof shall not be till his last comming, *Isai* 65.17. and 66.22. *Rom.* 8.20. *Rev.* 21.1.

V.6. *But one*] that is to say, he hath subjected it to man in Christs person, as it appeares by that passage of the Psalmist. *What is man?* See the Exposition of this upon *Psal.* 8.4.

V.7. *Thou madest him*] Though the humane nature which Christ hath taken upon him, of it selfe be inferiour to the Angels, who are spiritual creatures, more sublime, potent, and glorious than man, yet the universall Kingdom is attributed to Christ Man, and not to the Angels. *A little*] this, if it have a relation to Christ, signifies the time of his humiliation.

V.8. *For in that*] in this universalitie of things, which are subject to Christs Kingdom, the Angels themselves are comprehended. *But now*] though for the present we do not yet see the accomplishment of this Kingdom, the Church being as yet not wholly gathered together, nor glorified, nor joyned with God, nor all her enemies beaten down and destroyed, yet Christ reigneth powerfully, and fulfilleth every thing from time to time according to his will and pleasure.

V.9. *We see*] by the high effects made manifest, and considered by faith. *For the*] See upon *Phil.* 2.9. *That he*] now he proceeds to set down why Christ was made man, namely, that he might suffer death for sinfull men. *By the grace*] which is the first cause of salvation by Christ, which he gives unto man for the price of his redemption, and likewise accepts of it for satisfaction of his debt. *Should taste*] should die, and should feel the extreme paines of death, as it is joyned with Gods wrath, and with his curse upon sin, for which he had made himselfe a suretie, and therefore is likened to a bitter cup, *Matth.* 20.22. and 26.39.42. *For every man*] namely, for every one of them whom his father hath bestowed upon him, in which is comprehended the universaltie of his bodie, and of his Kingdom, *John* 6.45. and 10.15. and 12.32. *Rom.* 5.11.

V.10. *It became*] it was a thing conformable, and agreeable with his justice, that Christ should make satisfaction for the sinnes of men. *Him for*] namely, God the Father, who is the soveraigne Authour, and cause of all things, and chiefly of the Elects salvation, to whose glorie all things ought to be directed, and referred as to their last end, *Rom.* 11.36. whereupon for the glorie of Christ our surelies great righteousnesse, and of his infinite mercie towards men, this meanes of salvation hath been most fitting and convenient. *To make*] the Italian, *to consecrate*; namely, to make him perfectly fitting, and sufficient, to be the Authour of eternal salvation to the Elect by the sacrifice of himselfe, *Isai* 53.10. and by it install him in his Kingdom, a terme taken from the ancient consecrations of Priests, *Exod.* 29. *The Captain*] the Italian, *the Prince*; namely, Christ Jesus, who by his Priesthood hath obtained right to everlasting salvation for Gods children, and by his Kingdom brings them to the perfect fruition of it.

V.11. *For*] As he had in the former verse declared

ned, that it was conveniene that Gods justice should receive satisfaction; so now he further sheweth that it ought to be done by one who was likewise of humane nature, as he was to whom the Law was given. *He that sanctifieth*] namely, Christ according to the flesh, in whom, and by whom, the guilt of sin hath been expiated, and the corruption purified. *And they*] namely, Gods elect. *Are all*] are all come from one father, namely *Adam*.

V.13. *I will put my trust*] because *David* in all that eighteenth Psalme was the figure of Christ, these words of the Psalme also ought to be applied to Christ, to shew that he is not onely become Man, but hath also taken the condition of Man upon him, by being subject to the Law, and bound to fulfill it, upon confidence of the reward promised therefore, *Gal.*4. Or to a man in a lowly estate, weakneſſe, and miserie, who did not for the present enjoy those goods which he expected, and depended upon God, and craved for assistance from his power and rested upon him. *And again*] in this passage *Isai* his children were also a figure of Christ, being given by God for a token and assurance of a temporal deliverance, which was the figure of the Everlasting, which is promised together with it, *Isai* 8.10.

V.14. *The children*] namely, *Isai* his children: *Are partakers*] the Italian, *were partakers*; were very men, subject to the same chances and dangers, and were tokens & pledges of a deliverance, and not Angels, nor glorified men. *He also*] that is to say, Christ hath likewise been very man as we all are, to be not onely the signe or token, but also the Authour and Foundation of salvation. *Through death*] that by it having expiated the elects sinnes, and appeased Gods wrath, he might disannull the devils power over them, which he exerciſes onely to death and destruction, as minister of Gods wrath upon sin.

V.15. *Them*] the Italian, *all them*; this must be restrained onely to the elect, as verse 9. *Rom.*11.32. *Gal.*1.20. *Through fear*] who even in this world carried the devils bonds, and prison in their consciences, by the terrours of everlasting death, the true forerunners of hell torments, which was figured by the besieged Jewes terrour, *Isai* 7.2. to whom *Isai* with his children were sent to encourage them, *Isai* 8.11.18.

V.16. *For verily*] He confirmes that which he had said verse 14. of Christs communion in the selfe same humane nature, for it is never said in the Scripture, that he took upon him the nature of Angels in a personall union, as he is foretold, and represented true Man, the Son of *David*, and of *Abraham*.

V.17. *Wherefore*] seeing he hath made himselfe true man, to save us, it behoved him also to put on all our conditions, not onely the natural ones, but also those that are come upon us by reason of sin, excepting sin it selfe. *That he might be*] that being touched with a lively feeling of the miseries of humane nature, he might the rather be induced to free it from them by the sacrifice of himselfe, and by his intercession, wherein he should shew great mercie towards men, and perfect loyaltie and obedience to God in performing the taske which was imposed upon him. *Pertaining to*] every Priest being a Mediatour between God and men, to offer unto God sacrifices, prayers, and intercessions, and to do all other religious actions, *Heb.*5.1. and to bring men tidings of Gods peace and grace, and to blesse and instruct them in his Name. See *Exod.*18.19.

V.18. *For in that*] he proves the foresaid things by the event, namely, because Christ doth now shew himselfe to his believers in effect powerfull enough, to free them from temptations, and from the terrors of death and judgement, he himselfe having tried the same agonies for them, and overcome them.

CHAP. III.

Verſ. 1. *Wherefore*] Let the qualitie of King of the Church which Christ hath, as hath been said before, induce you to respect that of Prophet and Doctor, which he begins to speak of now. *Consider*] be attentive and give reverence and obedience to Christ, who hath been appointed by God to be the great Prophet, to bring us tidings of the Gospel, of which we all make profession, and high Priest also. Now in this Chapter and the next he talkes of the first, which is the Prophetical Office, and in the fifth of the Priestly Office.

V.2. *Who was*] the Italian, *who*; of whom may be spoken in all perfection, and in an higher sense, that which was spoken of *Moses*, *Numb.*12.7. which seemes to be mentioned by the Apostle, to shew the Hebrewes who were great admirers of *Moses*, that by extolling of Christ he did not take any thing away from *Moses*, but did onely teach how proportions should be kept, and the degrees of honour due to each of them.

V.3. *For*] this is the reason of the exhortation, verse 1. *This man*] hath been by the Father placed in a degree and office befitting the Highneſse of his Person. *In as much*] to draw the Hebrewes mildely away from their unmeasurable esteem which they held *Moses* and his Law in, to the prejudice of Christ, he sheweth that *Moses* in his person and office is infinitely inferior to Christ; in as much as *Moses* is man, Christ is God; *Moses* is in Gods House as a member and servant, Christ is the Builder and Lord of it, as he is the Son; whereupon he concludes verse 7. that Christ ought not to be disobeyed under pretence of any other authoritie,

seeing

ſeeing that no man is to be compared with Him.

V. 4. *For every*] this comparion is grounded upon a thing which every one knoweth: namely, that every houſe muſt have a builder, and was not made by it ſelf, and that the Architect is more excellent then the building. So that if *Moſes* hath been a beleever in the houſe of God, this houſe muſt have had a builder, and that is no man but Chriſt: who therefore is far greater then *Moſes*, who in his own perſon hath been but a part of this building, nor in his office any more then a ſervant. *All things*] namely, all the parts of the Church. *Epheſ.* 1. 10. and 3. 9. as well in framing them by his word and Spirit, as in gathering them together in himſelf. *Is God*] namely, as he is of divine nature, and not meerly man, as *Moſes*.

V. 5. *For a teſtimonie*] truly to relate as a faithfull witneſſe, not his own words, but thoſe which he had heard of Chriſt, *Acts* 7. 38. whereas Chriſt ſpeaketh nothing but his own word, *verſ.* 7.

V. 6. *Over his own*] that is to ſay, He is not in Gods houſe onely as a ſervant and a ſteward, but over it as his own, like the Lord and maſter of it. *If we*] for perſeverance is the true effect and mark of thoſe who are living members of Chriſt and of his Church, ſee *Rom.* 11. 22. *Coloſſ.* 1. 23. *Heb.* 3. 14. and 6. 11. *The confidence and rejoycing*] the Italian, *the freedom and boaſting of the hope*] that is to ſay, The free and conſtant profeſſion of the faith, through which, upon the confidence of eternall goods, you glory and triumph in the croſſe and perſecutions of this world, *Rom.* 5. 3, 4. He ſpeaks this, becauſe that the greateſt ſtumbling block the Hebrew Chriſtians had, was their Nations perſecution.

V. 8. *The provocation*] namely, the cruell and exaſperated contention.

V. 13. *While it is*] while the time is that God calleth us and exhorts us, &c. in the ſame manner as it is repreſented unto us, *Pſal.* 95. which is the time of grace, patience, and hope, after which time all theſe things are cut off, *Pſal.* 32. 6. *Iſai.* 55. 6. *John* 12. 35. 2 *Cor.* 6. 2. *Be hardned*] allured, and ſeduced by his own naturall corruption, or by his carnall concupiſcences, *Rom.* 7. 11. *James* 1. 14. that he do not by little and little come obſtinately to refuſe Gods grace, and loſe all manner of feeling of it, and all true judgement of conſcience, and ſo rebell openly againſt God.

V. 14. *For we are*] the great and chief cauſe which ought to move us to this duty, is the ſoveraign benefit which we have received in the communion of Chriſt by faith. *If we*] ſee *verſ.* 6. *The beginning*] namely, the gift of Gods Spirit and Faith, which is as the root by which we live and ſubſiſt ſpiritually in Chriſt, *Rom.* 11. 18, 20. *Gal.* 2. 20. or our firſt firmeneſſe and conſtant expectation.

V. 15. *While it is*] we ought to perſevere unto the end, for untill that time the word To day, will take place.

V. 16. *Howbeit not all*] for *Caleb* and *Joſhua* are excepted, *Numb.* 14. 30.

V. 19. *We ſee*] the event did confirm Gods threatning, as we all know.

CHAP. IV.

Verſ. 1. *A Promiſe being left*] there is yet to day a promiſe left concerning a ſpirituall and everlaſting reſt, of which the Apoſtle ſpeaks afterwards, beſides of the reſt in *Canaan*, verſ. 9. Others tranſlate it, Leſt that ſome of you, having (namely through incredulity, or by a revolt) forgon the promiſe of entring into his reſt, ſeem to be deprived of it. *Should ſeem*] not that he is indeed excluded through his own fault: a kinde of ſpeech to mitigate the haindneſſe of the thing, ſee *Hebr.* 12. 15.

V. 2. *For unto us*] he confirms the former exhortation (for) unto Chriſtians is made a promiſe of grace, as there was formerly to the ancient Jews. *Mixed*] the Italian, *incorporated*; the Apoſtle uſeth a terme which ſeems to be taken from food which is digeſted, and therefore inſeparably united to his body that eateth it: So Gods word is the food of the ſoul which profiteth not, unleſſe it be applied by lively faith, which is in ſtead of the mouth and other organs of nouriſhment, ſee *John* 6. 35.

V. 3. *For we*] a continuation of the ſame confirmation. If we have received a promiſe of the ſame kinde, we ſhall likewiſe obtain the like effect of reſt by means of a faith like unto that faith which was required in our Anceſtours. *Do enter*] that is to ſay, We have all thoſe qualities which are required for to enter into it, and ſhall aſſuredly enter into it; and do already begin to enter into it, even in this world, by reſt of conſcience and by ceaſing from ſinne. *As he ſaid*] we muſt ſupply, but unbeleevers ſhall not enter into it according to this threatning of the *Pſal.* 95. *Although the*] that is to ſay, Gods reſt promiſed to beleevers, is no more the land of *Canaan*, but a reſt correſpondent unto that of which it is ſaid that God reſteth himſelf, after he had made an end of creating his works; for as after that, God, as one ſhould ſay, did retire himſelf to the quiet enjoying of himſelf, and of his glory and bleſſedneſſe. So beleevers being by death freed from the works of this life, and from all ſinnes and troubles, ſhall live together with God in perfect reſt of glory, *Rev.* 14. 13.

V. 4. *He ſpake*] namely, God ſpeaking in the Scriptures.

V. 6. *Seeing therefore*] ſeeing there is a reſt, like unto

unto Gods reſt, and that ſome muſt enter into it, as it appears by the comparing of thoſe two paſſages which cannot be done but onely by faith, ſeeing the others were for incredulity excluded out of it, God would by *David* admoniſh the Church, that he had appointed a certain time, namely, that of the preaching of the Goſpell, in which he would for the laſt time, and at full propound his promiſe of eternall reſt, inviting men to enter into it by faith, with threatnings to unbeleevers to baniſh them from it for ever. *It remaineth*] ſeeing this ſtands firme and irrevocable by Gods order, and that this promiſe is not yet performed. *Of unbeleefe*] or rebellion.

V. 7. *Again*] beſides his old time of patience with the Iſraelites in the wilderneſſe. *In David*] namely, in his Pſalms. *After ſo long*] namely, after the entring into the land of Canaan, which was the reſt out of which the unbeleevers of thoſe dayes were excluded.

V. 8. *For if*] he proveth that there is another reſt beſides the ancient reſt in the land of *Canaan*; for if all the promiſe of Gods reſt had been accompliſhed at the entring into the land of *Canaan* with *Joſhua*, God needed not to have exhorted them by *David*, not to harden themſelves againſt his voice, upon pain of being excluded out of his reſt, into which they were gathered long before.

V. 9. *A reſt*] the Italian, *a Sabbaths reſt*; namely, a ſpirituall, ſacred, and divine reſt from all works, ſinnes, and troubles of this preſent life, to live wholly to God.

V. 10. *For he*] he gives a reaſon why he had called an everlaſting reſt a Sabbaths reſt, namely, becauſe in it a man obtains a reſt like unto Gods reſt.

V. 11. *Fall*] that is to ſay, Periſh, as anciently the children of Iſrael, bodies fell dead in the wilderneſſe, *Numb.* 14. 29, 32. *After the ſame*] namely, in imitation of the ſame ſinne: or by ſuch another exemplary puniſhment.

V. 12. *For*] to draw away the Hebrews from ſinning againſt Chriſt that great Prophets word, he ſhews the terrible power of it againſt Hypocrites and unbeleevers. *The word*] he attributes that to Gods Word which belongeth to God himſelf, or to Chriſt working by it, and mortally wounding the unbeleevers and rebellious mans ſoul by a true feeling of Gods curſe, and againſt which there is no defence nor remedy, ſeeing it doth penetrate into all parts of man, ſee *Iſa.* 11. 4. and 49. 2. *Revel.* 1. 16. and 2. 16. and 2 *Cor.* 2. 16. *To the dividing*] namely, ſo far into man, that it divides the very ſoul, &c. Figurative termes, taken from a well ground and ſharpned knife, which doth ſo peece-meal cut out the carcaſe of a beaſt, that it pierceth through every joynt, be it never ſo ſtraight or ſmall. Now the ſoul is here repreſented as a body, whoſe principall parts are the ſoul, that is to ſay, the animall and ſenſuall part: and the Spirit, that is to ſay, the intellectuall and rationall part, and by theſe diviſions and diſmembrings of the inner parts, is meant the totall ſlaying and deſtruction of the ſoul. *A diſcerner of*] the Italian, *Is the judge of*; in as much as the conſcience being lively touched, doth redargue thoſe thoughts and intents in man himſelf on Gods behalf, ſee *Acts* 2. 37. and 19. 18. 1 *Cor.* 14. 24. man being not able to ſhun this judgement, neither by flight nor by hiding himſelf.

V. 13. *Opened unto*] the Greek word ſignifieth, a body lying upon the ground with its face upward. *With whom we have*] the Italian, *to whom we muſt give an account*; or of whom we ſpeak.

V. 14. *That we have*] ſeeing we have ſaid, *Heb.* 3. 1. that Chriſt is the chief Apoſtle and Prieſt of the Church, as by the firſt qualitie, you have heard how dangerous it is, to not beleeve in him, or rebell againſt his word: ſo by the ſecond, of Prieſt, conſider how profitable and ſaving it will be for you to cleave unto him by faith & perſeverance. *That is paſſed into*] namely, who after he had fulfilled all parts of his prieſtly function upon earth, is entred into Gods moſt inward preſence, there to make interceſſion for the Church perpetually, to the likeneſſe of the high Prieſt under the Law, who went once a yeer into the Sanctuary, *Levit.* 16. 2. to ſhew that if Chriſt hath accompliſhed his work, and doth make the fruit thereof eternall by his interceſſion: man ought alſo to perform his duty by perſeverance if he means to partake of that fruit. *Our profeſſion*] the Italian, *the confeſſion*; that is to ſay, the profeſſion of Chriſtian faith and religion in words and deeds, ſee *Rom.* 10. 9, 10.

V. 15. *Which cannot*] that is, incapable of being moved to compaſſion towards us ſinners and afflicted perſons, to relieve us according to his office, either not knowing, or having not tried our miſeries, *Heb.* 2. 18. or wanting power to aid us, as it would have been if Chriſt himſelf being righteous had not ſuffered for us unrighteous. *Tempted*] that is to ſay, afflicted, exerciſed, and tried by all manner of torments and troubles. *Without ſinne*] there being no cauſe of thoſe evils in him, he paying that which he did not owe, *Pſal.* 69. 4. *Iſai.* 53. 9. 1 *Pet.* 3. 18. or without corrupting any of his ſufferances by any act of ſinne, but with a moſt perfect obedience, patience, and charity, which makes his ſufferings meritorious before God to give ſatisfaction for ſinners. Others, except ſin.

V. 16. *Unto the throne*] that is to ſay, to God, proceeding not as an inexorable Judge, *Pſal.* 97. 2. but as a Soveraign Prince appeaſed and propitious, granting his grace and pardon to abſolve, ſave, and defend.

CHAP. V.

Vers. 1. [*For every*] he proves by all the properties of a Priest, that Christ is one indeed, as he had said, *Hebr.* 4. 15. *Taken from*] namely, a humane Priest, opposite to Christ who is true God, *vers.* 5. and likewise true man, *vers.* 7. *For men*] namely, to present themselves before God for man, with sacrifices and prayers, and to be a means to work his peace. *Gifts*] the Italians, *offerings*; this word set down as different from sacrifices, signifies the offering of things that have no life.

V. 2. *Who can have*] who by the lively feeling which he can have of other mens miseries, which he taketh in himself, may be capable of being touched with hearty compassion to relieve them by his sacrifices and prayers inflamed with charity and zeal. *With infirmity*] namely, with sinne, which being referred to Christ, ought to be understood onely of the miseries and punishment of sinne, wherewith he took but the name himself, and not of any guilt in him. *He is beset*] that is to say, He cannot be a lawfull Priest in the Church, unlesse he have his calling from God, by the wayes and according to the Laws which he hath appointed.

V. 5. *Christ*] as he is man he did not put himself into this glorious dignity and office: and as he is the Son of God, he hath no will separate from the Fathers, who is the spring and originall of all things. *But he*] the meaning is, not that the Sonne hath been made high Priest, by these words of *Psal.* 2. but plainly, that he was so made by the everlasting Father, described by this circumlocution.

V. 7. *Who*] namely, Christ. *In the dayes*] whilest he was yet in the world, in the course of his obedience and humiliation, living a terrestriall and animall life, opposite to the glorious and spirituall state of the celestiall life, see 1 *Cor.* 15. 44. 2 *Cor.* 5. 16. *When he had*] this is to shew, that the substance of Christs Sacrifice consisteth not wholly in his corporall death, but much more in the torments and anguishes of the soul, which he in his life time suffered for sinnes, of the curse whereof he drank the cup in the unspeakable feeling of Gods wrath, and in the ineffable suspension of the sweet influence of Gods love upon his humanity. *With strong crying*] he hath a relation to Christs last agonies and fervent prayers, which are set down by the Evangelists. *Unto him*] namely, to God the Father, who might have freed him from the passage to death, if his counsell to save the world thereby had not been against it, *Matth.* 26. 53. *Mark* 14. 36. and likewise could after he was dead, according to this said order, make him live again by a glorious resurrection. *Was heard*] God having, according to Christs intention in his prayer, strengthned and born him up in his horrible terrours, conflicts, and agonies, *Luke* 22. 43. *He feared*] which in Christ was a meer and plain naturall affection, apprehending an unspeakable future evill and pain, without diffidence, vice, or excesse.

V. 8. *Learned he*] that is to say, he did shew that he was in regard of his father by his own nature, namely, his everlasting Sonne: he did in own will took upon him the new quality of obedient servant, *Philip.* 2. and through divers degrees of sufferings, was prepared for the last point of them, which was the death of the crosse. Or he tried in effect, and felt how far that obedience did binde him to which he had subjected himself by his office of Mediatour.

V. 9. *Made perfect*] the Italian, *fully consecrated*, namely, by his death, in which he did not onely fulfill all things for us, *John* 19. 30. but he himself likewise came to the height of his priestly office, having in himself the foundation of the beleevers salvation, by his death and by his resurrection, all the means to apply it unto them, see *Luke* 24. 32. *The obey him*] by true faith answerable to Gods calling.

V. 10. *Called*] being after his death, resurrection, and ascension into Heaven, really invested with his full power, and his Priestly and Kingly dignity joyntly, as *Psal.* 110. 4. it is said that he was installed in his priesthood, sitting already at Gods right hand, *Psal.* 110. 1. *After the order*] of which Priesthood, in its singular properties and circumstances, *Melchisedech* was a signe, figure, and example. Now even from this place the Apostle begins to shew in what Christs priesthood was different from the Levitical, which he will begin again to treat of more largely, Chap. 7.

V. 11. *Of whom*] namely, of Christ compared with *Melchisedech*. *And hard*] in regard of your dulnesse and incapacity. *Dull of hearing*] Stolid, and of a dull apprehension in spirituall things, like as for want of exercise the members become benummed and stiffe, see *Matth.* 13. 15.

V. 12. *For the time*] namely, since you were first instructed in Christian Doctrine. *First principles*] that is to say, the first rudiments, and as it were the alphabet of Gods word.

V. 13. *For every one*] high and profound Doctrine is no fitting er for those who are novices in matters of faith, then solid food is for little children, for that requires a strength equall and proportionable to apprehend and digest it by meditation, wherein a spirituall judgement is necessary, confirmed by much use and practice, which such novices have not. *In the word*] namely, in the doctrine of the Gospell, whose subject is the true and onely righteousnesse of faith, *Rom.* 1. 17. Or he knoweth

not

not perfourm to likewise, which is the true pure, and holy doctrine, from that which is not.

Vers. 2. Of full age] the Italian *ne compiutheti*; a word signifying ripe age: and one that is come to be a compleat man, as *1 Cor. 14. 20.* we one that is a good proficient in holy matters, as *1 Cor. 2. 6. Byreason of use*] by a certaine firme, and permanent quality, and faculty produced in beleevers by the holy Ghost, by reason of a long and continuall practice, and study. *Their senses*] namely, their judgements, and understandings.

CHAP. VI.

Vers. 1. *Leaving*] a terme taken from those which runne races, at publike sports, when they inlarge ours. The meaning is, advancing our selves to the utmost of our power, beyond those first principles in the understanding of Christian doctrine. *Unto perfection*] namely, to the highest degree of knowledge, feeling, and beliefe of these things to which man can attaine in this world; befitting persons whoome of full age in the inward and spirituall man, *Eph. 4. 13. Phil. 3. 15.* and by this meanes unto the perfection reserved for the Kingdome of Heaven, *1 Cor. 13. 9, 10. Not laying againe*] returning no more as from the beginning, to instruct and resolve you in the first grounds of the Christian Catechisme, as in a doctrine which you have forgotten, and is become unknowne, and uncertaine unto you, like a building which is wholy ruined, and must be built up againe from the foundation. *Of repentance*] these are the heads of Christian doctrine which were taught little children, and novices, in a plaine, lowly and rough manner. *From dead works*] namely, from all actions of man out of Gods grace (wherein consists spirituall death) who are deprived of the life and light of Gods Spirit: are vicious, and corrupt, and cannot bring forth any fruit of life, *Rom. 8. 6, 13. Heb. 9. 14.*

V. 2. *Of the doctrine*] namely, concerning the signification, vertue, and use of the Sacrament of Baptisme, formerly administred generally at certaine times. Or, concerning the more common and necessary arguments of faith; upon which were examined those who were baptized, being of any growne age. Or, the fathers who presented their children to be baptized, and answered for them upon these questions, *See upon 1 Pet. 3. 21. Of laying on*] which was a ceremonie joyned to baptisme, for a signe of blessing and consecration to God. Some referre it to an ancient custome of laying on of hands, on them who having beene already baptized in their infancie, made confession of their faith, when they were come to the age of discretion; in signe of confirmation in their baptisme. *Eternall judgement*] when the Sonne of God shall give judgement either to eternall death, or life.

V. 3. *This will we do*] I hope with Gods grace and help we shall all doe so.

V. 4. *For it is*] he gives a reason of the exhortation of the verse. 1. the wing that through the neglect and contempt of putting ones selfe forward in the faith, man by little and little will lose it altogether; and will let the gift of the Holy Ghost be altogether extinguished: and fall into universall apostasie, which is a sinne to death, and irremissible. *Enlightned*] by Gods Word, and by some beame of the holy Ghost, which notwithstanding, through their vice, hath not penetrated so fare as to transforme them and regenerate them wholly to the divine image, as the elect are, *2 Cor. 3. 18. 2 Pet. 2. 20, 21. Have tasted*] have felt some transient comfort, sweetnesse and joy of Gods grace offered by the Gospel, and received of them by a certaine shadow of faith for a time, *Matth. 13. 20. Mat. 3. 11.* Of the holy Ghost] of which all those that are lawfully baptized doe receive some gift, according to Christs promise, *Matth. 3. 11. Act. 2. 38.* seeing that no man without it can say Jesus is the Lord, *1 Cor. 12. 3.* But the elect only receive that of true and entire regeneration.

V. 5. *Have tasted*] have had a sleight and superficiall participation of it with some delight, but have not wholly digested it, nor are fully nourished and satisfied with it. *The good word*] namely, the sweet and saving promises of grace in Christ, opposite to the words of the Law, which to a sinfull man are a ministery of death, *Rom. 4. 15. 2 Cor. 3. 7, 9.* *The powers*] the wonders, and the glorious power of Christs spirituall raigne, the time of which before his comming was called the World to come, *Heb. 2. 5.*

V. 6. *Fall away*] not by some particular sin of humane frailty, but by an intire & voluntary apostasie, and renouncing of the faith, doe returne to the state of spirituall death, and totall separation from God, as they were before their vocation, *See Jude 12. Seeing they*] he shewes the impossibility of such apostats repentance, for they killing Christ maliciously, and with an ignominious contempt, (as one should say) who began to live in them by his Spirit, *Col. 2. 12. & 3. 1.* doe make themselves accessary of Judas, and the Jewes sinne, which crucified Christ; which misdeed was by the Lord himselfe declared to be irremissible, *Matth. 26. 24. John 8. 21. & 17. 12. To open shame*] for this spirituall death, hath this resemblance with Christs Crosse, that as it was accompanied with the derision and scorne of his enemies, so in the other the apostate doth expose Christ to the divels ignominy, as having overcome him, and driven him out of his possession.

V. 7. *For the earth*] as the earth which is well manured and watered with raine, is answerable thereunto, by fructifying with good plants, and the

more it is bettered by art, and care, the more fruitfull it is made by Gods blessing. And contrarywise that whose boldnesse makes the labour which is taken about it, to prove vaine, and the raine that fals upon it to doe no good, is at the last forsaken as desperate Land; and becomes either a heeriz and accursed Wildernesse, condemned to perpetuall drought, or the plants which grow upon it are consumed by the fire, being good for nothing else. So men that is manured by Gods Word, and watered by the gifts of his Spirit, if he doe beare fruits of regeneration, receiveth confirmation, and encrease of Gods graces. And if he doe the contrary, God doth reject him, and takes away his gifts from him, and doth reserve him for everlasting punishment, *Matth.* 25. 29, 30.

V. 8. *It is cursed.*] is desperate in its malignity and abandoned as of no value.

V. 9. *That accompanie*] namely, by which one doth assuredly come to salvation, which make no interruption in the course of meanes thereunto, and are as in the links and sequel thereof.

V. 10. *For God*] thanks to say, the hope of which I have of you is founded upon God, who according to the truth of his promises, will reward your sich workes, with the confirmation and encrease of his grace and vertue, to keepe you from this danger, and to accomplish your salvation. See *Phil.* 2. 12, 13. *Your worke*] namely, all your good workes, brought forth by the roote of a true and lively faith. *Toward his name*] namely towards himselfe, in the person of those who call upon his Name, and for the love of him, see *Matth.* 10. 41, 42. & 25. 40.

V. 11. *To the full*] the meaning is, that as they have begun, so they should persevere unto the end, that they may be fully assured and confirmed in the hope of eternall goods.

V. 12. *Of them*] namely, of constant beleevers, who by faith have been made the children of God, and in this quality have obtained the heavenly inheritance by meanes of perseverance.

V. 13. *For when*] he proveth by *Abrahams* example, who was the father of all beleevers, and the depositary of the promises of grace, that they are indeed most firm, but yet, that the accomplishment of them is obtained by faith and patience. See *Rom.* 4. 16, 18. *Gal.* 3. 7, 9.

V. 15. *He obtained*] namely, he is come to the heavenly inheritance, by the righteousnesse of faith, which is the true blessing of God, *Gal.* 3. 6, 8. and God hath endlesly encreased his spirituall progeny, *Rom.* 4. 13, 18. of which things the temporall blessings promised him by God, were but onely figures.

V. 16. *For men*] he sheweth that *Abrahams* faith could not be frustrat of its expectation, being grounded upon Gods promises, confirmed by an oath, to which if there be credit given amongst men, because God is called as a witnesse, and a Judge: how much more ought we to beleeve it, when it is made use of by God himselfe, from whom dependes the vertue of all oathes. *For confirmation*] namely, an oath being taken for a sufficient proofe in a doubtfull and an unknowne case, upon which the Judge groundeth his judgement.

V. 17. *More abundantly*] besides his Word and promises. *Unto the heires*] namely to his spirituall children, comprehended in *Abrahams* holy posterity according to the faith, who were also to be heires of the everlasting goods, as *Abraham* was, see *Rom.* 4. 16. *Confirmed it*] bound himselfe, and gave assurance thereof by himselfe. Or made use of an oath therein.

V. 18. *By two*] namely, by the word, and the oath. *We have fled*] who have freely forsaken the world, and the rest of our Nation, *Heb.* 2. 4d. to come into the Church as a place of safety, as *Abraham* came out of his Country, and from his kindred.

V. 19. *As an anchre*] by which in the uncertainty of the Sea of this world, our floating soules are staied in Christ, who is gone up into heaven, and sitteth. *Which is the foundation of the hope that we* his members have that we shall come likewise there where he is, and be like unto him, by the indissoluble union which we have with him our head, *Rom.* 6. 5. 1 *Cor.* 15. 13, 30. *Which entereth*] as an Ancre firmely fixed in a sound bottome. *Within the vaile*] namely, of Heaven; figured by the most holy place of the ancient Tabernacle and of the Temple; before which the great Vaile or Curtaine was drawne. *Exod.* 26. 31. 1 *King.* 6. 21. and within which the high Priest, image of Christ, entered once a yeere, See *Heb.* 9. 7. 24.

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CHAP. VII.

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of eternity, without making any mention either of his father or his mother, of his birth, linage, or death. So Christ is truely eternall, without any mother, as touching his Godhead, and without any father as concerning his humanity. Thirdly, in the union of the two Offices, of King and Priest, which in spirituall truth belongeth to Christ alone, *Zech* 6. 13. Fourthly, in so much that *Melchisedech* is represented to be greater then *Abraham*, the father of *Levi*, (and consequently greater then all the Levites) because he blessed *Abraham* with a solemne and Priestly blessing, which doth impore superiority, which was acknowledged by *Abraham* himselfe, paying him tithe, which had alwaies been God and his Ministers right, *Gen.* 14. 20. And so likewise Christ is greater then all the Leviticall Priests; and the authour even of *Abrahams* owne blessing, and of all the beleevers who are his true off spring in spirit.

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V. 5. *They that are*] whosoever payeth tythe, acknowledgeth himselfe inferiour therein to him, to whom he payeth it; though in other respects he may be equall to him. As the Israelites, and the Levites: whereupon the Apostle inferreth that *Abraham* for all his dignities and preheminences, paying the tythes to *Melchisedech*, as to Gods Priest, did acknowledge him to be his Superiour, and that there is as much proportion of difference between *Melchisedech* tything of *Abraham*, and the Levites tything the childen of *Israel*, as there is between *Abraham* paying tithe to *Melchisedech*, and his posterity paying to the Levites.

V. 6. *But he*] namely, *Melchisedech* a Priest, but not of the see of Levi, which doth also serve for the figure of the ministery in Christ, who was of another Tribe, and yet was a Priest, *v.* 13, 14. *That had*] with whom God had made the covenant of grace; as with the father of all the blessed seed.

V. 7. *Is blessed*] this must not be understood of every ordinary blessing, but of a solemn blessing, which is given with an authority received from God, by persons consecrated by him to be ministers of his blessing.

V. 8. *And here*] namely, in the present use of the Leviticall Priesthood. *But there*] namely, in *Melchisedechs* Priesthood, described in the History of *Abraham*. *Of whom*] namely, of whom the Scripture speaketh in such a manner, as if he lived for ever, to represent as by a shadow Christs true eternity, *verse* 3.

V. 9. *In Abraham*] that is to say, in *Abrahams* person, not onely he but also his posterity the Levites (though they were afterwards made Priests) were subject to the Priesthood, which is according to the Order of *Melchisedech*, more High, and more Excellent.

V. 10. *He was*] namely, this Tribe of Levi, as also all *Abrahams* posterity were comprehended within him, who represented it all. Now though Christ likewise according to the flesh was in *Abrahams* loynes, yet he is not comprehended within this number, for he is likewise a Priest, as he is the Sonne of God, in whom also his humane nature subsists, *v.* 28. *Heb.* 9. 14.

V. 11. *Perfection*] because that *Psal.* 110. 4. God foretelleth of a another Priesthood according to the Order of *Melchisedech*, which containeth the properties which were before set downe; it appeares, contrary to the Jewes opinion, that the end of this sacred Office could not be fulfilled by the Leviticall Priesthood, which end is to appease God, and reconcile men to him, blesse them, &c. For otherwise there was no need of bringing in another Priesthood, different from the first, *Heb.* 8. 7. wherby he wil infer, that the Leviticall Priesthood had no power of it self, but was only a figure, & Sacrament of Christs Priesthood, and a direction to him in whom consists the whole efficacy, and who by his Priesthood hath nullified the other figurative Priesthood, *Heb.* 10. 9. *For under it*] he seems to give a reason, why he speakes onely of the Priesthood, and not of all the rest of the Ceremoniall Law: which is because the Priesthood was the foundation of it all: whereupon the one being granted, the other must likewise be granted, and the one being altered, or disanulled, the other must likewise be taken away also.

V. 12. *For the*] the great consequence of the change of all the Divine service which followeth the change of the Priesthood, may give us cause to beleeve that the holy Ghost had some very good reason to bring in another Order of Priesthood: to shew that the Priesthood, and all the ceremoniall worship of the Tribe of Levi, was in the end to give way to Christs Priesthood, in whom is accomplished all the reality, and the truth.

V. 13. *For he*] we must supply. Now the Priesthood is truely changed, seeing Christ is no way of the Tribe of Levi.

V. 14. *And it is yet*] the difference of these two Priesthoods appeares not onely by the difference of the ministring persons, but also (and that much more) by the diverse nature of the Priesthoods, the one being altogether external, and ceremoniall; and the other, altogether spirituall.

V. 16. *Who*] namely, the other who is Christ. *Not after*] not after such a Priesthood as the Leviticall Priesthood was, which consisted in ceremonies, and corporall things and actions, which must

more it is bettered by art, and care, the more fruitfull it is made by Gods blessing. And contrarywise that whose boldnesse makes the labour which is taken about it to prove vaine, and the raine that fals upon it to doe no good, is at the last forsaken as desperate Land; and becomes either a horrid and accursed Wildernesse, condemned to perpetuall drought, or the plants which grow upon it are consumed by the fire, being good for nothing else: So many that is manured by Gods Word, and watered by the gifts of his Spirit, if he doe beare fruits of regeneration, receiveth confirmation, and encreases of Gods graces. And if he doe the contrary, God doth reject him, and takes away his gifts from him, and doth reserve him for everlasting punishment, *Matth.* 25. 29, 30.

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V. 7. *Is blessed*] this must not be understood of every ordinary blessing, but of a solemn blessing, which is given with an authority received from God, by persons consecrated by him to be ministers of his blessing.

V. 8. *And here*] namely, in the present use of the Leviticall Priesthood. *But there*] namely, in *Melchisedechs* Priesthood, described in the History of *Abraham*. *Of whom*] namely, of whom the Scripture speaketh in such a manner, as if he lived for ever, to represent as by a shadow Christs true eternity, *verse* 3.

V. 9. *In Abraham*] that is to say, in *Abrahams* person, not onely he but also his posterity the Levites (though they were afterwards made Priests) were subject to the Priesthood, which is according to the Order of *Melchisedech*, more High, and more Excellent.

V. 10. *He was*] namely, this Tribe of Levi, as also all *Abrahams* posterity were comprehended within him, who represented it all. Now though Christ likewise according to the flesh was in *Abrahams* loynes, yet he is not comprehended within this number, for he is likewise a Priest, as he is the Sonne of God, in whom also his humane nature subsists, *v.* 28. *Heb.* 9.14.

V. 11. *Perfection*] because that *Psal.* 110.4. God foretelleth of a another Priesthood according to the Order of *Melchisedech*, which containeth the properties which were before set downe; it appeares, contrary to the Jewes opinion, that the end of this sacred Office could not be fulfilled by the Leviticall Priesthood, which end is to appease God, and reconcile men to him, blesse them, &c. For otherwise there was no need of bringing in another Priesthood, different from the first, *Heb.* 8.7. wherby he wil infer, that the Leviticall Priesthood had no power of it self, but was only a figure, & Sacrament of Christs Priesthood, and a direction to him in whom consists the whole efficacy, and who by his Priesthood hath nullified the other figurative Priesthood, *Heb.* 10.9. *For under it*] he seems to give a reason, why he speakes onely of the Priesthood, and not of all the rest of the Ceremoniall Law: which is because the Priesthood was the foundation of it all: whereupon the one being granted, the other must likewise be granted, and the one being altered, or disanulled, the other must likewise be taken away also.

V. 12. *For the*] the great consequence of the change of all the Divine service which followeth the change of the Priesthood, may give us cause to beleeve that the holy Ghost had some very good reason to bring in another Order of Priesthood: to shew that the Priesthood, and all the ceremoniall worship of the Tribe of Levi, was in the end to give way to Christs Priesthood, in whom is accomplished all the reality, and the truth.

V. 13. *For he*] we must supply. Now the Priesthood is truely changed, seeing Christ is no way of the Tribe of Levi.

V. 14. *And it is yet*] the difference of these two Priesthoods appeares not onely by the difference of the ministring persons, but also (and that much more) by the diverse nature of the Priesthoods, the one being altogether external, and ceremoniall; and the other, altogether spirituall.

V. 16. *Who*] namely, the other who is Christ. *Not after*] not after such a Priesthood as the Leviticall Priesthood was, which consisted in ceremonies, and corporall things and actions, which must

consequently be mutable and transitory, but altogether ſpirituall and effectuall: of an everlaſting life, power, and laſtingneſſe, according to the heavenly and everlaſting nature, and life of the Prieſt. *A carnall*] ſee upon *Gal.* 3. 3. *Philip.* 3. 3. 4. *Heb.* 9. 10.

V. 17. *For he*] namely, God ſpeaking in the Scripture.

V. 18. *For there is*] he gives a reaſon for what he had ſaid, v. 16. that in Chriſts perſon, there hath been appointed a Prieſthood of a new quality, becauſe it was neceſſary it ſhould be ſo, ſeeing the Leviticall Prieſtood had no power in it ſelfe to ſave men. *Of the Commandement*] of all the Prieſtly ordinations of the Law. *Unprofitableneſſe*] not but that the ceremonies had their uſe in ſignifying, teaching and ſealing unto beleevers the ſpirituall effects of Chriſts Prieſthood, but becauſe they had no part in the operation of them in the ſoule, for that belongeth to Chriſt alone.

V. 19. *Made nothing perfect*] it hath but onely directed to, and prepared for Chriſt, and did not perfect that which it ſhewed and ſignified. *The bringing in*] this deſired accompliſhment is come to paſſe by Chriſts Prieſthood newly brought in: upon which is founded our hope concerning the perfection of our ſalvation in the life everlaſting. Now the Apoſtle calleth this hope better then that of our forefathers under the Law, becauſe that theirs ended at Chriſts comming in the fleſh; ours goeth on to his everlaſting glory. *By the which*] by which introduction, or Prieſthood brought in. *We draw nigh*] that is to ſay, we are reconciled to God, and by confidence have acceſſe unto his grace and glorious preſence, which is the true effect of the Prieſthood.

V. 20. *And in as much*] this is ſpoken as in ſequel of *verſ.* 15. and is an addition to the difference between the two Prieſthoods. *As not without*] namely, that God in the 110 Pſalme, bringing in this new Prieſthood, hath added thereunto this ſolemne and expreſſe formalitie, namely, that he hath ſworn and will not repent to cauſe his immutable decree in this action to be the more lively apprehended. Which we read not to have been uſed in the ordination of the Leviticall Prieſthood.

V. 21. *But this*] namely, Jeſus Chriſt.

V. 22. *By ſo much*] ſeeing the end and Office of this Prieſt, is to be a Mediator of reconciliation, and union of God with men; from the greater firmneſſe of the Prieſthood, followeth alſo the greater firmneſſe of the covenant, See *Heb.* 8. 6. *A ſurety*] in ſo much as he hath given God ſatisfaction for us, and likewiſe in ſo much as he anſwereth us by his Spirit, by which he aſſureth us of his grace.

V. 23. *And they*] namely, the Leviticall Prieſts. *Many*] one high Prieſt ſucceeding another which died.

V. 25. *Wherefore*] the eternity of Chriſts perſon is the cauſe that he onely can accompliſh that which is neceſſary for the ſalvation of Gods children: becauſe that after his death he accompliſheth the other part of his Prieſthood, which is to intercede for them before God. Whereas the other Leviticall Prieſts in their ceremoniall expiations, could not doe it perfectly, nor once for all; and ſtill left their ſucceſſors to do the like. *To the uttermoſt*] for ever.

V. 26. *For ſuch*] a generall reaſon for the neceſſity of this difference of Prieſthood which hath been hitherto deſcribed, taken from the neceſſity of the Churches ſalvation. *Holy*] to be pleaſing to God, and to give ſatisfaction for men. Seeing that if he had been a ſinner, his ſufferances had been but for himſelfe, and alſo to repreſent unto God his moſt perfect holineſſe as head of the Church that God may be ſatisfied therewith, and pleaſed with the whole body. *Separate*] namely, exempt from all participation of ſinne, which is beyond the common condition of men. *Made higher*] to apply the benefit of his death to believers by his continuall interceſſion to the Father, and by his Almighty power.

V. 27. *Daily*] becauſe that the reiteration is a token of imperfection. *This*] namely, to have offered Sacrifice for the Church.

V. 28. *For the law*] he proves the two foreſaid points, by the weak, ſinfull, and mortall nature of the ancient Prieſts of the Law; namely, that they could never accompliſh mens reconciliation, & that they did alſo offer for themſelves. And on the other ſide, by Chriſts divine nature, and by the infinite excellencie of his perſon, that he offered onely for others, and not for himſelfe; and that one offering ſufficeth for ever, ſeeing it is of an infinite value. *The Word*] namely, Gods Word, in the Pſal. 110. pronounced after the Law, to ſhew that this ſecond introduction made with ſo much ſolemnity, diſannulleth the former legall one. *The Sonne*] not onely inſomuch as in the everlaſting perſon of the Sonne of God, conſiſts alſo the human nature which he hath taken upon him, and therefore the actions which he hath done as man, are attributed unto Chriſt as God, as *Acts* 20. 28. but alſo inſomuch as many and principall parts of this Prieſthood, and the weight and vertue of the laſt accompliſhment of it, belong unto Chriſts deity, *Heb.* 9. 14. as the ſame hath been noted in the offices of King, and Prophet, *Heb.* 1. 5, 8. & 3. 4. *Is conſecrated*] by his death, he hath been fully inveſted with his Prieſtly dignity, as by the ſame he hath fully ſatisfied for men, See *Heb.* 2. 10. & 5. 9.

CHAP. VIII.

Verſ. 1. *Of the things*] the Italian, *Beſides the things*] this point is likewiſe very conſiderable, that Chriſts Prieſthood is now altogether

gether heavenly, and that he doth exercise it continually in Heaven, where He is ascended, whereas the earthly Levitical Priesthood was but a figure thereof, whereby he would infer, that the heavenly Priesthood being established, the earthly one is disannulled.

V.2. *A Minister*] Administring his sacred Office in Heaven, which was figured by the ancient Sanctuarie, *Heb.*9.12,18,24. which he doth representing his obedience, righteousnesse, and sacrifice to his Father, as the ancient Priest did bring the anniversary expiations of bloud into the Sanctuarie, *Lev.*16.15. *And of the true*] namely, as it hath also been said of the Tabernacle, that having likewise fulfilled those parts of his Priesthood which were to be fulfilled in this world, in his bodie, which was figured by the outward part of the Tabernacle, or of the ancient Temple, which is here called Tabernacle, and else where in the Scripture, the holy place, *Heb.*9.11. *Which the Lord*] the meaning is, that God hath in a supernatural and miraculous manner framed, and sanctified Christs humane Nature, and hath appointed it to be as the Temple of his habitation, in which he should accomplish the mysterie of salvation.

V.3. *For every*] He proves by the end of the Priesthood, that Christ being the high, everlasting, and heavenly Priest, was once to offer a true sacrifice, which is according to that he had spoken *verse* 2. that he is Minister of the Tabernacle; and besides, that he must have somewhat to offer in Heaven continually to the Father, namely, the infinite price and merit of his death, our prayers, and thankesgivings, &c. which is according to that he is Minister of the Sanctuarie, *verse* 2.

V.4. *For if he*] now he proves, that seeing Christ is truely a Priest, he ought to be an heavenly One, (contrary to the Jewes opinion, who apprehended no other Priesthood but an earthly one) for according to Gods most strict order, who appointed the earthly Priesthood onely for the Levites, Christ could not have that Priesthood, being of another Tribe, *Heb.*7.14.

V.5. *Who serve*] All whose Ministerie was appointed onely to be a figure of Christs spirituall and heavenly Ministerie. *As Moses was*] this passage is alleadged onely by allusion to shew that as *Moses* had received a modell from God of all the materials, fabriques, and workes of the Tabernacle, to which modell they were to be conformable, and answerable: so the terrestrial and Levitical Priesthood had Christs heavenly Priesthood for its soveraigne end and modell.

V.6. *But now*] Christs Priesthood ought to be according to the covenant, which ought to be established upon it, wherefore if this be spirituall and everlasting, the other ought also to be so. *A better*] the substance of the covenant of grace hath indeed been always the same, *Rom.*4.13,16,24. *Gal.*3.15, 16,17. but under the Gospel it hath been dispenced with greater clearnesse, abundance, and power of the Holy Ghost, and also with more feeling, and fruition of the right of divine Adoption. See *Gal.*4.1.

V.7. *For if*] He proves that the Euangelicall covenant is more excellent, because God hath established it after the covenant of the Law, which the most wise God, who never altereth those things which he hath first made, but for the better would never have done if that covenant which was under the Law had been suffieient and perfect. See *Heb.* 7.11. *Then should*] that is to say, God would not have brought in another.

V.8. *For*] We must supply, now God brought in another, as it appeareth by this passage of *Jeremiah*. *With them*] namely, with the Israelites, whose perfidiousnesse and perversenesse, is not indeed imputed to the ancient covenant, but onely the weaknesse of the forme of it is declared, because it had not overcome nor corrected their said perfidiousnesse and perversenesse which was to be effected under the Gospel, by the power of the Holy Ghost enlightening, and moving more lively, and powerfully, *Rom.*8.3,4.

V.13. *He hath made*] that is to say, God hath shewed that at his appointed time he would disannull the order of the former, after which must necessarily follow the abolishment of its use and practise.

CHAP. IX.

Vers. 1. *THe first*] now the Apostle comes again to declare that which he had intermitted from, *chap.*8.5. namely, that the Levitical Priesthood, was a figure of Christs heavenly Priesthood, as well in regard of the places as of the sacred actions, with a singular correspondencie, which he doth particularly lay open. *Worldly*] that is to say, material and earthly.

V.2. *The first*] namely, the first and foremost part of the Tabernacle divided with the great vail from the other part, which was called the most holy place, *Exod.*26.1,31,33.

V.3. *The second*] namely, that great inward vail called the second, to make a difference between it and the hanging which was at the first comming in of the Tabernacle. See *Exod.*26.31,36. *The Tabernacle*] namely, the most inward part, and as it were the bottome of it.

V.4. *Censer*] whereof *Moses* makes no mention. *Wherein was*] namely, in the second Tabernacle or inward part thereof.

V.5. *Of glorie*] Above which God appeared as sitting upon his glorious Throne, 1 *Sam.*4.4. *Psal.* 80.1.

80.1. and 99.1. And as the Arke represented Heaven, so those Cherubims were figures of the Angels, which serve God in the Heaven of his glorie, *Psal.* 89.7. *The mercie seat*] See upon *Exod.*25.17.

V.6. *Went alwayes*] that is to say, it was appointed by the Law, that they should go in, which was also observed at that time this Epistle was written.

V.8. *Signifying*] namely, that the keeping of the Sanctuarie alwayes shut in this kinde, but onely once a year when the Priest went in, in the day of expiations, did signifie that the sacrifice was not yet fulfilled, nor that bloud spilt by vertue of which believers might have free accesse to God in Heaven, without being any further obliged to seek and worship Him on earth, in the signes of his presence, *John* 4.23. *Hebr.*10.19,20. See upon *Matth.*27.51. *The first*] namely, the earthly Tabernacle which was built by *Moses*, under which also ought to be understood *Solomons* Temple.

V.9. *In which*] namely, where the Jewes do yet continue to offer bodily sacrifices whose want of vertue, out of Christ, may now more clearly be perceived under the Gospel. *As pertaining to*] that is to say, inwardly, spiritually, so that the expiation may be effectuall in Gods judgement, to which the conscience is answerable, and that the conscience may likewise thereby be assured and perswaded to obtain grace.

V.10. *Carnall*] namely, of ceremonies, and outward, terrestriall, and corporall observances. See *Gal.*3.3. *Phil.*3.4. *Hebr.*7.16, *Of reformation*] in which all the signification of the foresaid things being fulfilled in Christ, the use was also to be changed into a spirituall and more excellent worship without end, *Heb.*8.7.

V.11. *But Christ*] now he declares the spirituall substance of the figures which were before described, & likewise the difference which is between the figure and the mysteries which are figured. *Of good things to come*] namely, the effect and end of whose Priesthood is to dispence unto us the eternall good things, and the life to come. *By a greater end*] this ought to be continued with that which is spoken, *verse* 12. that he is entred into the Sanctuarie, namely, into Heaven, the meaning is, having taken humane flesh upon Him, compared *chap.*8.2. to the forepart of *Moses* his Tabernacle. *Not made*] that is to say, not made by humane art of dead stuffe, as the ancient Tabernacle was, and all other worldly buildings.

V.12. *Of goates*] He hath a speciall relation to the sacrifices of the day of expiations, *Lev.*16.3,5. *By his own*] by the meanes and vertue of the sacrifice of himselfe. *Into the holy place*] namely, into Heaven, *Heb* 8.2. and 9.8. *Eternall*] therefore there is no more need of reiterating the sacrifice at the entrance of the Sanctuarie, as in the Leviticall Priesthood.

V.13. *Sanctifieth*] namely, if they did according to the Law expiate the outward and corporall defilings which do not penetrate so farre as to pollute the soul, so that man being thus cleansed might be re-admitted to the communion of holy things, *Numb.*19.11,13,16. or it signifies that the sacrifices of the Law could make none but a ceremoniall expiation, which is called carnal, in opposition to Christs spiritual expiation. See *verse* 10.

V.14. *Through the*] The consideration of his Deitie concurring in his sacrifice, 1 *Tim.*3.16. 1 *Pet.*3.18. that by vertue of his persons soveraigne dignitie, he might give an efficacie of infinite value to the sacrifice of his Humanitie. See *Acts* 20.28. *Without spot*] this is the second foundation of the vertue of the sacrifice, besides his Deitie; namely, the innocencie and perfect obedience of Christ, being man, to which two we must adde the third, which is Gods order and vocation, which makes Christ relative and communicable to all his believers. *Purge*] shall cause you to be absolved from sin, by the imputing of his righteousnesse and satisfaction, by meanes whereof you shall receive the Spirit of sanctification, and shall be able to serve Him in newnesse of life, *Rom.*6.3,4,5.

V.15. *For this cause*] seeing that Christ by his death hath fulfilled his Priesthood, and that the end of every Priest is to be a Mediatour of peace, and covenant between God and men, it followeth that He is truely a Mediatour of the new covenant, *Heb.*7.22. and 8.6. which seeing it cannot be ratified, but onely by the death of the suretie, to give satisfaction to Gods justice, is also called a Testament, for the Greek word may signifie either Covenant or Testament. *That by meanes*] the end of this his Office is the Churches eternal salvation, which Church is composed of men effectually called to the participation of Gods grace, through the Redemption by Christs bloud. *Of the transgressions*] namely, of the sinnes of all mankinde who were left without any remedie of true expiation, even for Gods people themselves, *Acts* 13.39. *Rom.*3.25. which must be understood without Christ, and faith in Him being promised; for by this meanes, believers of all ages have been reconciled to God, by vertue of his satisfaction, which was alwayes as present with God. *The promise*] namely, the everlasting inheritance which was promised.

V.16. *For where*] He proves by the nature of this covenant, which hath many things like unto a testamentarie disposition, that it was necessary that Christ should die, that his children, and believers might obtain the heavenly inheritance.

V.17. *After men are*] namely, after the testator is dead, for before his death, he may alter his will, at any time so long as he is alive.

V.18. *Whereupon*] He proves by the ancient covenant

venant which was a figure of the new, that there can be no covenant of God with man, but by the meanes of satisfaction for sin by death, which was represented by that bloud of beasts. *Was dedicated*] namely, the first solemne establishment of it.

V.19. *According to the*] following Gods expresse command to *Moses*, *Exod.*20.22. and 24.1. *Took the*] the Apostle mixeth and joyneth together the anniversary expiation of the Sanctuarie, and of the Tabernacle, *Lev.*16.14. with the first powring out of the bloud, set down, *Exod.*24.5,6. *With water*] this is not specified in *Moses*, but may be gathered by Similitude and analogie, by *Lev.*14.6.51. *The book*] this likewise is not set down in *Moses*, but the holy Ghost revealed it to the Apostle; and hereby seemes to be signified, that Gods covenant was not onely founded upon the Law, but likewise upon the satisfaction which should be given by Christ, and that it was figured by the bloud, seeing the book was like the bond, and the sprinkling like the acquittance, see *Col.*2.14.

V.20. *Which God*] namely, which God hath commanded, or hath appointed with you.

V.21. *The Tabernacle*] He sheweth that the meaning is, that by that onely meanes of Christs bloud the Law of God is satisfied, and his wrath appeased, which was pointed at by the sprinkling of the bloud upon the book, and the conscience of the people was purified, which was represented by the sprinkling upon the people, and so all the service which they did to God after that was acceptable to God, the spring of uncleanesse, namely, sin being taken away, which was figured by the sprinkling of the Tabernacle, and all the utensils belonging to the outward service of it.

V.22. *Is no remission*] the Sacrament and ordinary Signe of all purging of sin, and ceremoniall uncleannesses according to the Law, is the sprinkling of bloud, see *Lev.*17.11.

V.23. *Necessary*] namely, by the expresse command of the Law, and by the continuall and unavoidable uncleannesses of the people, *Lev.*16.16. *The heavenly things*] Heaven, though clean from all pollution of sin, is said to be purified by Christs bloud, because that by vertue thereof it is not onely the most noble part of the world, and the treasure of all earthly blessings, but is consecrated to be as it were the open Temple of spirituall service, whither the Church carrieth its prayers, vowes, thankesgivings, faith, and hope. *With better sacrifices*] not that there were divers sacrifices as formerly, but because Christs onely sacrifice under the New Testament, is in stead of the severall ones in the Old Testament.

V.24. *Of the true*] namely, of the heavenly, in which is the truth, and realitie of all ancient figures, *Heb.*8.2. and 9.8,12.

V.25. *Of others*] that was none of their own.

V.26. *For then*] the meaning is, if the reiteration of Christs sacrifice were necessary for future times, the same reason would likewise prevail for times past, seeing we must suppose that all believers sinnes in all ages, have been purged by vertue of Christs onely sacrifice, present to God, and to their faith, and if it was effectual, before it was fulfilled, much more ought it to be esteemed such, after it is fulfilled. *To put away*] to blot out the fault, and cancell the bond, as concerning punishment, before Gods judgement, and likewise to destroy, and mortifie the strength of it in his members.

V.27. *And as it is*] Gods ordinary Law is, that man should once die, after which death followeth his everlasting judgement, either to life or to death; so Christs sacrifice being accomplished by his death, it followeth that he hath once onely offered himselfe, and that upon this death, God hath pronounced the sentence of absolution for all his elect.

V.28. *To bear*] to take their bond and condemnation off from them, and lay it upon himselfe, and bear it upon the crosse, *Isa.*53.4,6. 1 *Pet.*2.24. *Unto them that*] A frequent description of true believers, who live in a perpetuall desire and hope of Christs blessed comming, *Rom.*8.25. 2 *Tim.*4.8. *Without sin*] being no more loaden with mens sinnes, for to satisfie for them, as he was at his first comming, 2 *Cor.*5.21. but onely to bring believers into the possession of the acquired salvation.

CHAP. X.

Vers.1. *THe Law*] By the opposing of the Law, sacrifices (whose impotencie in purging of sinnes, he sheweth, because they were alwayes to be reiterated) to Christs onely one, he proves that this ought to last for ever, and that the others ought to cease, and give place unto it. *A Shadow*] A darke and flying representation of Christs sacrifice which was to come, and of its benefits. *Not the very*] namely, not such an one as the Gospel sets forth in Christ, between which and the Law, there is the same difference, as there is between a rough draught and a picture which is finished, being drawn to the life with all its lineaments and colours. *Year by year*] He meanes the anniversary sacrifices of the day of expiations, *Lev.*23.26. *Numb.*29.8. which were a speciall figure of Christs sacrifice. *Make the commers*] the Italian, *sanctifie those that come neer*; namely, that come neer to God by these sacrifices, to be reconciled to him, and have part in his grace and peace. And the terme of comming neer, was used in things concerning Religion, and sacred acts, *Heb.*7.25. and 11.6.

V.2. *Once purged*] this is grounded thereupon

that the true purging is not onely in regard of sinnes that are past, still leaving way to reiterate the same remedy for sinnes which may follow, but it is a totall reconciliation of man with God, whereby all his former and future faults are before God forgiven him once for all, though the feeling and application thereof be dispensed unto him by degrees and at intermitted times. *Should have had*] their conscience would have been fully satisfied and certified of Gods grace, without any further remorse or accusation, which was the end and effect of expiatory sacrifices.

V. 3. *But in those*] believers under the Law in those solemn sacrifices protested, that they did not offer them onely for that yeers sins, but also for all the sinnes of those yeers which were past, though they were ceremonially purged by former sacrifices, to shew that there was no reall nor perfect expiation which they expected in Christ. Now the Apostle, by the inspiration of the holy Ghost, knew Gods intention in this anniversary institution, though the thing had not been plainly unfolded by *Moses*.

V. 4. *For it is not*] that is to say, because expiation for sinne cannot be made without a voluntary satisfaction for the punishment due therefore, in the same nature as sinne was committed, and besides this, satisfaction must be made by an infinite merit before God, which cannot be in the offerings of brute beasts.

V. 5. *When he cometh*] he in *Psal.* 40. 6. brought in speaking of his obedience opposite to the sacrifice of beasts, see *Hebr.* 8. 6. according to the holy Ghosts secret intention manifested by the Apostle, and the Psalmists termes being so strong and pregnant, are onely very convenient and fitting for Christ alone, and can no way be applied to *David*, but onely by a shadow and figure. *Hast thou*] in the Hebrew text it is, thou hast pierced mine ear: but S. *Paul* by Apostolicall authority hath alleaged the Greek translation, which in effect agreeth with the original sense, because that the same word which signifieth, To pierce, signifieth also, To prepare meet. Now Christs preparation to be a true sacrifice, hath been nothing else but his voluntary obedience, to which his humane nature hath been framed by the sanctification of the holy Ghost.

V. 9. *He taketh away*] the Psalmist doth here manifestly point at the disanulling of the Ceremonies, to give way onely to Christs perfect obedience, see *Hebr.* 7. 11. and 8. 13.

V. 10. *By the which will*] namely, by Christs obedience to this will set downe in this Psalme, which hath made Christs sacrifice acceptable to God and effectuall for men.

V. 11. *And every*] having before opposed Christs Sacrifice to the anniversary sacrifices of the high Priests, he now opposeth the same to the daily offerings of inferiour priests. *Standeth*] namely, in a new action, which is opposite to Christ sitting in Heaven, after he had accomplished his onely sacrifice.

V. 14. *Perfected*] that is to say, really and effectually purged the sinnes, reconciled to God, and justified all Gods children, whom God justifieth by his vocation, and by the regeneration of his Spirit.

V. 18. *Now where*] where men hath once obtained the true and perfect end and effect of the sacrifice, which is the forgivenesse of sinnes, and reconciliation with God; we need not reiterate it any more, we ought to have recourse to that onely by faith and repentance.

V. 19. *Having*] seeing that by means of our reconciliation with God, we have free accesse to him in his heavenly glory shadowed by his ancient Sanctuary, *Hebr.* 9. 8. 12. to present our selves to him with our prayers, thanksgivings, sighs, lamens, and other acts of divine service, whereas through sinne this entrance was shut up, *Gen.* 3. 24.

V. 20. *A new*] that is to say, The onely lasting, and effectuall means opposite to the dead and corruptible blood of beasts, which had no efficacy in it. *Consecrated*] solemnly appointed and made us of by him in his ascension into heaven. *Through the vail*] the meaning is, that as anciently there was the great vaile or curtain before the Sanctuary, which served for an entrance into it. So believers, when they would come to God in Heaven, ought by a lively faith to represent unto themselves Christs flesh, that is to say, his humane nature, with all that he hath in it done for them, that so they may enter into the innermost fruition of Gods grace and glory.

V. 21. *An high priest*] to present our prayers to God, and to sanctifie them by his righteousnesse and intercession, *Revel.* 8. 3.

V. 22. *A true*] namely, a sincere and loyall heart. *Having our*] being purified in body and soul by vertue of the holy Ghost working that inwardly in our hearts, which is signified by the outward Baptisme, *John* 3. 5. *From an evil*] namely, from that inward impuritie and corruption whereof every mans conscience is witnesse and judge, see *Heb.* 9. 14.

V. 25. *The assembling*] he means the publike congregations of the Church, to hear Gods Word, participate of the Sacraments, pray, give thanks, and perform other Acts of Gods publike service. *Teste*] by the signes which the Lord had foretold. *The day*] of Christs comming to judgement in which he shall crown the persevering believers, and punish the disloyall.

V. 26. *For if*] I exhort you to take heed of the first degrees of impietie, for by them you may fall into the extream, which is the irremissible sinne against

against the holy Ghost. *Wilfully*] by a totall apostacie and extinction of the holy Ghost, done purposely through malice with delight, and against the feeling of your own conscience, not through meere ignorance, inconsiderate, or suddenty, or through a strong temptation. *There remaineth*] seeing the onely true sacrifice is Christs, when that is quite denied and rejected it can be no more reiterated, neither can there any other be found elsewhere.

V. 28. *Despised*] turning from Gods covenant and true service, *Deut.* 17. 6.

V. 29. *Trodden under foot*] that is to say, fearefully contemned, and through pride defamed him. *And hath counted*] shall have made no more account of Christs blood, upon which our reconciliation with God is founded, then if it were the blood of some ordinary person, yea, of some wicked and guiltie one. *He was*] by an outward calling into the body of the Church by Baptisme, 1 *Cor.* 7. 14. and likewise by some beginnings and motions of inward regeneration, which by his own malignity is not come to its perfection. *Done despite*] by secret or open blasphemies, with thoughts, deeds, and words against Gods truth which hath been revealed unto him, and the certainty whereof hath been sealed in his heart by the holy Ghost. *Of grace*] conferred upon beleevers through Gods fatherly grace, and whose proper effect is to breed and confirm the lively feeling of Gods grace in the hearts of his children, see *Zech.* 12. 10.

V. 32. *Call to remembrance*] now he doth encourage them to constancy and patience in afflictions, which were the cause of many mens apostacie; the meaning is, Persevere as you have begun: And if in the beginning of your conversion you have shewed so much vertue, a great shame it would be to fail now after you have gotten so much knowledge and experience, and do not now by back-sliding lose the fruit of your former labours, which is promised to none but such as persevere to the end, *Gal.* 3. 4. 2 *John* 8. *Illuminated*] that is to say, Baptized: so Baptisme was anciently called, Illumination; because that with it was conferred the gift of the holy Ghost, which in an instant did illuminate the understanding of those who were baptized, being of a competent age, faith, and knowledge, *Acts* 2. 38. and 8. 12, 37.

V. 33. *Whilest ye became*] joyning your selves by open profession, and by all duties of communion with those that were afflicted in their own persons. *So used*] namely, that were disquieted and troubled in the same kinde.

V. 35. *Your confidence*] the Italian, *Your freedom*; that is to say, Your free and couragious profession of the Gospel, which is as it were the bucklet of the soule, *Ephes.* 6. 16. and it should seem the Apostle hath a relation to the ignominious degradation of the souldier amongst the Romans that threw away his shield.

V. 36. *The promise*] namely, the everlasting life and glory, which hath been promised us.

V. 37. *He that*] namely, Christ. *Will not tarry*] beyond the time which God hath prefixed, and beyond the time as shall be necessary for the Church.

V. 38. *The just*] *He upon whom, &c. Draw back*] if he departs from his belief in me, if he becomes carelesse or disloyall in following my vocation. The Apostle followeth the Greek translation somewhat different from the Hebrew text.

V. 39. *To the saving*] the Italian, *to make gain of*; to save our soule with losse of all the rest, see *Matth.* 16. 26.

CHAP. XI.

Vers. 1. *It is*] he makes things which are hoped for, and consequently are absent and far off, *Rom.* 8. 24. to be by apprehension of faith as already existent and real. *The evidence*] an infallible argument and means of certainty and invincible perswasion.

V. 2. *For by it*] he gives a reason of the first property of faith to seale Gods promises in mans heart, by the example of the Fathers before Christs comming, who by faith did apprehend Christ and his benefit, as already present, and in regard of that are commended in Scripture as beleevers and children of God, and righteous, and thereby are acknowledged to be worthy to receive the promises: wherefore if faith have had this vertue before Christ, it doth much more retaine it after his comming in the flesh, as well in regard of the things which he hath already done, as of those things which he shall hereafter perform for their salvation.

V. 3. *Through faith*] he touches the other propertie of faith in the firme perswasion of the truth of things, whereof neither sense, nor discourse of reason can give any sound impression, such as the creation of the world is. *The worlds*] the Italian, *the ages*; that is to say, the world, see upon *Heb.* 1. 2. *By the word*] of nothing, by the onely omnipotency and will of God. *Of things*] of any pre-existent matter or beginning, but of nothing, which is beyond all naturall understanding.

V. 4. *By faith*] *Abels* faith made his sacrifice acceptable to God, as want thereof made *Cains* to be rejected; now this sacrifice of *Abels* had two ends, the one to be a Sacrament of expiation promised to *Adam* in Christ, the other to be an act of worship and of acknowledgement towards God. *Abel* by his lively faith in Gods promises made the Sacrament effectuall, which otherwise would have been

but a dead Ceremonie: and by meanes of the same faith being in Gods favour, and justified, and regenerate, his service was also acceptable, as the fruit of a good tree. *He obtained witnesse*] in so much as it is said in that place, that God regarded *Abel*, that is to say, accepted and approved of him as holy and righteous, not for his own worth and merit, as appeared by his Sacrament of propitiation, but by vertue of the onely righteousnesse of all ages residing in Christ, and apprehended by faith. *Testifying*] being it is also said that God respected his offering. *By it*] that is to say, Having through faith been the childe of God in his life time, God shewed after his death that his favour towards him did yet last, being it is said, *Gen.* 4. 10. that *Abels* blood cried unto the Lord, as calling him to be judge, which ought not onely be understood for revenge against *Cain*, but also in retribution of life to *Abel*, being that Gods justice sheweth it self to be Almighty and most perfect, not onely in punishing the offender, as mans justice doth, but also in restoring the innocent to life, and giving him a reward. So in *Abel* is declared the effect of faith, in alluring the beleever of Gods present grace, and of his life and glory to come.

V. 5. *By faith*] *Enoch* having firmly by faith apprehended Gods promises in the Messias, was also set down for an example of the end of faith, which is to be translated out of this naturall and corruptible life, into the heavenly and immortall life, 1 *Cor.* 15. 51. *That he should not*] that he should not die a naturall death by the dissolution of his body, but by a neer and sudden change of qualities, 1 *Thess.* 4. 17. This singularity in *Enoch* was a signe of the true use of the death of Gods children, which is but onely to put off the old earthly qualities, and in this manner to dispose them to put on the new heavenly ones, 2 *Cor.* 5. 2. 4. *For before*] he gives a reason why he hath attributed this transportation to faith, namely, because God having by means of faith adopted him in grace to be his Sonne, did likewise give him a Sons inheritance.

V. 6. *Without faith*] because it is the onely means appointed by God to receive his grace in Christ, who onely hath made peace with God. *For he*] he proves that no man is pleasing to God without faith, because that to be in his favour is no work of man, but Gods benefit: Now the benefit is unprofitable unlesse it be received, and this cannot be received but onely by faith, *John* 1. 12. *That commeth to*] namely, this he that desires to be in Gods favour and covenant, is partaker of his blessing. *That he is*] this is the first part of faith, which consists in the understanding and knowledge, and being alone is but an historicall faith, and of bare notice, which is also common with the Devils, *James* 2. 19. *And that he is*] namely, that he will really fulfill the promises which he hath made of everlasting goods, to them that enter into this covenant with him. And this is the other part of faith consisting in the apprehension and singular application of the promise of grace to the beleever, which is here called reward and recompence.

V. 7. *By faith*] in this example and the following, are declared the effects of certain particular promises and words of God, as essaies and trialls of faith, to the generall ones of his grace in Christ, upon which also these particular ones were so fastned, as the branches upon the stock. *Moved with*] that is to say, His beleefe that he gave to the tidings of the deluge, caused him to yeeld through a pious and obedient fear unto the onely means of saving himself, which was propounded unto him by the Ark, which was a figure of Christ, the onely means of eternall salvation, and object of the justifying faith, 1 *Pet.* 3. 21. *He condemned*] not onely by his preaching, 2 *Pet.* 2. 5. but also by building the Ark, he warned the men of that age to be converted in time, which they refusing to do, were made inexcusable, and their rebellion was aggravated. *And became*] that is to say, That benefit ought not to be taken in a carnall sense, as if he had received nothing else from God but his bodily deliverance, for he together with that received the gift of eternall salvation, as Sonne of God by right of inheritance promised to the righteousnesse of faith, *Gen.* 6. 8, 9. *Rom.* 4. 13. Or by faith he received the gift of Christs righteousnesse, which God bestoweth upon his children, and by vertue of it, all his other goods.

V. 9. *By faith*] being encouraged and born up by faith in the promise of life and heavenly glory (for a pledge whereof the land of *Canaan* was given him) he suffered all the troubles of such a long pilgrimage. *With Isaac*] as those Patriarches did likewise after *Abrahams* death.

V. 10. *A city*] namely, Heaven, a firme and everlasting habitation for all beleevers, opposite to those moveable and ambulatory habitations of the Patriaches, see *Heb.* 13. 14. *Rev.* 21. 2, 10.

V. 11. *Through faith*] that is to say, By means of *Sarahs* faith God wrought that miracle upon her, according to Gods ordinary proceeding in his works of grace, which is to present the promise of a benefit to a man, before he gives him the full effect of it, and if he by faith receives the promise into his heart like seed, then at the appointed time he enjoyes the benefit, otherwise he is deservedly deprived of it, see *Matth.* 13, 58. *Marke* 6. 5. and 9. 23.

V. 13. *In faith*] to shew that the faith of those Fathers had not onely earthly goods for its object, he declares that they died, and never were put in possession of the promised Land; whereupon we must conclude, either that their faith was vaine, or that

that Gods promise did extend it selfe to the everlasting goods, into the possession of which they entered by death. *Seen them*] with the eye of the Spirit, which is faith, v. 27. *Embraced them*] the Italian, *Saluted them*; that is to say, having had a short and transitory fruition of the Land of *Canaan*, as of a person which one saluteth from afar off, or as one goeth by.

V. 14. *For they*] that is to say, those fathers protesting that they were pilgrimes even when they were in the Land of *Canaan*, did declare that was not their true Countrey: and if they meant the ancient Country of *Chaldea*, from whence they were come, they did in vaine labour to seeke after it, seeing they might quickly and easily returne unto it. And therefore we must conclude that their ayme was at the heavenly Country, to which they could not come but onely by death.

V. 16. *Wherefore God*] if their faith had ended with this life, by their death, they had perished all together, and it had been an unworthy thing for God to have been called their God after their death, as he is *Exod.* 3. 6. But because after their death, they lived in heavenly glory, it is a thing no way unbeseeming Gods Majesty, See *Matth.* 22. 32.

V. 17. *By faith*] nor onely by it overcomming all naturall affections, contrary to this obedience, but even assuring himselfe against all sence and reason, that *Isaac* though offered in a holocaust, could not perish irrevocably: seeing that according to Gods promise, the holy Seed was to be preserved in him and the Messias at the last was to come of him. *That had received*] that is to say, had embraced them by a lively faith, resting wholy upon them. *The promises*] of being head and stemme of the blessed seed, by *Isaac* and his posterity.

V. 19. *From whence*] the meaning is, that *Isaacs* deliverance was a figure of the resurrection, in respect of *Abraham*, who in his owne conceipt did already account him as dead; and had overcome all the griefe, and naturall motions for him, as if he had been already dead.

V. 20. *By faith*] that is to say, lively apprehending Gods generall promises, he did by his blessing dispose of the promised goods, as if he had already had them in possession: and by beleeving the particular declaration which God had made, to preferre the younger to the elder, *Gen.* 25. 23. he gave *Jacob* that blessing, *Gen.* 27. 28. & 28. 4. which importeth the continuance of the blessed race, and of Gods covenant.

V. 21. *By faith*] in this blessing of *Josephs* children *Jacob* exercised his faith, because that thereby he made them partakers of the spirituall goods promised to the holy Seed, into which he incorporated them as his owne children, *Gen.* 48. 16, 20. and of the temporall goods, which were the figure thereof: such as the Land of *Canaan* was; though the first goods were not yet sensible, and the other not as yet present. Now the Apostle makes mention of the blessing of these children of *Joseph*, rather then of the rest of *Jacobs* children, because that they were borne in *Egypt* of an Egyptian mother, and were rich and powerfull, and yet *Jacob* laying aside all those false goods, he turns his mind in their behalf to the goods belonging to the holy Seed, whereunto he doth unite them. *Leaning upon*] the Hebrew text hath it, he worshipped upon the beds head, or toward the beds head, as 1 *Ki.* 1. 47. but S. *Paul* in a thing indifferent, by Apostolical authority hath followed the Greek Translation, in which the Jewes that lived amongst the Grecians were more habituated: the meaning is the same, namely, that *Jacob* having had a promise from *Joseph* that he would bury him with his fathers, thanked God; and though he were growne impotent through age, that he could not stirre himselfe, nor get out of his bed; apprehending by faith the heavenly goods of the communion of Saints, whereof that company in his grave was a signe and an earnest. The same ought to be understood in the following example of *Joseph*.

V. 23. *By faith*] the meaning is that the sight of that divine beauty of *Moses*, *Acts* 7. 20. did againe revive in his father and mother, by some divine inspiration, their faith in Gods promises, that he would deliver his people out of Egypt: Whereupon for a time they were imboldned to keepe and bring up the child. Against *Pharaohs* command, though the same faith afterwards partly decaied againe in them.

V. 24. *By faith*] *Moses* apprehending by faith the promises made to Gods people, because he would participate of them, did separate himselfe, from the society of the Egyptians, amongst whom he was brought up in great dignity, to joyne himselfe with the servile and ignominious condition of his brethren.

V. 25. *Of sinne*] namely, prophane and hurtfull pleasures, joyned with sinne, and alluring a man to forsake God, and his true service.

V. 26. *Of Christ*] that is to say, of his Church, whereof he hath alwaies been the head, and which he even then made conformable to his future sufferings, see 1 *Cor.* 10. 9. 2 *Cor.* 1. 5. *Heb.* 13. 13. *Had respect*] through faith and the Spirit. *Unto the*] to the heavenly reward which the Lord out of his meere grace had promised to his afflicted beleevers in this world.

V. 27. *By faith*] this must be understood of the last departure out of *Egypt*, before which, and in which *Moses* did with an incomparable strength and force of faith, overcome the feare of *Pharaohs* rage, and threatnings, never swerving from Gods Commandement. *As seeing*] being in Spirit and

through faith assured of Gods aide and protection which was invisible to the sence of seeing, *Psal.* 16.7.

V. 28. *Through faith*] when he celebrated the Passeover according to Gods appointment, he did by a lively faith apprehend the benefits which God would signifie and seal by that Sacrament. *The sprinkling*] upon the lintell and postes of the Israelites doores. *Lest he that*] that marke being appointed for that purpose.

V. 29. *By faith*] they adventured to goe thorow the middest of the Sea, being confident in Gods promise. Or Gods promise produced that miraculous effect, by the meanes of faith which is the ordinary condition of such miracles.

V. 30. *By faith*] namely, by means of faith in Gods promises, joyned with the observation of his order in going about the City.

V. 31. *By faith*] *Rahab* because she verily believed that which she heard concerning Gods promises to his people, *Ios.* 2 9. did convey away the spies, whereupon she was saved from the destruction of the City. *With them that*] namely, with the Canaanites who had likewise heard of Gods promises and workes, *Iosh.* 2. 10, 11. and yet through incredulity grew obstinate to resist the Israelites: whereupon they were exterminated.

V. 33. *Wrought*] did many good and holy workes performing their generall or particular callings, and through faith overcomming, all oppositions and difficulties. *Promises*] namely, they obtained those things which God had promised.

V. 35. *Were tortured*] the Italian, *Were beaten to death*] he meanes, a cruell kind of putting to death, which is yet used amongst your Easterne people, to lay a man all along, and beat him with wandes till he swell all over and die. Now he goeth on in describing the strength of their faith in former times, in suffering of persecutions and torments, especially in *Antiochus* his time, which are set down in the Books of the Maccabees. *Deliverance*] which was offered them if they would deny God and his service. *A better*] namely, the blessed and everlasting deliverance from death, and from all evill, opposite to that temporall evasion, which to the flesh might seem a kind of resurrection.

V. 37. *Sawen asunder*] an ancient manner of putting to death, 2 *Sam.* 12. 31. *Tempted*] that is to say, solicited to apostacie by martyrdomes and torments.

V. 39. *The promise*] namely, the accomplishment of Gods promises made to the fathers, concerning the Messias his comming, his Kingdome, and the abundant sending of his Spirit.

V. 40. *God having*] namely, the said accomplishment, having been reserved for our times, under the Gospell, which is therefore called the better covenant, upon better promises, *Heb.* 7. 22. & 8. 6. seeing the Law which hath made nothing perfect, *Heb.* 7. 19. having no power to bring the fathers to that last marke and degree of the state of the Church under Christs Kingdome, to which both they which are now in Heaven, and we who are upon Earth, joyned both under one head, *Ephes.* 1. 10. *Col.* 1. 20. *Heb.* 12. 23. have now attained.

CHAP. XII.

Vers. 1. *Are compassed about*] terms taken from those publike sports of Races, and the like, that were performed in your Circles or Amphitheaters. The beleevers which are already glorified, are the witnesses: as well because their example ought to instruct men in the duties of the Race, and assure them of the end of it: as likewise because they are as it were spectators from Heaven of the Churches Combates, looking after her victories, rejoycing at her constancy which God revealed unto them, by the relation of his Angels, or otherwise, *Revel.* 12. 10, 11. the burthen or weight are all manner of worldly cares, affections, or desires. Or, vice, and corruption. The Race is the continuall progresse to Heavenly glory, which is also the marke and end of the Race; the length of the Race, is all our life time, See *Phil.* 3. 13, 14. *Which doth so easily beset us*] the Italian, *Hinder us*; the similitude seems to be taken from such long and large garments as were wont to be laid off in such Races, to be so much the freer. Now sinne is often times called a garment, or robe, *Ephes.* 4. 22. *Col.* 2. 11. & 3. 9, 10. Other copies have it, sinne which cannot be restrained, like a garment that cannot be girded close enough but that it will hinder one from running, and therefore is better to be laid quite away. Or, sinne which is so close, and therefore a man may so easily slip into, and is opposite to that hard and laboursome spiritual race.

V. 2. *Unto Jesus*] to take from him a most perfect and lively example of constancy, and so secure us through faith in him, who is the head of this warfare of faith. And who doth likewise by his power beare up our faith, and brings her strivings to a happy period. *For the joy*] namely, to obtaine in his human nature the Heavenly glory and happinesse; to which according to Gods order and his vocation, he could no otherwaies attaine, but onely by his Crosse and sufferings, *Luke* 24. 26. *Phil.* 2. 8, 9. 1 *Pet* 1. 11.

V. 3. *Him that*] namely, what the height of his person is, and what the greatnesse of his sufferings hath been, comparing them to the meannesse of your condition, and the smallnesse of your sufferings.

V. 4. *Unto blood*] namely, unto death and bodily punish-

punishments, for the first persecutions of the Church did generally extend no further, then to the taking away of their goods, or in outrages and disgraces, *Heb.* 10.33,34. Peradventure he hath a relation to the freeing of those Fencers which were not condemned to die in this action: after that they had played so long upō the stage, as that they were come to the losse of blood. *Against sinne*] namely, against sinnes, and unbeleevers, and against the whole Kingdome of sinne, which is the divels Kingdome. Or against your own corruption, which the Lord would reform by his crosse, and is continually spurne against it.

V. 7. *If ye*] so the fault be not in you for want of faith and patience; the afflictions on Gods side, are but onely visitations for correction, very well befitting a father, and saving to you.

V. 8. *All are*] namely, all Gods children, at all times, See *Psal* 73 14. 1 *Pet.* 5. 9.

V. 9. *Of Spirits*] namely, who of himselfe, and immediately hath created mans soule, and given it to him. Or the spirituall father, who hath regenerated our soules to his owne image in Christ. *And live*] that by our afflictions we may obtaine the fruit and reward of everlasting life.

V. 10. *For a few*] namely, for the daies of our infancie, for which these corrections are onely fit. He seemes to point at the shortnesse of the time of our afflictions: during our minority in this world: opposite to the full and ripe age of eternity, See 1 *Cor.* 13. 11. & 2 *Cor.* 4. 17.

V. 11. *The peaceable*] namely, a just reformation and instruction, joyned with a spirituall repose of the soule, opposite to all manner of trouble of the flesh in afflictions.

V. 12. *Lift up*] take heart and strength, knees to runne, and hands to fight, *vers.* 1. & 4. See *Iob* 4. 3.

V. 13. *Make straight*] make the way of the Gospel plaine and easie for you, by your voluntary obedience, and using of it, overcomming all difficulties that you shall meet upon the way: So he will have the believers strength to overcome the roughnesse of the way, and not the nature of the way to be altered, by reason of the Travellers weaknesse. *That which is*] lest those who have neglected to strengthen themselves in Christian vertues be not through Gods just punishment, put out of the way into apostacie.

V. 15. *Failed*] See *Heb.* 4. 1. & 6. 4. & 10. 26. *Any root*] lest any grievous scandall of heresie or apostacie, growing and spreading it selfe abroad like a venomous plant. *Trouble you*] like poyson that troubleth the bodies health.

V. 16. *Prophane person*] or impure and pol'uted person. And under this name are comprehended all those, who for the pleasures of the flesh, do renounce the heavenly blessing, as *Esau* did.

V. 17. *The blessing*] when he would have had the holy Seed and Covenant of Gods grace preserved and propagated in him, and his posterity. *He was rejected*] his request was denied, *Isaac* telling him that he was excluded from it by Gods decree, *Mal.* 1. 2. *He found*] he could not get *Isaac* to alter his resolution. Or his repentance could not take place, and was of none effect. *Sought it*] namely, the blessing.

V. 18. *For ye*] he confirmes the exhortation of *vers* 15, 16. by the grace of God communicated in all abundance and vertue, by the Gospell, which cannot be rejected nor contemned without grievous sinne. And likewise incites and binds men to fulfill the Evangelicall precepts and exhortations, and also gives the means and power to do it, *Rom.* 6. 14. And to extoll this grace, he compares the covenant of the Law, full of rigor, threatnings, and terrour (as it was figured by the manner in which it was given) with the spirituall and gracious covenant of the Gospell. *That might be touched*] namely, *Sinai*, an earthly mount which God had forbad to be touched, *Exod.* 19. 12. opposite to the spirituall hill of *Sion*, v. 22. *Gal.* 4. 24.

V. 19. *They that heard*] see the meaning of this upon, *Gal.* 3. 19. 20.

V. 20. *They could not*] they were quite cast down at that: God willing to make a covenant with them should keepe them farre off from him with such terrible threatnings, untill such time, as having offered Sacrifices, and being sprinkled with the blood of the Covenant, they were admitted to come to God, *Exod.* 24. 6. 8, 9, 10. To shew, that not the Law, of it selfe gives accesse to God, but the propitiation in Christs blood onely, v. 24.

V. 21. *Moses*] though he was a Mediator of this Covenant, and a figure of Christ, *Gal.* 3. 19. yet he testified, that the confidence of his soule towards God, was not grounded upon the Law, but upon the blood of Christ shadowed by the blood of those beasts. *I exceedingly feare*] this is not set downe in *Moses* his History, and we must suppose that the Apostle hath known it, and spoken it by revelation.

V. 22. *Ye are come*] by the Gospell ye have been called, and by faith you have been received into the communion of the Christian Church figured by *Jerusalem*, and by *Mount Sion*, See *Galat.* 4. 26. *Of Angels*] which are part of this body of the Church.

V. 23. *To the generall*] namely, to the universall Church, represented by that generall assembly of the people when the Law was given. *And Church of*] namely, to the true, and spirituall communion with the ancient fathers, whose names are written in the booke of life, See *Exod.* 32. 32. *Phil.* 4. 3. *The Judge*] not onely, the Law-giver, as when he gave the Law, but as absolute and soveraigne Judge to pardon

pardon and absolve whomsoever he pleaseth. *To the Spirits*] namely, to the company of beleevers soules who have been justified, and afterwards perfectly sanctified and glorified in Heaven.

V. 24. *To the blood*] namely, to the participation of Christs blood, spilt for the purging of sins, and with which all beleevers have been besprinkled; that is to say, which is actually applied unto them by the gift of faith, to ratifie the new Covenant; as the ancient one was ratified by the sprinkling of the blood of Sacrifices, *Exod.* 24, 8. *That speaketh*] which as one should say, presents it selfe before God, not to desire vengeance of the murtherous Jewes, as *Abels* blood did of *Cain*, *Gen.* 4 10. but to obtaine favour and pardon for them, see *Heb.* 10. 20. 1 *John* 5.8.

V. 25. *Him that*] namely, Christ, who is exalted into Heaven, from whence he gloriously speakes to men by his Spirit and Word. *If they*] namely, the Israelites who were pointed at, *vers.* 19. *Him that*] namely, the same Sonne of God, in his owne person, who by his power produced all those terrible effects, when he gave his Law by *Moses*, *Acts* 7, 38. According to others, *Moses*, see *Heb.* 10. 28. *On earth*] namely, in the aire (neere the earth, where he appeared, *Exod.* 19. 18, 20.) which is also called Heaven, *Exod.* 20. 22. Which by that as the Apostle speaketh here, ought to be distinguished from the Heaven of glory.

V. 26. *Shooke the*] by an earthquake when he gave the law, *Exod.* 19. 18.

V. 27. *This word*] the meaning is, In that passage of *Haggai* is not meant a shaking of the creatures, such a one as was at the time as the Law was given, but an universall and finall change and annihilation of the state and form of all the creatures, at Christs last appearing in judgement, which shall be the accomplishment of his Kingdome, described by *Haggai*. *As of things*] namely, which as they have been created by God, of a corruptible matter and nature, so shall they also by him be brought to nothing. *Those things*] namely, Christs Kingdome, and the state of a blessed life, which are immutable and everlasting things.

V. 28. *Wherefore*] seeing that all earthly things must have an end, let us with all our hearts forsake the world, and by faith lay hold on Christs everlasting Kingdome: and keep our selves in the fruition of Gods grace, and of the gift of his Spirit, to yeeld him the true spirituall service, which is onely pleasing to him, *Heb.* 13. 16. See 2 *Pet.* 3. 11.

CHAP. XIII.

Vers. 2. *To entertaine strangers*] the Italian, of *Hospitality*; that is to say, the readinesse and free will, in entertaining of strangers. *Thereby*] the meaning is, in this act of charity, we ought not to respect the outward appearance of persons, for oftentimes the worth lieth hidden: as Christ himselfe is included in his members, *Matth.* 10. 40. & 25. 35. And besides, God honoureth and rewardeth this vertue, sometimes sending such persons, as are instruments of salvation and blessing to those that entertaine them; as the Angels were to *Abraham*, and to *Lot*, see 1 *Kings* 17. 9, 17. & 2 *King.* 4. 8, 16. 35.

V. 3. *In the body*] that is to say, members of the body of the Church, which is the great foundation of Christian compassion, *Rom.* 12. 15. 1 *Cor.* 12. 26. Or as being yet in this bodily life, wherefore the same chances may befall you also.

V. 4. *In all*] in all manner of persons, of what quality soever they be. *Undefiled*] that is to say, lawfull, and holy, not defiled with unchastenesse, fornication, and adultery.

V. 5. *For he*] namely, God.

V. 7. *The end*] as they who having persevered in it to the end, have died happily in the Lord, with evident proofes of his grace and favour.

V. 8. *Jesus Christ*] this may depend from the former verse in this sence. Since Christs grace and power is alwaies the same, without any change or diminution, it shall produce the same effects in you as in them. Or it may have a relation to the following verse in this sence. Seeing that Christ who is the onely object of faith, never changeth his nature, nor quality, in his Person, Doctrine, Office, &c. our faith in him must likewise be firme, and invariable.

V. 9. *Strange*] as those Jewish doctrines were, of which he speakes afterwards. *Is a good thing*] mans true salvation consists, not in observing the difference of meats, after the Mosaick manner: but in that the conscience should by faith repose all the confidence of its salvation in the grace of God.

V. 10. *We have*] that is to say, the Christian Church hath sacred goods and meats (figured by those of the Sacrifices, which were appointed for the Priests) to which none are admitted, and of which none are partakers, but spirituall Christian Priests, & not the Jewish ones. For as these anciently did not eate of the flesh of those sacrifices, of which they carried the blood into the holy place, and into the most holy place in the day of cleansing, but burned them out of the Campe, or out of the City: So Christs blood being to be carried, that is to say, presented in Heaven; he suffered death without the earthly *Jerusalem*, and excludes from the fruition thereof all the Jewes who did cleave unto the Law, and to the righteousnesse thereof. Now all this is spoken by an allusion and a similitude, and not in a proper sence.

V. 12. *That he might sanctifie*] that is to say, that he might purge them from their sinnes, by the presenting

senting of his blood before God in Heaven, figured by the Sanctuary. *Suffered*] which is correspondent to the burning of the flesh of the aforesaid Sacrifices without the Camp. *Without the Gate*] namely, without the gate of *Jerusalem*.

V. 13. *Let us go forth*] let us voluntarily separate our selves from the carnall Jewes, and let us with patience suffer our selves to be driven out of their communion, seeing they have rejected Christ, and driven him out of their City to put him to death: and let us looke for him in Heaven, where he is. *Bearing*] voluntarily partaking of the ignominious persecution which he hath suffered by the Jewes: as the Christian Hebrews were likewise afflicted by their owne Nation, 1 *Thes.* 2. 14. *Heb.* 10. 33. *His reproach*] see *Heb.* 11. 26.

V. 14. *For here are we*] because that this earthly *Jerusalem*, and this carnall Jewish Nation, is not our City, Countrey, nor true place of freedome, but the heavenly one.

V. 15. *Let us offer*] as anciently after the day of cleansings, the people might offer their Sacrifices for the whole yeere, with assurance that they should be acceptable to God: So now Christ hath performed the great and everlasting cleansing, let us offer to God the Sacrifices of praise and well-doing, by Christ our high Priest, who doth present them, and make them acceptable to him by his intercession. *Of praise*] that is to say, of continuall celebration, and thankesgiving, figured by the Sacrifices of praise under the Law. *The fruit*] in *Hosea* it is, the calves, for the words of fruit; and calves are of great affinity in the Hebrew. But it should seem the Apostle hath followed the Greeke translation which hath it, fruits; to shew that these were no longer expiatory Sacrifices, which required the spilling of blood. But Sacrifices of thankesgiving, which might be of the fruits of the earth. *Giving thanks*] the Italian, *confessing*; that is to say, celebrating, and magnifying.

V. 17. *That have the rule*] namely, the pastors of the Church. *Not with griefe*] the Italian, *sighing*; that is to say, with griefe for your disobedience.

V. 18. *For we*] for you ought not to abhorre our imprisonment, as that of a malefactor or guilty man, but hold it as a persecution of a true and faithfull pastor. *In all things*] or among all men.

V. 19. *Restored to you*] being freed from mine imprisonment, See *Philem.* 22.

V. 20. *That brought again*] the meaning is, that Christ is risen again by vertue of his death, by which he hath fulfilled his obedience, whereby he hath obtained the reward of life. Or, that he is the great shepheard by his blood, having by it redeemed, saved, and gotten his sheep, which he likewise feedeth unto everlasting life, by the perpetuall application of his death.

V. 21. *Through Iesus*] that is to say, working in you by his Spirit.

V. 22. *Of exhortation*] namely, the reprehensions, admonitions, and corrections inserted amongst the doctrine of this epistle. *For I have*] if there seem to you to be any harshnesse in it, impute it to the brevity of an Epistle, which will not allow a man to use such insinuations, and mitigations, as a rhetoricall discourse will do. see 1 *Pet.* 5. 12.

V. 23. *Know ye*] seeing he writes this Epistle by *Timothy* himself, the meaning is. Ye shal know by himselfe that he is delivered (namely, out of prison where he was with me) and how. *If he come*] namely, if he returns from the voyage which he undertakes by mine appointment, to come to you. *I will see you*] I hope, according to all likelihood that I shall see you, see *Phil.* 1. 25.

THE GENERALL EPISTLE OF S^t. *JAMES* the Apostle.

ARGUMENT.

THis *Epistle, and those which follow, saving the two last of* John, *have been named Catholick, because they are not directed to any particular Church or person, as those of Saint* Paul, *but in common to all the Churches gathered out from amongst the Iewes, scattered over all the World: This beares the name of* James, *it is uncertaine of which, namely, whether it be the Apostle, sonne of* Alpheus; *or*

the Bishop of Jerusalem, *and Evangelist, often times called the brother of the Lord. The subject is a gathering together of divers doctrines, exhortations, comforts, reproofes, instructions, and sentences, concerning afflictions and trials; to desire of God with faith, wisedome, and all other gifts: Of riches, and of poverty, of the temptation of concupiscence, of true regeneration, and of the fruits thereof; of faith, joyned with true charity, equall towards all men, without any respect of outward qualities, and fructifying in good workes: to flie ambitious superiorities, to bridle the tongue, of contentions, and of fleshly desires, of humility, and turning to God, to eschew evill speaking, and rash judgements, to depend upon Gods providence: of the vanity and wretched end of unjust riches, of patience, of abstaining from unlawfull, and vaine oathes: of the power and force of prayer, and of setting againe in the way such as are strayed from the truth.*

CHAP. I.

VER. 1. *James*] according to some it is *James* of Alpheus the Apostle: according to others *James* the brother of the Lord, *Act.* 15. 13. *Gal.* 1. 19. *Which are scattered*] namely, amongst the Gentiles, see *Iohn* 7. 35.

V. 2. *Temptations*] that is to say, tryals, and exercises through afflictions, and adversities.

V. 4. *Have her*] that is to say, let it persevere unto the end, and be accompanied with other Christian vertues. *Be perfect*] that is to say, furnished with all necessary vertues, though never in a perfect degree in this World.

V. 5. *Wisedome*] namely, spirituall wisedome to judge rightly of afflictions, of their causes, end, and fruit, &c. to moderate in them the afflictions of the soule, keeping it in an immoveable tranquillity. *Liberally*] or benignely, the Greeke simply, see 2 *Cor.* 8. 2. *Upbraided not*] that is to say, disdainfully rejecting, or upbraiding the asker, with his unworthinesse.

V. 6. *Is like a*] hath not the constancie of the soule: nor is not perswaded of Gods grace by the Holy Ghost: whereby wanting the first foundation of faith, God doth not build the fabricke of his other gifts in him. According to the saying of the Gospell, that to him that hath, is given *Matth.* 25. 29.

V. 8. *A double minded*] the Italian, *a double hearted*, because that his inward part, doth not agree with his outward profession, whereby his thoughts, motions, and actions, floating continually, he is uncapable of patience, and perseverance, vertues which require a constant and firme posture of the soule.

V. 9. *the brother*] the meaning is, that Christian patience, ought not onely to beare afflictions, but also to glory in it, see *Rom.* 5. 3. *That he is exalted*] spiritually, being the Sonne of God, member of Christ, made worthy of participating of his afflictions, *Acts* 5. 41. *Rev.* 2. 9.

V. 10. *That he is made low*] that is to say, if he does not exalt himselfe in pride for his goods and honours, but containes himselfe in holy humility before God, and modesty towards men: and if acknowledging the vanity thereof he doth with his heart renounce them, as if he possessed them not. *He shall passe*] namely this his worldly prosperity.

V. 11. *In his waies*] namely, in this his state and condition.

V. 12. *Tried*] the Italian, *approved*] namely, of God for his obedience to his will, order, and condition established by him.

V. 13. *Let no man*] now he goeth on to the other kind of temptation, which is the inducement, and allurement to sinne, which doth not proceed from God, as the other of afflictions doth. *For God*] as he hath no inclination, nor taketh no delight in evill; so can he not induce others unto it, as the divell doth.

V. 15. *When lust*] namely, mans depraved, and corrupted will, which is the first spring of all vicious appetites. *Hath conceived*] namely, after it hath by the apprehension of some unlawfull object, fixed in it selfe a wicked desire, it doth afterwards bring it to effect: whence followeth the punishment of eternall death.

V. 16. *Doe not erre*] either in attributing to God the cause of your sins, or not having recourse to him in your wants, as to the authour of all good things.

V. 17. *From the father*] namely, from God, the authour and fountaine, of all light of knowledge, grace and spirit, without ever changing, or diminishing. *Shadow*] a terme taken from the celestiall lights, which by reason of their resolutions, and vicissitudes, doe not alwaies shine in the same degree, and some of them do also suffer eclipses, decreases, and failings.

V. 18. *His owne will*] of his grace, and free will, to oppose this spirituall regeneration of grace, to that of nature, and everlasting, of the onely begotten Sonne. *With the word*] which is as it were the seed of this new generation, revived by the Spirit, see 1 *Cor.* 4. 15. 1 *Pet.* 1. 23. *First fruits*] namely, a part of the whole masse of mankind, which is consecrated unto him, as the first fruits were under the Law, see *Ier.* 2. 3. *Rev.* 14. 4.

V. 19.

V.19. *Wherefore*] seeing you have receiued from God the gift of ſpirituall regeneration, worke you the true workes, and performe the true duties thereof, keeping your ſelves eſpecially from your moſt common and ſudden ſinnes, which are thoſe of raſh ſpeaking and wrath.

V.20. *For the wrath*] Though wrath in man be moued naturally with ſome reſemblance of juſtice, againſt a wrong and offence, yet that is not the right way to do the Will of God (wherein conſiſts true righteouſneſſe and juſtice) which contrariwiſe is performed with mildneſſe and patience, &c.

V.21. *Wherefore*] This is a ſecond conſequence drawn from *Verſe* 18. The meaning is, that likewiſe alſo becauſe God hath regenerated us, let us put off all vices, even as little children that are newly borne, are waſhed and cleanſed from the pollutions which they brought from their mothers wombe. *Receive*] Give it more way, authority, and abſolute command over you. *Ingrafted*] which God hath not onely outwardly propounded unto you, but hath alſo rooted it in your heart by his Spirit, to live and operate in it, ſee *Jer.*31.31.

V.22. *Doers*] True and real obſervers in heart, and in effect, in faith and obedience.

V.23. *If any*] that is to ſay, for want of will and zeal to performe Gods Word the knowledge of it becomes unprofitable to ſalvation, making no lively impreſſion, but ſerving onely to repreſent its own deformitie, and contrarietie unto the conſcience, and that ſo fleightly, that man is not thereby brought to Repentance.

V.25. *Who ſo looketh*] that is to ſay, hath by a deep meditation, and lively Faith, taken hold of Gods Word, to be by it changed into the ſame image, 2*Cor.*3.18. *Law*] He calleth the Goſpel ſo, which containeth the accompliſhment of what the ancient Law had but onely begun, that is to ſay, Chriſts perfect righteouſneſſe, by which all believers are freed from the curſe and from death, and alſo teacheth and by the power of the Spirit worketh the true perfection of an holy life, conſiſting in a continuall Regeneration to Gods Image, by which the believer ſerves God with a free will, and is no more ſubject to the devil nor ſin, ſee *Rom.*8.2. *Gal.*4.21,31. *A doer*] by Faith which is the firſt worke of the Goſpel, *John* 6.29. 1 *John* 3.23. and the foundation and root of all the reſt, then by new obedience and holineſſe of life.

V.26. *Seem to be*] or thinkes to be. *Deceiveth*] doth falſly deceive and flatter himſelfe by this vain ſhew of pietie.

V.27. *Is this*] that is to ſay, is alwayes joyned with true charitie and holineſſe, and by theſe vertues ſheweth what it is. *To viſit*] under this kinde are contained all the duties of Chriſtian charitie.

CHAP. II.

Verſ.1. *Have not*] Let not carnal reſpects darken the ſound judgement of your Faith, but that you retain a true feeling of Chriſts ſpirituall glorie in him, and in his members, and honour the Head in them, of what condition ſoevet they be; take heed of deſpiſing any one, and eſpecially ſuch as Chriſt hath raiſed higher in the honour of true Chriſtian vertues. Others tranſlate it, have not the Faith of our Lord Jeſus Chriſt with reſpect of perſons.

V.2. *Aſſemblie*] namely, in your holy and Eccleſiaſtical Aſſemblie.

V.4. *Are yee not then partial*] the Italian, *Have yee not made a difference?* that is to ſay, do not you ſhew that in ſtead of being ſound in the judgement which you ought to give of perſons belonging to the Church, according to their ſpiritual qualities without any other reſpects you are dazled and buſied after the worldly luſtre. *Of evill*] Whoſe onely intention is not uprightneſſe, but do counterpoiſe it with other perverſe reſpects, by which they ſuffer themſelves to be tranſported.

V.5. *Choſen*] doth he not for the moſt part call the poor to his knowledge and grace, rather than the rich, and great ones? and even amongſt believers, doth he not beſtow moſt ſpiritual graces upon thoſe who are needie of temporal goods?

V.6. *Do not*] This may be underſtood either of the enemies of the Goſpel, who might ſometimes either through curioſitie, or upon ſome other occaſion come into the Chriſtians Aſſemblies; or of rich men that were Chriſtians by profeſſion, and committed ſuch violences which were much uſed amongſt thoſe who were powerfull in the world. *Draw you*] raiſing unjuſt ſuites againſt you.

V.7. *Blaſpheme*] If this be underſtood of Chriſtians, the meaning is, that they give occaſion of blaſpheming Chriſts Name by their exceſſes, ſee *Rom.*2.24. *By the which*] from whence you take, and bear the ſacred and glorious Name of Chriſtians.

V.8. *If ye fulfill*] the Italian, *if ye truly fulfill*; if in your honouring thoſe which do you wrong, your onely aime is to obſerve Gods Law, and to love your neighbour in general, you doe a good and holy worke, but if you have any carnal reſpects therein, it is no longer a charitie, but flatterie, or ſome ſuch like vice; and if it be joyned with contempt of the poor, it is partialitie, and want of equal charitie. *The royall*] that is to ſay, Gods ſoveraigne and ſupreme Law, oppoſite to all lawes of men, who are but onely miniſters.

V.10. *For whoſoever*] he proves that they do tranſgreſſe the Law, as he had ſaid, though it ſeemed to be but in the leaſt point. *Guilty*] according to

the rigour of the Law he is subject to condemnation, as well as if he had broken all the Commandments one by one, for the Law is but an indivisible total, and requires perfect obedience in each part, *Deut.*27.26. and the same Majestie of God is contemned in one onely sin, as well as in all, and the breach of one precept proceeds from the same cause, as the breach of all, namely, for want of loving God, and from mans corruptnesse.

V.12. *By the Law of*] that is to say, by the Gospel, which indeed freeth mens consciences from the curse, and from the terrours of the Law, but yet bindeth them to a new obedience, especially in what belongeth to charitie, see 1 *Cor.*9.21. *Gal.* 2.19.

V.13. *Rejoyceth*] the Italian, *glorieth*; that is to say, this mercifull affection in a Christian, is a certain pledge of the mercie which he shall obtain at Gods judgement, whereupon he confides, and triumphs against all terrours and temptations.

V.14. *A man say*] that is to say, if he boast himselfe, and make an outward profession of a shadow or shew of faith, and not of a true and lively faith, which is inseparable from good workes, because that by it the believer is united to Christ, and Christ by it dwelleth in his heart, *Ephes.* 3.17. and regenerates and sanctifies him by his Spirit, *Rom.* 8.9.

V.15. *If a brother*] As charitie in words without effects is but a false maske, so is Faith without Workes likewise.

V.17. *Faith*] namely, the bare knowledge and profession of the true God, and of Christ, opposite to heathenish and Jewish superstitions, &c. *vers.*19 and yet not joyned with a lively perswasion of Gods grace in Christ, and with a true union with him, which alwayes brings forth a fervent charitie towards him, *Luke* 7.47. and makes Christ live in the believer by his Spirit, *Gal.*2.20.

V.18. *Yea a man*] This hypocritical Faith is not onely dead in it selfe, but may also be known to be such, by comparing it to a believers lively and active Faith, so that the hypocrites conscience cannot rest upon this boast. *Thou hast*] that is to say, thou boastest much of thy knowledge, and assent to Gods Truth, but shew me that there can be any justifying and saving Faith, separate from good Workes, as I will prove unto thee by all the maximes of Scripture, that he who truly doth good Workes, hath a lively Faith, which is the root and spring of it, even as whosoever hath Christs Spirit is of Christ, *Rom* 8.9, 10.

V.19. *That there is one*] that is to say, thou art no idolater nor heathen to believe a plurality of Gods. *And tremble*] they have not the true Faith, which imprints in the heart the feeling and certaintie of Gods grace, in joy, peace, and comfort, *Rom.*5.1. but with all their knowledge of Truth, they are in a perpetuall terrour and fear of God, as of a judge and an enemie, 1 *John* 4.17,18.

V.20. *Without workes*] namely, that Faith which doth not produce this effect, which is proper, perpetuall, and inseparable to a true and lively Faith. *Is dead*] Having no power to produce the effect of righteousnesse and life, it is but a shadow of Faith, and as it were a root dead in the ground.

V.21. *Was not*] Seeing that the same Spirit hath spoken by Saint *Paul* and by Saint *James*, and that Saint *Paul* attributes *Abrahams* justification, and the justification of all believers, to Faith without Workes, *Rom.*3 20,28. and 4.2,5,6. *Gal* 2.16. and 3.11. We must of necessitie distinguish the meaning of this word Justifie used by Saint *Paul*, for absolving a man as he is in his naturall state, bound to the Law of God, and subject to damnation for his sin, which God doth by a rigid act of justice, which requireth full satisfaction, which seeing he could not get of man, *Rom* 8.2. he hath received it at Christs hand, who was the Suretie, imputed to man by Gods grace, and apprehended by a lively Faith. Whereas Saint *James* takes this word for the approving of man, in a benigne and fatherly judgement, as he is considered in the qualitie of Son of God, and living in the covenant of grace, as having the two essential parts of that covenant joyned together, Faith to receive the grace and benefit of Christ, and Workes to yield him the service and acknowledgement due therefore; and this justication is opposite not to the condemnation of a sinner in general, but to the particular condemnation of an hypocrite, who rending asunder these two inseparable parts, sheweth that he hath neither the one nor the other.

V.22. *How Faith*] namely, that he had the two essential parts which make up a true believer, which are the benefit of the Son, and the worke of the holy Ghost, which are as inseparable as these two persons of the holy Trinitie, *Rom* 8.9. *Made perfect*] obtained its end, and brought forth its true fruit or effect which is voluntary obedience.

V.23. *Was fulfilled*] as *Gen.*15.6. Faith in *Abraham* caused him to embrace the promise of the Son, a signe of Gods grace in Christ, so *Gen* 22.9. it did finish up its full act of yielding it to him, a figure of all the good Workes, by which a believer yields to God by obedience all that which he had received of him by Faith.

V.25. *Justified*] approved of by God as a true member of his people, not onely because she believed Gods promises which he had made to his people to be true, but also because she put that growing Faith in practise, by an act of charitie and loyaltie towards the spies. Now it seemes that Saint *James* doth joyne this example of *Rahab* with that

that of *Abraham*, to shew that there is no degree of Faith, neither high as *Abrahams* was, nor low and weak as *Rahab's* was, which ought not, and may not produce its fruits of good Workes.

V.26. *So Faith*] namely, that knowledge, separate from the Spirit of Regeneration, which onely can animate and vivifie it, to take hold on Christ and his benefit, and withall to produce the effects thereof in good Workes.

CHAP. III.

Vers.1. *BE not*] Let there not be many amongst you, that attribute unto themselves the authoritie of teaching, reproving, and censuring of others, as thinking themselves more wise, more holy, and more sufficient. *That we shall*] In case we be found blemished with such defects, as we condemne in other men, or as are contrary to our doctrine and admonition, whereby it appeares that we do not sin by ignorance, and that there is hypocrisie in our proceedings, which are two points that do aggravate sin and condemnation.

V.2. *If any man*] Suppose that some man might say he were free from other outward sinnes, as those censurers did, yet no man can avoid nor deny the sinnes of the tongue.

V.3. *A little*] as a bridle or bit is in comparison of the body of the horse, or the rudder in respect of a ship. *Boasteth*] The tongue emboldeneth man to undertake great things, in evill, through cunning and deceits or by it man will bragge that he can performe and bring to passe great designes.

V.6. *The tongue*] namely, a false and perverse tongue. *A fire*] that is to say, a powerfull meanes to kindle divisions, warres, troubles, &c. and to induce men to evill actions, and seduce them, &c. *A world*] as who should say, a general masse of all sinnes, there being no sin to which the tongue doth not serve for an instrument. *The whole bodie*] that is to say, man in all his parts. *Setteth on fire*] is the cause of infinite evils and confusions in the whole course of mans life. *Is set on fire*] that is to say, is stirred up to evill by the devils suggestions.

V.7. *For every*] He proves that it is the evill Spirit which stirres up the tongue to excesses, because that no humane art or power could ever finde a remedie against the poyson and offence of it, nor a curbe for the unbridled violence of it, nor way to tame the fiercenesse and wildnesse of it, seeing man thereby exceeds beasts, in crueltie and harmefulnesse.

V.9. *Therewith*] The wickednesse of the tongue is a most various monster, composed of hypocrisie, in blessing God the Father and Creator of all men, and of maliciousnesse in cursing and wronging of men that bear his Image, which by this offence is injured.

V.12. *The fig-tree*] the meaning is, in this contrarietie of actions in the Tongue, it is most certain, that evill words are signes and effects of an evill heart, and seeing it is impossible for the heart to be both good and evill, or that contrary effects should proceed from one and the selfe-same heart, we must believe that blessing of God which comes from the mouth, proceeds not from the heart, and that is but a meer vanitie and hypocrisie, see *Matth.* 12.34,35.

V.13. *Who is*] He returnes to the discourse of the first verse, the meaning is, if indeed there be any one amongst you that is endowed with sufficient wisdom to instruct and reforme others, let him observe these two things, first, that he practise those things which he teacheth, and shun that which he reprehends. Secondly, that he do reprehend with moderation and benignitie, befitting true wisdom, and not use the imperious roughnesse of Pharisaicall censurers.

V.14. *Glory not*] falsly attributing to your selves the title of Wise, and teachers of other men, see *Rom.* 2.17,23.

V.15. *Sensuall*] not spirituall nor divine, but onely such as may proceed from a man that is not regenerated by Gods Spirit, and therefore vicious, see *1 Cor.* 2.14. *Jude* 19.

V.17. *Pure*] holy and clean from vice in him that possesseth it, and full of benignitie towards ones neighbour. *Easie to be intreated*] not headstrong nor wilfull, but pliable to other mens wils and understandings, in things that are lawfull and honest. *Without*] making no difference between person and person, to contemne the one and esteem the other for outward respects, *James* 2. or keeping the uprightnesse of judgement, according to pietie and vertue onely, and an equal love towards all men.

V.18. *The fruit*] that is to say, God hath prepared and preserved for peaceable men the everlasting reward which he hath promised to good Workes, the cause and grounds thereof are already established in Christ and the first seeds are already sowen in their hearts, with spirituall tranquillitie and comfort, see *Psal.* 97.11. *Heb.* 12.11.

CHAP. IV.

Vers.1. *OF your lusts*] from the turbulent desires and passions for the goods and pleasures of this world, which do swell and breed a tumult within you against the Spirit of God, *Gal.* 5.17. yea even against natural reason, and against one another. *Members*] namely the internal, and external parts of the bodie and the soul.

V.2. *Ye aske not*] namely of God, with humble and holy prayers of Faith.

V. 4. *Adulterers*] namely, ſpirituall ones, which depart from the true love of God, and of Chriſt, the onely Bridegroom of the ſoul to ſettle your affection upon the world, namely, upon the pleaſures, concupiſcences, and ſinnes which reigne in it; ſee *Pſal.* 73. 27.

V. 5. *The Scripture*] this paſſage, as well as ſome others are not found in the holy Scripture: it may peradventure be taken out of ſome ancient book of pietie, though not canonical, which may be was in uſe in thoſe dayes. *The Spirit*] the meaning ſeemes to be, that the devil which worketh in the children of rebellion, *Epheſ.* 2. 2. doth excite theſe two violent paſſions in men, the one of unſatiable coveteouſneſſe of worldly goods for himſelfe, the other of a malicious envie againſt others, but God in ſuch a great corruption of mankinde, cauſeth his grace to abound in pardoning of ſinnes, *Rom.* 5. 20. but to be partakers thereof, we muſt humble our ſelves before him by Repentance and calling upon him.

V. 6. *Wherefore*] namely, to teach men how to make themſelves capable of Gods grace. *Reſiſteth*] that which is here ſpoken of proud men, *Solomon*, *Prov.* 3. 34. ſpeakes it of ſcorners, becauſe that ſcorn proceedeth from contempt of others, and from great pride in ones ſelfe.

V. 8. *Draw nigh*] by converſion, faith, and prayer, *Zech.* 1. 3. *Will draw nigh*] that is to ſay, He will make us finde that he is neer unto us with his favour and bleſſing.

V. 11. *Speak not*] namely, blame no man, nor ſpeak evill of him, or curſe him. *He that ſpeaketh*] that is to ſay, Whoſoever ſpeaks evill of his neighbour, or condemneth him according to his own will and ſenſe, and not according to Gods Law, takes upon him a raſh ſuperiority, not onely over his neighbour, but even above the very Law of God. *But a judge*] becauſe thou doeſt indirectly tax it of imperfectneſſe, and wouldeſt be wiſer and ſeverer then it, and ſo ſheweſt that thou wilt not ſubmit unto it.

V. 13. *Go to now*] an abrupt kinde of ſpeech, which ought to be thus applied, What doe ye, or what think ye?

V. 16. *But now ye*] that is to ſay, Though ye be laden with ſo many ſinnes, yet you boaſt that ye are very holy and underſtanding, &c.

V. 17. *Therefore to him*] in concluſion know ye, that knowledge without obedience doth no way free from ſinne, but doth rather aggravate ſinne before God.

CHAP. V.

Verſ. 1. *Weep*] he deſcribes Gods judgement upon evill rich men, as if it were already come.

V. 2. *Your riches*] you have rather choſen to let thoſe goods which you had laid up be corrupted and ſpoiled, then to uſe any liberalitie therewith, nor employ them in holy and righteous uſes.

V. 3. *Shall be a witneſſe*] ſhall be an evident proof of your avarice, for which you ſhall be condemned to everlaſting puniſhment. *Ye have heaped*] whereas you thought to have laid up a great treaſure of goods for the time to come, you ſhall in effect finde that you have laid up Gods wrath againſt the day of judgement, *Rom.* 2. 5.

V. 4. *Cryeth*] requires vengeance at Gods hands of you, and calleth upon him for to execute it, ſee *Gen.* 4. 10. and 18. 20. *Exod.* 3. 7.

V. 5. *Of ſlaughter*] the Italian, *of ſolemn feaſting*; the Greek, of ſacrifice or ſlaughter of beaſts: for in ſolemn ſacrifices of thankſgiving they uſed to make great feaſts with the fleſh of them, ſee *Prov.* 7. 17. and 17. 1.

V. 7. *Be patient*] ſeeing the laſt judgement is at hand, when violent men ſhall bee puniſhed, and thoſe that were afflicted, relieved and rewarded, ſee 2 *Theſſ.* 1. 6. *He receive*] untill the harveſt be come to maturity in its proper ſeaſon, and by ordinary means.

V. 8. *Stabliſh your*] namely, in conſtancy and perſeverance.

V. 9. *Grudge not*] the Italian, *ſigh not*; do not you require vengeance at the hands of God, that you may obtain pardon from him, who hath promiſed forgiveneſſe to them which do forgive, *Matth.* 6. 14, 15.

V. 11. *We count them*] the whole Chriſtian Church with unanimous conſent, doth acknowledge and celebrate them to be happy before God, which is a certain feeling imprinted in our hearts by Gods Spirit, to induce us to imitate them.

V. 12. *Other oath*] namely, no unneceſſary oath, being not required to ſwear by him that hath power to miniſter an oath. *But let your*] let your affirmation and negation be ſimple and pure, alwayes grounded upon the plain truth, rather then ſtrengthned with unlawfull oaths.

V. 14. *The elders*] namely, the paſtors and guides. *Over him*] this hath a relation to the Ceremonie which was uſed of holding the hands over the ſicke mans head whileſt they were praying, *Mark* 16. 18. *With oil*] according to Chriſts own order, *Mark* 6. 13. for a ſigne of the miraculous grace of healing of bodies, which was in thoſe primitive dayes, *Mark* 16, 18. *In the name*] by Chriſts authority, by vertue of his order, beleeving his promiſe, and calling upon him, to have him operate that by his power which is ſignified by the outward Ceremonie.

V. 15. *The prayer*] that is to ſay, God called upon

on in faith, see *Acts* 3. 16. *Sinnes*] for punishment and reformation whereof, the Lord hath punished him with sickneſſe.

V. 20. *Shall ſerve*] that is to ſay, Shall be the inſtrument of another mans ſalvation, and of grace for himſelf, becauſe that the Lord will reward this his charity by a more expreſſe and abundant feeling of his pardon towards him, who peradventure is laden with many ſinnes, ſee *Rom.* 11. 34. 1 *Corinth.* 9. 22. 1 *Tim.* 4. 6.

THE FIRST EPISTLE generall of S^t. PETER the Apoſtle.

ARGUMENT.

THis Epiſtle containeth three principall heads; the firſt is a large repreſentation which the Apoſtle makes to the Iews which were turned Chriſtians, of the ineſtimable benefit of redemption and ſalvation, which having been deſtinated for them from everlaſting, was acquired and accompliſhed by Chriſt, and communicated by the Goſpell, and poſſeſſed by them in the hope of everlaſting life and glory. The ſecond is, a ſtrong perſwaſion to the fruits of faith and holineſſe of life, as well in the generall calling of all beleevers, as in the particular callings of each perſon and condition. The third is, a lively exhortation to patience and conſtancy in afflictions and perſecutions for the glorious cauſe of the faith, and of the Name of Chriſt.

CHAP. I.

Verſ. 1. TO *the*] namely, to the Iews, diſperſed out of their own countrey into thoſe Provinces, and converted to the Chriſtian faith.

V. 2. *Elect*] ſeparated from the world by Gods effectuall calling, which is the execution of the eternall election. *The foreknowledge*] the Italian, *preordination*; the Greek, *foreknowledge*; that is to ſay, A decree made by Gods knowledge and judgement, *Rom.* 8. 29. *Through ſanctification*] ſanctifying you really by his Spirit, to whom it belongs to make Gods vocation firm and effectuall, 2 *Theſſ.* 2. 13. *Unto obedience*] that by faith making you obedient unto the Goſpell, you may be partakers of the benefit of the Lords death for the remiſſion of your ſinnes. Or he declares the two ends of the beleevers vocation, which are the juſtification in the blood of Chriſt; and the new obedience through the ſanctification of the Spirit.

V. 3. *Unto a lively hope*] namely, to conceive a lively, ſtill growing, and operating hope of celeſtiall goods, by meanes of the ſpirituall regeneration, which is the true ſeed and pledge of eternall glory. *By the reſurrection*] namely, by vertue of Chriſts reſurrection, which is the fountain of regeneration, *Rom.* 6. 5, 11. *Coloſſ.* 2. 12. and likewiſe the foundation of our future glory, 1 *Cor.* 15. 18, 20, 21. *Epheſ.* 2, 6.

V. 4. *To an inheritance*] to gain us the right unto it, and make us capeable thereof, as being made the children of God. *Incorruptible*] by theſe titles he ſheweth, How that as celeſtiall goods are everlaſting and without any impurity of ſinne, beleevers ought likewiſe to be ſuch by the gift of the holy Ghoſt, which cauſeth them to put off theſe two qualities, namely of ſinne, and finally alſo the weak conditions of a ſenſuall life, ſee 1 *Cor.* 15. 50.

V. 5. *By the power*] by his power which onely works effectually in this defence, againſt all aſſaults and deceits of the enemies, *John* 10. 29. and is lent man by meanes of a true and lively faith. *Are kept*] that is to ſay, Preſerved againſt all dangers of loſing their ſalvation, *John* 17. 11, 12, 15. *Jude* 1. *Unto ſalvation*] namely, to be made poſſeſſours of the chief end and perfect fulneſſe of it.

V. 6. *Wherein*] namely, in the certainty of this inviolable ſafegard of God, and in the earneſt which

which he hath given you of the promised salvation by means of your regeneration. *If need be*] whereby the necessity of God will must impose upon you the Law of salvoluntary obedience. *Temptations*] that is to say, Trials and exercises of afflictions, *Iames* 1. 2.

V. 7. *The triall*] namely, your faith well tried and standing to any touch. *Might be found*] before God.

V. 9. *Receiving*] having even in this very world the first fruits of the fruition of salvation, after which undoubtedly shall follow the fulnesse thereof.

V. 10. *Have enquired*] by a fervent desire and expectation. *That should come*] the Italian, *that is come*; or that was received for you, or which was to be communicated unto you.

V. 11. *Of Christ*] which is that Spirit by which all the Prophets were inspired and have spoken, and which proceeds from the Father, and from the Son, and whose gifts, presence, and power, have at all times been dispensed by Christ head of the Church, and supreme Prophet of it, see *Eccles.* 12. 13. *Acts* 16. 17. 1 *Peter* 3. 19.

V. 12. *That not*] namely, that they foretold and preached the mysteries of the Gospell, the full manifestation and fruition of which should not happen in their times but in ours. *With the holy Ghost*] that is to say, Being inspired by it. *Which things*] that is to say, Which things are so admirable and excellent, that the full knowledge thereof is much desired, and is wonderous amiable even to the very Angels, who cannot be satisfied with the contemplation and the height thereof, with extreme wonder and rejoycing.

V. 13. *Wherefore*] namely, seeing you are come to that holy and so much desired time, see *Rom.* 13. 11. 2 *Cor.* 6. 2. *Gird up*] being continually free from worldly cares and affections, and prepared for the race and voyage of the heavenly vocation; a terme taken from travellers of those dayes, in which they used to gird up their long garments, that they might be the more fitting and ready for travell: but particularly it is taken from the Israelites when they came out of Egypt, *Exod.* 12. 11.

V. 15. *Hath called you*] to unite you unto him, which cannot be done unlesse you be holy as he is, *Psal.* 5. 4.

V. 17. *Of persons*] namely, of their outward qualities of titles, shew, or condition, but looks onely to the reality of true holinesse and obedience. *Of your journeying*] namely this present life, which is an absence from our true heavenly countrey. *In fear*] with all reverence, care, and heavenly humilitie.

V. 18. *That ye were not*] and consequently that so great a gift requires an equall gratitude. *From your vain*] from your unfruitfull works of darknesse, *Ephes.* 5. 11. and from all false doctrines and religions.

V. 19. *As of a*] namely, who is the substance and the truth of that figure of the Paschall Lamb, by whose blood the Israelites were delivered.

V. 20. *For you*] namely, for your salvation.

V. 21. *By him*] Christ manifesting the Father unto us by his word, and creating faith in us by his Spirit, and also he only having made him propitious unto us; that we might put all our confidence in him. *That your*] he saith so, because that by Christs exaltation, the Father sheweth that he is pleased with us, which would not be if Christ had remained dead, 1 *Cor.* 15. 14, 17. and also because that being fulfilled in the head, we are certain that it shal likewise be so with the members; and because that Christ ascended into Heaven, he makes intercession for his beleevers, to obtain all manner of grace and the holy Ghost for them, whereby faith is engendred in them, and the conformity of the members with the head is brought forth.

V. 22. *In obeying*] namely, in beleeving the Gospell, or conforming your selves to the will of God by a sincere and filiall obedience. *Through the Spirit*] namely, by the power and grace of the holy Ghost, which may have a relation either to the foresaid obedience, or to the purification of the souls, because that both are the work of the holy Ghost. *Of the brethren*] which is the true end and naturall effect of the purification of the soul by faith, *Ephes.* 1. 4. 1 *John* 3. 18, 19.

V. 23. *By the word*] which is likened to the seed, made actuall and fruitfull by the addition of the holy Ghost. *Which liveth*] which is endowed with an effectuall and spirituall power, and is established and lasteth for ever, whereby it is likewise apt to bring forth the spirituall and everlasting life in beleevers, opposite to the mortall and transitory life which they had from their parents by the corporall generation, which is described afterwards.

CHAP. II.

Vers. 1. *Laying aside*] or casting away. Now this depends from that which is spoken, Chap. 1. 23. for the regeneration which is spoken of there consists in renouncing of those and all other vices.

V. 2. *As new born*] that is to say, Being newly made Christians, imitate little children in desiring the souls pasture, which is Gods word, which as it is the seed to give the life of the Spirit, it is likewise the food to preserve and increase it. *The sincere*] namely, the word of God, which is the most sincere truth, apt to purge man from all the foresaid deceits: Or the Word of God not falsified with

with erroneous doctrines, 2 Cor. 2. 7. & 4. 2.

V. 3. *If so be*] he speakes this to signifie that all our desire proceeds from the relish which God hath already given us of his grace by faith: according to that, unto him who hath, is given, if so be he doe aske it, *John* 4. 10.

V. 4. *To whom*] that is to say, being united to the Lord Jesus, and made his members by a lively faith. *A living stone*] namely, as to the foundation of the Church, which hath an everlasting life, and lastingnesse in it, and is also soveraignly active by the communication of a spirituall life and vertue to all such as are built upon him by faith; which is spoken in comparison, or opposition to materiall foundations, which though they be solid and sound, yet can they not communicate their qualities, to the stones which are laid above them.

V. 5. *Lively stones*] namely, participating of that foresaid life of Christ; and therefore opposite to the dead stones of the materiall Temple. *Are built up*] or, be ye built up. *An holy Priesthood*] that is to say, a multitude and company of Priests. *By Jesus*] whose perfect righteousnesse and intercession gaineth all Gods grace to beleevers, and to their workes.

V. 6. *Be confounded*] that is to say, he shall not fall from his hopes, nor be deluded in his confidence.

V. 7. *He is*] the Italian, *it is that precious thing*; namely, that precious foundation whereof *Isaiah* speakes.

V. 8. *Which stumble*] namely, which striving against the doctrine of the Gospell through incredulity and rebellion, are causes of their owne ruine, and yet can no way stirre the Gospell. *Whereunto*] namely, into which ruine God hath from everlasting and immutably determined to let them fall through their owne fault, see 1 *Thes.* 5. 9. *Jude* 4.

V. 9. *A royall*] that is to say, a company of Priests who are likewise Kings, *Exod.* 19. 6. Priests to Godward, to whom beleevers doe yeeld spirituall worship, v. 5. and Kings over the creatures, over which Christ their head hath given them the dominion, which they had lost in *Adam*, and hath made them fellows in the glory of his Kingdome, *Matth.* 19. 28. 1 *Cor.* 6. 2, 3. *Revel.* 1. 6. & 2. 26, 27. & 3. 21. & 5. 10. & 20. 6. *A peculiar*] which he hath purchased with a price, and made his by a Soveraigne title, to hold them for his owne people.

V. 10. *Not a people*] namely, Gods people: for the ten Tribes to which the Apostle writes, were formerly fallen away from Gods covenant.

V. 11. *Pilgrimes*] namely, in this world, a place of travell for us, and not our owne native Countrey: whereby the goods and delights thereof are not our owne proper goods, and the too much staying and fixing our selves upon them hindereth our endeavour, and care which we ought to take in this our voyage to Heaven.

V. 12. *In the day*] when it shall please God to draw neere unto them, communicating his knowledge and grace over them, see *Luke* 19. 44.

V. 13. *To every*] namely, to Princes, Magistrates, Governours, made by men: or amongst men, by the civill conversation and guide of humane society. *For the Lords sake*] who is the author of governments, and of all publique order, who commands obedience to Magistrates, and binds all mens consciences thereunto, and therein is served and honoured, *Rom.* 13. 5. *To the King*] namely, to the Roman Emperour, sometimes called a King by forraigne Nations.

V. 16. *As free*] spiritually freed from the bondage of sinne, the divell, and the world, and also from the servile pedagogie of the Law: which liberty many did abuse to the licentiousnesse of the flesh, and to the shaking off all kind of yoke of worldly dominion.

V. 18. *To the froward*] namely, to such as are rough and cruell.

V. 19. *Thankworthy*] the Italian, *pleasing*; namely, to God, who esteemes it an act of obedience done to him, and of humble patience under his hand. *For conscience*] that is to say, to obey him, according to the duty which his conscience tels him of, and bindes him to. Being enlightned by his word, and by his Spirit.

V. 20. *Buffeted*] the Italian, *punished*; some translations have it buffeted, which was an ignominious kind of punishment.

V. 21. *Called*] in that the end of Gods vocation and election is to be made conformable to Christ, as well in his sufferings, as in his glory, *Rom.* 8. 29.

V. 24. *Bore our sinnes*] to suffer the punishment of them, to cancell the bond, and annihilate the curse, *Col.* 2. 14. *Heb.* 9. 28. *In his owne body*. namely, in his humane nature. *On the Tree*] namely, upon the Crosse.

V. 25. *And Bishop*] namely, Christ, the Soveraigne Guardian, Rector, and spirituall Steward, which are the significations of the name of Bishop.

CHAP. III.

Vers. 1. *Obey not*] or beleeve not. *Be won*] that is to say, disposed and induced to thinke well of the Gospell, to desire the knowledge of it and be converted unto it, see *Matth.* 18. 15. 1 *Cor.* 9. 19, 20, 21, 22.

V. 2. *With feare*] that is to say, in holy modesty, reverence, and humility.

V. 4. *The hidden man*] namely, the whole state, the vertues and qualities of the soule regenerated by the Holy Ghost; the forme whereof doth not

appeare to the outward ſences, but is inward, and knowne by God onely, *See Pſal. 45.13. In not corruptible*] oppoſite to the corruptible ornaments of the body.

V. 6. *Not afraid*] growing confident in God, that following your vocation, he will preſerve you from all trouble and danger which you might feare from your unbeleeving husbands.

V. 7. *According to*] the Italian, *diſcreetly*; or according to knowledge, being the husband ought by right to be more underſtanding then the woman. Or, according as you are enlightned in the will of God, by the Goſpell. *Honour*] namely, a certaine reſpect, with a circumſpectneſſe to not offend, contemne, or reject them by reaſon of their naturall infirmities. *The weaker veſſell*] the Scripture calls all men veſſels, in regard of their body and calling, *Act. 1 Theſ. 4.4. 2 Tim. 2.20. Heires together*] namely, with the women, who in Chriſt are partakers of the ſame benefit of Gods grace, and of the right to everlaſting life, ſee 1 *Cor.* 11.11. *Be not*] as well by the paſſion of wrath, as by diſſenſion: whereas prayer ought to proceed from a quiet ſpirit, and requires the conſent of hearts, and forgiveneſſe of offences, ſee *Matth.* 5. 23, 24. and 6. 14, 15. & 18, 19.

V. 9. *Thereunto*] namely, to endure afflictions patiently, 1 *Theſ.* 3.3. 1 *Pet.* 2.21. Or, to performe Chriſts command, *Matth.* 6.14, 15 and to imitate his example, 1 *Pet.* 2.23.

V. 13. *Who will harme you*] there is no better, nor more ſecure way, for to mitigate the hearts of them that would injure one, then meere goodneſſe: nor any better defence then innocency: and if notwithſtanding this, a man doe receive any injury, it is no more a true evill, but a triall, and exerciſe, which proves to be for a mans praiſe and ſalvation.

V. 14. *Of their terrour*] namely, with a carnall feare of worldly men, your perſecuters, which without faith takes away the underſtanding, and deprives man of all good advice and counſell.

V. 15. *Sanctifie*] that is to ſay, give glory to him truely and heartily confiding in his grace, power, and promiſe, ſee *Iſa.* 8.13. *And feare*] namely holy modeſty, and humility.

V. 16. *Falſely accuſe*] or trouble. *In Chriſt*] namely, the Chriſtian converſation of ſuch men, as being by faith united to Chriſt, doe live and are governed by his Spirit.

V. 17. *It is better*] this is ſaid because that mans underſtanding is more impatient at undeſerved then at deſerved evils.

V. 18. *Chriſt alſo*] who is the moſt perfect example; and in being conformable to whom conſiſts the ſupreame vertue and happineſſe, 1 *Pet.* 2.21. *Bring us*] that is to ſay, ſhould reconcile us, and rejoyne us to him againe, and ſhould give us entrance into his glory, *Heb.* 2.10. *Put to death*] the Italian, *mortified*; that is to ſay, overcome with evils, and afterwards really dead, according to his humane nature, which he had taken upon him in his paſſible and mortall condition, but riſen again from the dead by vertue of his divine nature, here called ſpirit, as *Rom* 1.4. 1 *Tim* 3.16.

V. 19 *By which*] the Italian, *in which*; namely, in which divine nature, he did formerly manifeſt himſelfe to the world, in the daies of *Noah*, who was by his Spirit driven and inſpired to preach repentance, *Heb.* 11.7. 2 *Pet.* 2.5. as all the Prophets ſpake by Chriſts Spirit, 1 *Pet.* 1.11. Now St. *Peters* meaning ſeemes to be, that though Chriſt were at all times the great Prophet of the Church, yet the greateſt part of the world was incredulous, and rebellious to him, as it appeared more expreſſely and generally in *Noahs* time; and therefore it ought not to ſeeme ſtrange if the ſame thing happeneth under the Goſpell: but then ſalvation is likewiſe onely for beleevers, and perdition for all the reſt of the unbeleeving world, as it happened at that time. *He went*] a figurative kind of ſpeech; becauſe Gods glorious abode is in Heaven: and from thence he is ſaid to come, and deſcend, when he manifeſts himſelfe to the world by ſome ſingular operation. *Preached*] that is to ſay, he cauſed *Noah* to preach. *Unto the Spirits*] namely, to the men of that age whoſe ſoules are now in the infernall priſons, impriſoned, as it were, there againſt the day of judgement, ſee 2 *Pet.* 2.4.

V. 20. *Soules*] that is to ſay, perſons. *By water*] the Italian. *By waters of the water*] that is to ſay, the water which drowned all the world, carrying and bearing up the Arke.

V. 21. *The like figure*] that is to ſay, *Noahs* ſaving by meanes of the Arke, in the middle of the deluge, may be taken for a figure of the beleevers ſalvation out of the abiſſe of everlaſting death, which ſwalloweth up all the world, and from whence they are delivered by vertue of Chriſts reſurrection, applyed and ſealed unto them by baptiſme, ſee upon 1 *Cor.* 10.2. *Not the putting away*] that is to ſay, not this corporall waſhing, which is uſed in the action of outward baptiſme, which is of no efficacy for the ſoule, of it ſelfe: but the inward action, wrought by the power of the Holy Ghoſt, whereby the beleevers conſcience is in a manner eaſed, looſed, and purified; ſo that it being tried and queſtioned before God, it anſweres and witneſſeth to it ſelfe by the holy Ghoſt pardon, grace, and peace, *Rom.* 8.16. 1 *Cor.* 2.12. which is the foundation, earneſt, and beginning of everlaſting ſalvation. *By the reſurrection*] by which Chriſt being come out of the abiſſe of death, brings his members after him into everlaſting life, ſee *John* 14.19. 1 *Cor.* 15.21, 22.

CHAP. IV.

CHAP. IV.

Vers. 1. *Christ*] as he had said, chap. 3. 18. The meaning is, seeing Christ hath suffered death and passion for us, of which no man partakes, by faith, to justification and purging, unlesse he have a spirituall conformity with him, in mortifying of the old man, and vivifying of the new one, *Rom.* 6. 4. looke that you firmely propound unto your selves to imitate him, and that shall be unto you in stead of Armour, or defence against any assault or temptation, see *Rom.* 6. 6, 7. & 7. 6. *Gal.* 2. 20. & 5. 24. *He that hath*] that is to say, the true Christian, that hath been crucified with Christ, in what concerned his old man, or naturall corruption. *Hath ceased*] that is to say, sinne reigneth no more in him, to cause him to make a continuall practice of it, with a kinde of habit and delight, though indeed it doth yet dwell, and warre within him, so that he cannot choose but as yet commit some act of it, through weaknesse or at unawares, see *Rom.* 6. 12, 14. and 7. 18, 23. 1 *John* 3. 6, 9. and 5. 18.

V. 2. *In the flesh*] namely, in this mortall life, *Gal.* 2. 20. *To the lusts*] devoting his life and actions thereunto, like to a servant, busied altogether in his masters businesses. Or, in such sort that you be as it were living instruments of sinne, to fulfill the desires and inclinations thereof, and be wholly possessed by it.

V. 3. *May suffice*] a vulgar kind of speech: that is to say, We, though we be Jewes, and the people of God, have too much imitated the Gentiles, in the vices and sinnes in which they live, and take pleasure: it is now even time to turne over a new leafe, see *Ezech.* 44. 6. & 45. 9.

V. 4. *Wherein*] that is to say, seeing you by the Gospell are quite changed from what you were wont to be. *Speake evill*] the Italian, *blasphemé*; in contempt of you, and detestation of the Gospell, as a doctrine contrary to the sence and understanding; and which fighteth against common customes, and religions which are approved of, *Acts* 13. 45. and 18. 6.

V. 5. *The quicke*] as well those as shall be still living, when he commeth to judgement, as those which are dead before his comming.

V. 6. *For, for this*] for we must each moment expect Christs last comming. The Apostles, did put themselves, and those who lived in their daies, in the number of those that should be living in that day, 1 *Cor.* 15. 51. 1 *Thes.* 4. 15, 17. Whereupon Saint *Peter* restraining that which he had spoken (namely that Christ should judge both the living and the dead) unto the Church, as well of the Jewes who were already dead, as of the Christians who should be yet living: he proves it to be so, because they have all been alike under Christs Kingdome, having been partakers of his Gospell, which is as it were the law of his Kingdome, see 1 *Cor.* 10. 1, 2, 4. *Heb.* 4. 2. *That they might*] namely, that the incredulous and rebellious should be condemned, as the rest of carnall men, corrupt by sinne. *But live*] namely, that those amongst them who believed should be made partakers of Gods life in glory, by meanes of their being regenerate to the Image of God, produced in them by the power of the holy Ghost.

V. 8. *Shall cover*] God respecting it, shall be favourable to the sinner to give him a more lively impression and feeling of the pardon of his sinnes in Christ, and shall also free him from many corporall punishments.

V. 11. *Speake*] that is to say, hath the gift and office of teaching publikely in the Church. *As the Oracles*] namely, with all reverence, purenesse, fidelity, and humblenesse, not atributing any glory to himselfe. And with authority as speaking in Gods Name, and as his Ambassadour, *Matth.* 7. 29. *Tit.* 2. 15. *Minister*] that is to say, is called to the Office of Deacon, to dispence the common goods of the Church, to relieve the poore, and to other uses, *Acts* 6. 2. *Rom.* 13. 7, 8. 1 *Cor.* 12. 28. *As of the ability*] that is to say, acknowledging that the outward meanes, and also the power of making use of them comes from God: that so making use of that power, as over other mens goods, he may referre, the glory bounderonesse and service therefore to God. *Through Jesus*] by whom the father distributeth all these gifts and vocations, by whose intercession, and under whose favour all thanksgiving ought to be yeelded to God, for to have it pleasing unto him, *Rom.* 1. 8. *Eph.* 5. 20. 1 *Pet.* 2. 5. *Dominion*] the Italian, *command*; or power, 1 *Tim.* 6. 16.

V. 12. *Fiery tryall*] of afflictions, see *Dan.* 12. 10. 1 *Pet.* 1. 7.

V. 14. *For the name*] for making profession of him and his Gospell as Christians, as v. 16. *Of glory*] as much as to say, the glorious Spirit, as well in the divine power of his operations, as in the Impression of Gods Image and heavenly glory, which even in this world he imprinteth in beleevers, 2 *Cor.* 3. 18. *He is*] namely, Christ. *Glorified*] that is to say, his glory is defended by you against the evill speeches of the world. You honour him by the constancie of your faith and service: and by your innocency and holinesse you make it appeare, what manner of one he is, to whose image you are regenerated, and that causeth all these vertues in you.

V. 15. *Busie-bodie*] the Italian, a *Bishop over strangers*; that is to say, an indiscreet reformer, and judge of those that are out of the Church, over whom God hath given him neither charge nor authority,

see *Matth.7.6. 1 Cor. 5.12,13.* Others translate it, Busie in other mens businesses. Others, a spie or disturber of the publike peace, an authour of practices and conspiracies against the state.

V.16. *Let him glorifie God*] that is to say, let him give him humble thankes as for a singular honour and benefit, *Acts 5.41. Phil.1.7,29.*

V.17. *The time is come*] The time of the Gospel brings this with it, that God purifies his Church by the fire of afflictions, see *Isai 4.4. Matth.3.12.*

V.18. *If the righteous*] that is to say, if believers, though they endevour themselves to be pious and holy, ought (by reason of the reliques of sin which remain in the) to passe through so many difficulties of Gods punishments, and combats of the world, before they can come to eternall salvation: *The sinner*] namely, the unbeliever, who lieth wholly in sin, and is altogether given to it, and is drowned in it.

V.19. *Unto a faithfull*] namely, to God who hath not onely created them, but also having out of his meer grace promised them salvation and everlasting life, will infallibly grant it them.

CHAP. V.

Vers.1. *THe Elders*] namely, the Pastours and guides of the Church.

V.3. *Gods heritage*] the Italian, *the heritages*; namely, the particular Churches, which are as parts of the universal, which God holds as his possession and inheritance, *Psal.33.12. and 74.2.*

V.4. *That fadeth not away*] like the garlands wherewith the conquerours at games, races and combats were crowned, which were made of herbes, leaves, and flowers. Others translate it of *Amaranto*, which is a flower that fadeth not away, and wherewith they crowned their idols images.

V.9. *The same afflictions*] namely, which you suffer; and by which the devill tempteth you to apostasie. *Are accomplished*] According as God hath appointed his Church its proportion, measure, and lastingnesse of afflictions to the likenesse of Christs, see *Col.1.24.*

V.10. *Of all grace*] namely, the Authour of each gift and grace. *By Christ*] the Italian, *in Christ*; that is to say, by vertue of his righteousnesse, redemption and intercession, by meanes of your union with him in Spirit, and by Faith. *Ye have suffered*] or suffered a little.

V.11. *Dominion*] the Italian, *command*; or power.

V.12. *The true grace*] namely, the true doctrine of the Gospel, which is the declaration and ambassage of grace.

V.13. *At Babylon*] this is, the citie or countrie of *Babylon* in *Chaldea*, where there were an infinite number of Jewes dispersed. *My son*] See *1 Tim.1.2.*

V.14. *That are*] namely, that by Faith are members of his Bodie and Church.

THE SECOND EPISTLE GENERALL OF S. PETER the Apostle.

ARGUMENT.

IN *this second Epistle written by Saint* Peter *being neer his end, he doth at the first magnifie Gods grace communicated by the Gospel and exhorts believers to holinesse of life, and to all the parts and vertues of spirituall regeneration, to establish in themselves the certaintie of their vocation, and put themselves forward to the end thereof: then by the Spirit of God he foretels the horrible corruptions of Doctrine and life which should befall the Church by heretickes, and false teachers; and by lewd prophane contemners of God, and mockers of his Doctrine, whose subtiltie, meanes, followers, impieties, wickednesses, and eternal perdition, he sets down, shewing also that the seeds of these plagues were already sown in the Church, and admonishing believers to beware of them carefully, and comforting them with Gods singular grace and protection towards his. And finally, he exhorteth them to expect in faith, patience, holy desire, and pure conversation, the last comming of Christ, by which all the corruptible state and forme of this world being brought to nothing, and changed, they shall be gathered into the Kingdom of glorie, and rest everlasting, according to Gods promises.*

CHAP.

CHAP. I.

Vers. 1. *Like precious*] namely, of the same natures vertue, propertie, price, as that of us Apostles, though we have it not all in an equal degree, see *Rom.* 1. 12. 2 *Cor.* 4. 13. *Tit.* 1, 4. *Through the*] the Italian, *in the*] whose foundation and object is Christs righteousnesse, which comprehends all that he hath done, and suffered for his, others expound the word Righteousnesse for mercie and goodnesse, or for loyaltie in holding to his promises according to the Hebrew terme.

V. 3. *Unto life*] namely, to the happy and everlasting life. *Of him*] namely, of God, who reveleth himselfe in the Gospel to salvation. *To glorie*] the Italian, *or glorie*; that is to say, employing his glorious power to convert us, see *Ephes.* 1. 19. and 3. 16.

V. 4. *Whereby*] namely, by the foresaid glorie and vertue some copies have: By whose love. *Promises*] namely, the effects of the promises made to our forefathers. *You might be*] you may be regenerated to the Image of God in holinesse, righteousnesse, and other vertues, which are originally and essentially in God, and the like: of which are created in the believer, and do increase, untill this conformitie do come to its perfection in heaven. *Having escaped*] having freed your selves, and withdrawn your selves farre from it, *Acts* 2. 40. *Heb.* 6. 18. 2 *Pet.* 2. 18, 20. *Through lust*] which corruption consists in the concupiscence or lust which reigneth in the world.

V. 5. *Vertue*] that is to say, holy and vertuous customes, and an honest life. *Knowledge*] namely, the progresse and confirmation in the knowledge and mysteries of the Gospel.

V. 7. *Brotherly kindnesse*] towards believers. *Charitie*] that is to say, the general and common charitie towards all men, see 1 *Thess.* 3. 12. and 5. 15.

V. 8. *Unfruitfull*] namely, in fruits of righteousnesse and holinesse, which are the end of the knowledge and faith which God plants in the hearts of his.

V. 9. *But he*] the Italian, *for he*; he proves the same by the contrary, thus; Where these vertues are, the knowledge shewes it selfe true and lively in efficacie; contrariwise, where they are wanting, knowledge appears but as a shadow, without life and vertue, *Jam.* 2. 17, 20, 26. *Cannot see afar*] the Italian, *Dazeling*; he seems to set forth the image of false faith, by the similitude of a blinde mans eyes which are dazled, who can perceive some dim and confused light, but cannot thereby be guided in his motions. *Hath forgotten*] that is to say, Hath rejected Gods grace, through which he had felt some small sparke, beginning and appearance of, being purged and reformed from his sins, *Heb.* 10. 29.

V. 10. *Your calling*] not in it selfe, which hath all its vertue and subsistency from God and from his pleasure, *Rom.* 9. 11, 16. but in the feeling certainty and apprehension which the beleever ought to have of it. *Ye shall never fall*] you shall run on the race of your heavenly calling with a sure pace without disturbance or hinderance as in a plain way; and finally, you shall come to the end of it without falling, see 1 *John* 2. 10.

V. 12. *Wherefore*] seeing these things are so necessary for your salvation, I will carefully put you in minde of them, because that as I have the charge of procuring your salvation, I have also the will to do it. *Though ye*] See *Rom.* 15. 14, 15. *John* 2. 21.

V. 13. *In this Tabernacle*] that is to say, in this bodie, as 2 *Cor.* 5. 1.

V. 16. *For we*] These things are worthy of perpetual meditation, because they are of a most pure, most certain, most divine Truth. *The power*] it seemes that these two things must have a relation, to Christs glorie being ascended into heaven, and to his last comming to judgement, whereof his Transfiguration was an essay, *Matth.* 17. 1, 2. and therein consists the perfection of what he hath done for us, and what he accomplisheth in us.

V. 17. *From the Excellent*] namely, from God himselfe, in his heavenly glorie.

V. 18. *The holy*] that is to say, singularly chosen, for this apparition, and by the apparition sanctified for that moment, see *Exod.* 3. 5.

V. 19. *More sure*] than those particular revelations which are not the foundation of Faith, but onely props and bearers up thereof; or this is spoken in regard of the greater credit which the believing Jewes gave to the doctrine of the Prophets, than to that of the Apostles, *Acts* 17. 11. Others have it, Most firme. *In a darke place*] namely, in your understandings, and in all the Jewish Church, which hath been enlightened by the prophetike word, during the night of Christs absence. *Untill the*] untill your hearts be fully enlightened by the Spirit of Christ himselfe, who is the Sun of righteousnesse, and the morning-star of the Church, *Rev.* 2. 2. 28. and 22. 16. without having any more need, of the shadowes, figures, and weak directions of the Law.

V. 20. *Knowing*] that is to say, in this reading of the Prophets, we must especially beware of understanding or interpreting them according to every mans minde or understanding, but according to the minde of the holy Ghost which revealeth it selfe either by the clear events of the Gospel, or by the divine inspirations and expositions of his Apostles, or by the comparing of the same Prophets, and their continuall consent, *Acts* 17. 11.

V. 21. *For the*] because it belongs onely to God, who is the onely author of prophecie, to give the true sence of it. *Of God*] namely, his chosen servants, who had a calling altogether divine, and the gift of his presence and inspiration in all their ministery.

CHAP. II.

Vers. 1. *The people*] of Israel. *Damnable*] which leading men away from the foundation of faith and everlasting life, doe cast them downe into damnation. *Denying*] either by a totall apostacie, or through want of sincere obedience, *Tit.* 1. 16. *That bought them*] who by the price of his blood, which they had professed by baptisme that they would be partakers of, had gotten the right and title of Lord and master over them, to make them his servants, see *Heb.* 10 29.

V. 2. *Their pernicious waies*] the Italian, *their lasciviousnesse*] namely, their false doctrines and evill examples which loosen the reines to all manner of licentiousnesse of the flesh, under the pretence of Christian liberty, v. 18. *Jude* 4. Others their perditions, that is to say, their pestilent doctrines. *The way*] namely, the profession of the Gospell shall be exposed to shame, and to the reproaches of the adversaries, see *Acts* 19. 9, 23.

V. 3. *Through covetousnesse*] namely, under a faigned kind of speech, framed to a shew of piety, mildnesse, and charity, they shall endeavour to lay hold on your goods with the ruine of your soules.

V. 4. *Cast them downe*] the Italian, *abissed them*; that is to say, having first driven them out of their heavenly habitation into the lowermost parts of the world, he keepes them there like prisoners chained up in horrible darknesse, without any light of grace, joy, and happinesse, untill that they be at the last day driven into everlasting torments, see *Matth.* 8, 29. *Luke* 8. 31. *Ephes.* 6. 12.

V. 5. *A preacher*] namely, who whiles he was preparing the Arke, exhorted and admonished the world to turne to the Lord, and desire a free forgivenesse of their sinnes, through faith in the promised Messias, which was the true righteousnesse by faith, by which himselfe was righteous, *Heb.* 11. 7.

V. 9. *Knoweth how to deliver*] that is to say, shall indeed deliver. *Out of temptation*] namely, out of all calamities troubles and dangers by which he trieth those that are his, *Jam.* 1. 2. *Rev.* 3. 10.

V. 10. *After the*] flying out into a liberty of committing fornication, and all manner of lust, as those libertine hereticks which did arise in those daies, both did and taught, of which hereticks *Jude* also speakes. *Government*] as well the publique government of Magistrates, as the private government of Masters, as a thing unfitting to be endured by beleevers, who are the children of God, guided by his Spirit, and by himselfe freed from the Law. So did these false Doctors turne spirituall liberty which consisted in the free and willing doing of such things as one ought to doe, into a licentiousnesse of doing whatsoever they would, without any respect of honesty, or regard of government.

V. 11. *Whereas*] this is spoken because that though the Angels were Gods Ministers on earth, to withstand the rage of evill Princes, and to execute Gods judgements upon them, and be also as Gods assistants and messengers, *Dan.* 4. 13. 17. *Zech.* 1. 10, 11. Yet we never find in Scripture, that they did raile against powers, or offer them any injury, but did still with all respect leave the judging of their actions to God. *Greater*] in the excellency of their nature, and height of their office above all the Potentates of the Earth. *Railing accusation*] that is to say, injurious, which is undecent for any grave and holy action of justice which is by such excesses prophaned.

V. 12. *Made to be taken*] whose ordinary end is to be taken and slaine by Huntsmen. Which these false Doctors are like, as well in their brutish sensuality, as in their unbridled licenciousnesse, and in their unfortunate end. *Of the things*] that is to say, they take liberty to speake evill of, and defame such things as they have neither knowledge nor understanding in; especially your unbeleeving Princes and Magistrates, being not able to discerne how that in their office they may be Gods Ministers, though in their persons and abuse of their offices they be his enemies. *Corruption*] namely, in their wicked and abominable life and conversation.

V. 13. *That count it*] that doe put their chiefe good and delight, in pleasures of the flesh. *Spots*] of the Church, and of holy assemblies; in the communion of which they professe themselves to be. *Sporting themselves*] working in such sort, by their frauds and deceipts, that they through your bounties, doe get meanes to live deliciously; being called to your feasts, and sitting therein the chiefe seats. *While they*] especially in the ordinary feasts of charity called *Agape*, see 1 *Cor.* 11. 20, 21. *Jude* 12.

V. 14. *Having*] shewing by their lascivious looks their inward burning lust. *That cannot*] who doe not onely commit some sinfull act, through weaknesse or inconsiderateness, but have gotten a habit, and make an ordinary practice of it. *Beguiling*] drawing people that are not well grounded in faith and piety, to be companions in their misdeeds, and to assent unto their doctrines. *With covetous*] to use all the snares and deceipts of covetousnesse for to gaine wealth.

V. 16. *The madnesse*] through which, blinded with

with madneſſe, he did ſtrive to goe on againſt the will of God: but by the miracle of the Aſſes ſpeaking, his preſumption was abated, and confounded. *Of the Prophet*] that is to ſay of the Soothſayer, *Num.* 23.23. or he is called a Prophet, becauſe ſometimes he had true divine revelations, *Num.* 22.20,38. & 23. 5. & 24.2.

V. 19. *Web*] that is to ſay, men who in truth and ſubſtance have nothing of that whereof they beare the name and likeneſſe. *Carried with*] there being certaine clouds which yeeld no raine, but onely bring forth tempeſts and ſtormes: So theſe men carried by the divell, and by their owne paſſions, doe not inſpire the Church with any pure and ſaving doctrine, but diſturbe it with ſchiſmes, partialities, and hereſies. *The midſt*] namely, the horror of infernall puniſhments, which are oppoſite to the glorious light in which the Lord dwelleth, and of which he makes all thoſe that are his, partakers.

V. 18. *When they ſpeake*] uſing a lofty and proud kind of ſtile in their manner of teaching, which is nevertheleſſe voyd of truth, and of any vertue of Gods Spirit. *Through the luſts*] which they ſuffer to be committed under the ſhadow of Chriſtian liberty. *Thoſe that were*] namely, your novice Chriſtians, who were as yet weake in knowledge, faith, and practice. *Cleane eſcaped*] the Italian, *a little eſcaped*; other copies have it, thoſe which were really and truely, &c. That is to ſay, true beleevers, who may be ſhaken by ſuch temptations, but not overthrowne. Or, thoſe who by profeſſing the Goſpell had taken the true way of ſaving themſelves from the perdition of the world.

V. 19. *Is he brought*] for according to the ancient cuſtome, priſoners in the warres were the Conquerours ſlaves.

V. 20. *For if after*] he proves that thoſe, who after they have received the light of the Goſpell, doe againe fall into the former ſtate of ſinne, are ſlaves to the divell and ſinne without any redemption, like unto priſoners taken in the warres; becauſe that by the ſaid light and faith they have in ſome manner and for a time fought againſt the divell, and have at laſt been overcome by him, whereby he hath for ever poſſeſſed himſelfe of them, *Matth.* 12.43. whereas they who are under the divels peaceable and quiet poſſeſſion, without any oppoſition of Gods Spirit, and being out of Gods Church. *Matth.* 12.29. may be delivered from it.

V. 21. *The way*] namely, the doctrine and religion which teacheth true holineſſe and righteouſneſſe pleaſing to God, according to which, man ought to lead his life.

CHAP. III.

Verſ. 4. *The promiſe*] that is to ſay, the effect and accompliſhment of it.

V. 5. *Willingly*] that is to ſay, though they be ſufficiently inſtructed by the holy Scripture, yet either through neglect of thinking well upon it, or through malicious extinguiſhing of this light, they have no lively apprehenſion, or doe utterly caſt off the remembrance of it. *Were of old*] the Italian, *were made of old*] and conſequently may be overthrown, as God gave a proof and eſſay thereof in the deſtruction of the primitive world by the floud. *Out of the water*] for the Scripture placeth the deep of waters under the earth, and the ſea and rivers about it.

V. 6. *Whereby*] namely, by the waters, under, and about the earth, *Gen.* 7.11.

V. 7. *Which are now*] that is to ſay, the world in its elementary parts, high and low, in the ſtate which they have been in ſince the floud, to ſhew by the compariſon of theſe two worlds, that the change which ſhall be made in this laſt world by fire ſhall be onely in the forme and qualities, and not in the ſubſtance, as it was in the firſt by the water.

V. 8. *One day*] that God everlaſting doth not judge of the laſtingneſſe of time after the ſame manner as men do, who meaſuring it by diviſion and ſucceſſion of ſmall parcels, and beſides referring it unto their own being and laſting, do finde the termes of it to be very long, whereas God comprehending all ages, gathered together in the indiviſible point of his eternitie, and comparing it thereunto, makes no diſtinction therein of ſhort or long.

V. 9. *Long ſuffering*] that is to ſay, if there be any manner of ſlackneſſe in his comming, as the fleſh fildly conceiveth, that is, not through forgetfulneſſe or ſlowneſſe, but through long-ſuffering, to give his elect time to be converted, and ſo to make up the number, and likewiſe to make the wicked inexcuſable. *That any*] namely, of us, or of the elect who are his, as we are.

V. 10. *Shall melt*] not to be brought to nothing, but to be changed in forme and qualitie, ſee *Job* 14.12.

V. 11. *Seeing then*] that is to ſay, as well for fear of that terrible ruine of the preſent world, as for deſire of everlaſting happineſſe in the new world, and through an holy diſdain and contempt of the vanity of the preſent ſtate of it, which ought to be changed in this manner.

V. 12. *Looking for*] that is to ſay, perſevering in patience, untill the time which the Lord hath preſixed. *Haſting unto*] that is to ſay, advancing your ſelves through a fervent zeal and deſire, in the courſe of your heavenly vocation, to attain unto the perfection which ſhall then be, *Phil.* 3.12,13.

V. 13. *Wherein*] in which ſtate of the world, ſinne and the kingdom of it ſhall be altogether brought to nothing, to give place unto the perfect righteouſneſſe

ouſneſſe which ſhall then be in the whole body of the Church. Or into which new Heavens, none ſhall come but onely true beleevers, juſtified by Chriſts blood, and ſanctified by his Spirit, *Revel.* 21. 27. & 22. 14, 15.

V. 25. *Salvation*] that is to ſay, a ſaving thing for you, and for the whole Church, *Rom.* 2. 4. *Hath written unto you*] ſome thinke he meanes Saint *Pauls* Epiſtle written to the Hebrewes.

THE FIRST EPISTLE generall of S^t. JOHN the Apoſtle.

ARGUMENT.

THis Epiſtle containeth three principall parts, diſperſed up and downe in the Epiſtle, without any ſpeciall diſtinction or order. The firſt, of doctrine of the holy Trinity, of Chriſts Perſon, and of his Office, of the benefit of redemption, regeneration, and glorification of beleevers; and of the gift of the Holy Ghoſt, and of his dwelling in them; and of his power in enlightning their underſtandings, encouraging their hearts, and ſanctifying them to newneſſe of life; and of faith, and of calling upon God, and of his love towards beleevers, and of beleevers towards him. Of the nature, fruit, and end of good workes. Of the comming of Antichriſt, and of the ſinne againſt the Holy Ghoſt. The ſecond is of exhortation to holineſſe, pureneſſe, and obedience; and eſpecially, to true brotherly charity. The third is of admonition, to beware of ſeducers, back-ſliders, hereticks, and Antichriſts; whom the Apoſtle biddeth them to diſcerne with great care by the light of the Holy Ghoſt, and by the rule of Gods Word; guarding and ſtrengthning beleevers, againſt the ſcandal, and danger of ſuch plagues.

CHAP. I.

Verſ. 1. *WHich was*] namely, the Sonne of God, true, everlaſting God, *John* 1. 1. who alſo hath taken human nature, in which he hath manifeſted himſelfe; he is the ſubject of our preaching. *Which we have heard*] of whom we have been fully certified by all manner of prooſes, of ſence, of reaſon, and of Gods Spirit, *Luke* 1. 2. 2 *Pet.* 1. 16. *Our hands*] a figurative ſpeech, the handling being done by an immediate application of the Organ to the object, is the moſt certaine of all the ſenſes, *Luke* 24. 39. *John* 20. 25. *Of the Word*] namely, of the Sonne of God, *Iohn* 1. 1. who hath not onely life in himſelfe, but is likewiſe the authour of life in men, eſpecially of the ſpirituall life, *John* 1. 4. & 5. 26. 1 *John* 5. 11.

V. 2. *For the life*] the Italian, *and the life*; namely, he that is the onely ſpring and diſpenſer of life. *Was manifeſted*] namely, in the fleſh, and the aſſumption of humane nature, *John* 1. 14. 1 *Tim.* 3. 16.

V. 3. *May have fellowſhip*] or be by true faith united to the Church, and Chriſt its head, to be partakers of his goods and life; and are by him perfectly united with God, *Iohn* 17. 21.

V. 4. *That your joy*] that is to ſay, that you may be the more confirmed in faith, and by this meanes may have the fruition of that divine joy which conſiſts in the feeling of Gods grace, and in the comfort of the Spirit which may alſo increaſe in you, untill it is come to its perfection, 2 *Iohn* 12.

V. 5. *The meſſage*] that is to ſay, the ſumme of the Goſpell conſiſts in this, that we have communion with the father, that is to ſay, that we are by him called to the participation of his grace, life and glory: which cannot be done, but onely by meanes of regeneration to his likeneſſe, in righteouſneſſe, and glory. *No darkneſſe*] of ignorance, error, falſhood, and ſinne.

V. 6. *If we ſay*] this verſe and thoſe that follow, are

are also concerning that message. *We lie*] because that the true union with God doth necessarily import a participation of his happinesse, and likenesse of his vertues, see 2 *Cor.* 3. 18.

V. 7. *He is in the*] he in his owne proper nature, from everlasting, possesseth the perfection of vertues, which are meant by the light: whereas beleevers doe but onely walke in the light: that is to say, they live and converse, following that light of God which is conferred upon them by grace, and is not their owne by nature: and besides, they can never have the full fruition of it in this life, but do aspire thereunto by continuall progresse. *Cleanseth us*] this cleansing is shewed, and felt by us by this undoubted triall of regeneration and sanctification, the workes of the Sonne and of the Holy Ghost, being inseparable: and also by this progresse in holinesse, the application of Christs blood is assured unto us for the remission of sinnes, untill the end of our life, *Rev.* 22. 11.

V. 8. *If we say*] the Gospell also teacheth us that during this life, we are never quite without sinne: whereby we have alwaies need of Christs blood.

V. 9. *Faithfull*] for to obtaine the promises of forgivenesse and grace: made unto those who with a true heart and lively feeling of their errors, doe confesse them, and by faith doe flie unto his mercie to aske forgivenesse for them. *And just*] that is to say, benigne, mercifull, bountifull, or loyall and just in keeping his promises, See *Rom.* 3. 25.

V. 10. *We make him*] because that by his Law and word, he redargues the whole world of sinne, and in regard that his promises are but onely of grace, and forgivenesse towards sinners; and that they cannot produce their effect, without confessing the sin: whereby he that doth not confesse it makes them unprofitable, as if they were false.

CHAP. II.

Vers. 1. *The righteous*] whose perfect righteousnesse makes him exceeding acceptable to God, to be our intercessor towards him, and being imputed to us doth also gaine us his grace, see *Isa.* 53. 11. *Zeph.* 9. 9. *Heb.* 7. 26. & *Eph.* 1. 6.

V. 2. *The propitiation*] namely, the onely meanes and reason of it, which is the other part of the office of Mediatour, and the ground of the intercession. *Not for ours onely*] namely, ours who beleeve already or those of the present Church. *Of the whole*] indifferently of all Nations and sorts of people that shall beleeve the Gospell.

V. 3. *We doe know*] that is to say, we have a certaine proofe, that our faith in him is true, if we be by his Spirit framed to new holinesse and obedience. *We know him*] namely by that lively and effectuall light, which is nothing but faith, *John* 17. 3.

V. 5. *The love*] that is to say, Gods grace comes to its true marke, and produceth its soveraigne effect, as far as it may be in this world, which is mans regeneration: though it never be the absolute decree of perfection. *That we are*] namely, in the spirituall state of our soules, we doe subsist in his communion, and being united to him by faith, we live by his Spirit.

V. 6. *He abideth*] namely, that he is united to him in spirit, and is engrafted into his body, see *John* 6. 56.

V. 7. *No new*] namely, concerning the holinesse of life. He seemes to have a regard to that which some prophane and ignorant people did oppose, that the first Apostles had more recommended faith, and Christian liberty, &c. and not good workes so much. *From the beginning*] namely, ever since the Gospell was preached. The meaning is, there was never any contradiction in the Evangelicall doctrin, but according to severall occasions, it hath been diversly dispensed against the Pharisees: faith hath been exalted, and against prophane Christians, good workes have been pressed.

V. 8. *A new*] that is to say, though it be eternall in its substance, yet it may be called new in respect of Christ who gave it, and in respect of you that receive it: of Christ, in so much as he hath renewed the Law, giving it towards his beleevers a new life, and force by his Spirit to make use of it. of you, in that by him you have gotten, that new quality of sonnes, endowed with the Spirit of adoption, to love the father, and all the brethren, in stead of the old qualitie of servants, possessed with terrour, without any bond of love, neither towards God, nor the one towards the other, see *Rom.* 8. 15. 2 *Tim.* 1. 7. *The darknesse*] there is a new day risen in Christ, by whom all things are made new, in the light of truth, grace, and power of the Spirit, in stead of the former darknesse of ignorance, of sinne, of the curse, and confusion of the divels Kingdome.

V. 9. *Is in darknesse*] hath no part in this saving light, but lieth still in the darknesse of his naturall corruption.

V. 10. *He that loveth*] that is to say, by true love the beleever keepes himselfe in the fruition and use of this divine light, without renouncing it, or putting it out in himself: whereby he is alwaies securely guided in the course of his vocation, without any danger of ruine.

V. 11. *Is in darknesse*] that is to say, he hath forsaken the light, and hath againe engulfed himselfe in his former darknesses, in which he goeth wandring all his life time, after the lusts of it, without any upright end, or any direction of happinesse.

V. 12. *Little children*, this is ſpoken to all beleevers. *Becauſe your*] and therefore you are ſo much the more bound to the gratefulneſſe of true obedience, and you have the gift and power of being ſo, by meanes of the remiſſion of your ſinnes. *For his Names ſake*] even for the love of Chriſt himſelf, ſuch as he hath made himſelf known to be by the Goſpel.

V. 13. *Fathers*] now he diſtinguiſheth, the beleevers, according to the diverſity of their ages, applying to each age the ſpirituall benefits correſpondent to their properties in this life, as the knowledge of ancient things which are paſt, is befitting old men: the ſtrength for warre is fitting for young men. Young children ſhould know their fathers, and mothers, and cleave to them, and ſhunne ſtrangers. *Him that is*] namely, the true, everlaſting God. Or Chriſt likewiſe everlaſting, as well in his eſſence as in his office and vertue. *Overcome the*] by faith which unites you with Chriſt, and ſo makes you partakers of the benefit of his victory upon the divell, *John* 16. 33. 1 *Cor.* 15. 57. 1 *John* 5. 4. and beſides you follow the remainders of this victory in your ſelves, *Rom.* 16. 20. *Eph.* 6. 11, 13.

V. 14. *Abideth*] that is to ſay, is ſtrongly rooted in him by a lively faith.

V. 15. *Love not*] have not your heart ſetled upon worldly things, and doe not take in them the full content of your ſoule. Love having theſe two properties, the one to unite the lover to the thing beloved; the other to produce in him a content and delight in the poſſeſſing of it, make uſe of them as of inſtruments and be at all times prepared to leave them. Unleſſe by the world, he meane all things which are contrary to Chriſts ſpirituall and heavenly Kingdome. *The love*] he cannot ſay, that he loves the father, becauſe that Divine love cannot be divided, no more then love in matrimony.

V. 16. *Of the fleſh*] he ſeemes to meane their irregulate deſires, whoſe roots and provocations are in the nature of man, as gluttony, luſt, &c. *Of the eyes*] this other kind may have a relation to the deſires of the will, as covetouſneſſe, ambition, &c. and generally to all motions of the ſoule, to ſingular objects, which are preſented unto it by the eyes; the true brokers of concupiſcence.

V. 17. *The luſt thereof*] namely, all the objects and baits of it: all the delight that man takes therein. *Abideth*] that is to ſay, hath everlaſting life and happineſſe.

V. 18. *The laſt time*] not onely the laſt age of the world, which is called time in the Goſpell, *Heb.* 1, 2. but alſo the beginning of the laſt part thereof, which is foretold by the Scriptures, full of hereſies, apoſtacies, confuſions, and the Kingdome of Antichriſt, which began to be framed even at that time, 2 *Theſ.* 2. 7. 1 *Iohn* 4. 3. *Have heard*] this doctrine being commonly taught by the Apoſtles, 2 *Theſ.* 2, 5. *Antichriſt*] that is to ſay, a principall adverſary of Chriſts, and head of the rebellion and apoſtaſie againſt his doctrine and ſpirituall Kingdome, with uſurpation of abſolute command, wherin conſiſts the abſolute property of Antichriſt, above all other falſ Doctors & hereticks. *Antichriſt*] fore-runners of that chiefe one, who did ſeeke out the way for him, authours of hereſies, and heads of ſects, and ſchiſmes in the Church.

V. 19. *They went out*] that is to ſay, they have ſeparated themſelves from the communion of the Church, *Jude* 19. *Of us*] namely, true members of the Church, by a lively faith, and conſequently, choſen by God, which can never be cut off from Chriſt, nor fall totally from the faith, *Matth.* 24. 24. *John* 6. 37. and 10. 28, 29. *Rom.* 8. 28, 29. 2 *Tim.* 2. 19.

V. 20. *An Unction*] that is to ſay, the gifts of the Holy Ghoſt, by which God hath conſecrated, and ſanctified you to himſefe; as anciently Oyle was a ſigne of conſecration, and blood of expiation, *Exod.* 30. 25. *From the holy one*] namely, from Chriſt, who hath in himſelfe the fulneſſe of all the graces of the Holy Ghoſt, and is the ſpring, and diſpenſer thereof to his beleevers, *Pſal.* 133. 2. *Dan.* 9. 24. *Ye ſhall know*] the Italian, *ye know*; you are enlightned and inſtructed in all the parts of heauenly doctrine neceſſary to ſalvation: and in a ſufficient degree to keep you from ſuch ſeducers.

V. 21. *Ye know it*] and by the knowledge which you have thereof can diſcerne a lie which is quite contrary to it.

V. 22. *Is the Chriſt*] the promiſed Redeemer, the Sonne of God, come in the fleſh. *Is Antichriſt*] that is to ſay, his confederate in the ſinne of fighting againſt Chriſt in his owne perſon and office. *That denieth*] not onely, becauſe that the Father and the Sonne, are one ſimple and pure, and indiviſible Eſſence, but alſo becauſe the Father doth not manifeſt himſelfe to ſalvation, but onely by his Sonne, *Matth.* 11. 27. *John* 1. 18.

V. 24. *If that which*] that is to ſay, by meanes of perſeverance in the pure faith of the Goſpell, you ſhall remaine united to Chriſt, and by him to the Father; the fruit of which union is everlaſting life.

V. 26. That *ſeduce you*] doe tempt you, and force you to doe it.

V. 27. *Of Him*] namely, of Chriſt, *verſe* 20. *That any man*] namely, that any man give you the firſt lights, and fundamentall beginnings of the Goſpell: the Holy Ghoſt having already imprinted them in your hearts; but you need onely to be warned and exhorted to perſevere. *Ye ſhall abide*] or, ye will abide; that is to ſay, I am perſwaded that you will perſevere. *In him*] namely, in Chriſt.

V. 29. *That he*] namely, God. *Is borne*] that is to ſay, he ſhews that he is truely regenerate to his Image *Eph.* 4. 24. 1 *Pet.* 1. 4. 1 *John* 3. 7.

CHAP.

CHAP. III.

Verſ. 1. *What manner of love*] namely, what benefit of pure and infinite love, *Rom.* 5. 5. *That we*] namely, that by his adoption and by our regeneration to his image we are made his children, ſo that this title and honour doth truly belong unto us. *Knoweth us not*] that is to ſay, all the multitude of unbeleevers and enemies of God cannot judge rightly of our ſtate, but reprove, contemn, and hate us.

V. 2. *Now are we*] even at this time we have right as children of God, *John* 1. 12. but the full fruition of our ſtate, and of our fathers goods is reſerved for the life everlaſting. *When he*] namely, Chriſt our head. *Be like*] namely, in glory and happineſſe, but with a difference between the head and the members. *For we*] for then he ſhall fully communicate himſelf unto us, and ſhall give us ability to receive him in cleer knowledge, in fruition of preſence, and in perfect apprehenſion, union, love, &c.

V. 3. *And every man*] becauſe that the onely way to come to this conformity of glory, is the conformity of holineſſe in this life, *Mat.* 5. 8. *Heb.* 12. 14.

V. 4. *Tranſgreſſeth alſo*] makes himſelf guiltie before God as a breaker of his Law, whoſe force remaineth firme for ever by an invariable rule of juſtice, which ſeems to be ſpoken againſt prophane men, who under the ſhadow of being freed from the curſe of the Law by Chriſt, imagine themſelves to be freed from obedience thereunto, and that they ought not to be judged by it, 2 *Pet.* 2. 19. *Jude* 4.

V. 5. *That he*] namely, Chriſt. *Take away*] not onely he ſhould purge the errour by his blood, and ſhould cancell the bond, but that he ſhould likewiſe anihilate the ſtrength, life, and empire of ſinne by his Spirit, *Rom.* 6. 6. whereby whoſoever doth again give himſelfe to ſin, renounceth Chriſts benefit, which hath theſe two wholly inſeparable parts. *No ſinne*] whence follows that he can have no conjunction with the wicked, and that his Spirit is contrary to ſinne, and that to imitate him, we muſt abſtain from ſin.

V. 6. *Abideth*] is united to him by a lively and ſound faith, and perſeveres in this union, *John* 15. 4, 5. *Sinneth not*] reſiſteth ſin, and doth not give himſelfe over unto it, and takes no pleaſure in it, but ſtudieth holineſſe and uprightneſſe, ſee 1 *John* 1. 8, 9. *Hath not*] hath no true and lively knowledge, nor apprehenſion of him.

V. 7. *Is righteous*] doth truly ſhew that he is juſtified in Chriſts blood, and ſanctified by his Spirit, bringing forth the fruits of a new life.

V. 8. *Is of the devill*] is his childe in ſimilitude of malignity, which the devill hath ſtirred up, and as one ſhould ſay, ingendred in him, and foments, and nouriſheth it up. *From the beginning*] preſently after his creation, or from the beginning of the world. *Deſtroy*] that is to ſay, annihilate the kingdom of ſin in his beleevers.

V. 9. *Doth not commit*] ſee upon verſ. 6. *His ſeed*] namely, the power of the holy Ghoſt, and the word of God apprehended by faith, which are the means of his regeneration; by which he is alwayes enlightned, governed, and ſtirred up to holineſſe, and ſinne is beaten down and mortified. *Cannot ſinne*] he cannot abſolutely fall again under the kingdom of ſinne, nor fall away from the grace of God, and from the light of his Spirit, *Hebr.* 6. 6. and 10. 26. not but that he may fall into acts of ſinne through humane infirmitie, 1 *John* 2. 1. but he is preſerved from habitude, perſeverance, and from being given over to ſinne, which cannot befall one but onely by the totall extinction of the Spirit of grace. *He is born*] this gift of God is one of thoſe that is without repentance and irrevocable, *Rom.* 11. 29.

V. 11. *From the beginning*] namely, of the preaching of the Goſpell.

V. 12. *Becauſe*] that is to ſay, Hee ſlew him partly through hatred, occaſioned by the contrariety of their behaviours and wills, and partly alſo through envy, becauſe God was favourable to *Abel* by reaſon of his pietie.

V. 13. *Marvell not*] ſeeing the world is ſtill moved by the ſame Spirit as *Cain* was, and that the ſame cauſes of hatred do laſt ſtill.

V. 14. *Becauſe we love*] becauſe that true love is the proper effect of a new and ſpirituall life, 1 *John* 4. 7.

V. 15. *Is a murtherer*] that is to ſay, He ſinnes againſt the commandement of not murthering, which commandment God hath given, not onely to the hands and outward actions, but alſo to thoughts, and to the will; and beſides, hatred is alwayes joyned with a deſire of taking away the object thereof. *Hath*] that is to ſay, Hee hath no lively root nor beginning of it in him.

V. 16. *Becauſe he*] namely, Chriſt. *To lay down*] that is to ſay, To love our neighbours, even to that height, if need require, and our calling binde us to it.

V. 17. *Shutteth up*] that is to ſay, Taketh no compaſſion on him, but ſheweth himſelf hard and mercileſſe towards him. *Dwelleth*] can he ſay that he hath the love of God rooted in his heart? ſeeing that the love of God, and the love of his children are unſeparable, *Matth.* 22. 38, 39. 1 *John* 5. 1.

V. 19. *That we*] that we are ſincere and loyall, and not hypocrites: Or that we truly profeſſe heavenly truth, by which we are regenerated and guided in all our actions, *John* 18. 37. *Shall aſſure*] we ſhall make our conſciences confident to appear at

Gods judgement, fearleſſe of being convinced of any hypocriſie, or of the breach of the condition which is annexed to his grace, namely, That we ſhould uſe interchangeable love towards our neighbours, being on the other ſide perſwaded of our union with Chriſt by the effects of his Spirit, *Rom.* 8. 9, 10. *Iam.* 2, 13. 2 *Pet.* 1. 10.

V. 20. *If our heart*] If our conſcience, though blinde, erring, and inſenſible in many things, doth accuſe us, how much more ſhall God condemn us, whoſe knowledge is infinite, and penetrates even into the leaſt and ſecreteſt motions of the heart and thoughts, *Iob* 34. 22. *Pſal.* 19 12.

V. 21. *Condemn us not*] of hypocriſie and contempt of God and of his law, and of delighting in evill. *Have we*] that is to ſay, We may with confidence preſent our ſelves before him, being endowed with ſuch qualities as he requires in us, namely, faith and a good conſcience, *Heb.* 10. 12.

V. 22. *Becauſe*] this reaſon is not grounded upon the worth of works, but upon the order eſtabliſhed, and the condition annexed to Gods promiſes, and upon his own nature, who cannot favour the wicked, ſee *Dan.* 9. 18. *Iohn* 9. 31.

V. 23. *On the name*] that is to ſay, In his Son, as he hath declared himſelf in the Goſpell.

V. 24. *Dwelleth*] that is to ſay, As hee holds himſelf united to Chriſt by a lively faith and perſeverance, ſo Chriſt never withdrawes his preſence from him, nor the influence and aſſiſtance of his Spirit.

CHAP. IV.

Verſ. 1. *Spirit*] that is to ſay, The doctrine propounded under the name of inſpiration of the holy Ghoſt, or Doctor that ſhall ſay, he hath any ſuch revelations. *But trie*] namely, by the rule of Gods word, with all care and diligence, ſee *Iohn* 5. 39. *Acts* 17. 11. *Rev.* 2. 2.

V. 2. *Every Spirit*] that is to ſay, every Doctrine or Doctor. *Confeſſeth*] that retains the pure faith and profeſſion of Chriſts office and perſon, which is particularly ſpoken in regard of certain hereticks which were ſprung up even in thoſe dayes.

V. 3. *Is it*] inſomuch as Chriſts perſon was already contradicted by thoſe hereticks, as the chief Antichriſt was to fight againſt, and uſurpe his kingdom and domination.

V. 4. *Of God*] regenerate and guided by his Spirit. *Have overcome*] ye have withſtood thoſe Doctors endeavours and actions, and have perſevered in faith, and have convinced and confuted them. *Greater is he*] namely, the Spirit of God which dwelleth and reigneth in you, is more powerfull then the Devils ſpirit which worketh in the world, *John* 12. 31. 1 *Cor.* 2. 12. *Epheſ.* 2, 2, and 6. 12.

V. 5. *They*] as theſe hereticks are altogether ſenſuall and worldly, without any lively light or Spirit of God, 1 *Cor.* 2. 14. ſuch is their doctrine alſo. *And the world*] namely, ſenſuall men that are like unto them, *John* 15. 19. and 17. 14.

V. 6. *We are*] we Apoſtles are indeed ſent by God, and inſtructed and directed by his Spirit, and all our doctrines and motions proceed from him. *That knoweth*] that is, truly enlightned by him in faith and ſound judgement in ſpirituall things, ſee 1 *Corinth.* 14. 37. 2 *Cor.* 10. 7. *Hereby*] namely, by holding with Apoſtolicall Doctrine, for the holy Ghoſt never varieth, but is the ſame, and alwayes agreeth in one thing, and hee himſelf hath given that Doctrine for an everlaſting rule to diſcerne true inſpirations from falſe ones, ſee *Iſa.* 8. 20.

V. 7. *Is of God*] is a true and proper vertue belonging to all thoſe that are regenerate and governed by the Spirit. *That loveth*] namely, in God, and according to God. *Is born*] that is to ſay, doth ſhew himſelf truly to be ſuch, by proper, perpetuall, and infallible effects.

V. 8. *Knoweth not*] namely, that true and lively knowledge which transformeth a man into his image, 2 *Cor.* 3. 18. *Is love*] namely, a God highly and infinitely loving and bounteous, eſpecially towards his elect and beleevers.

V. 10. *Herein*] Gods love conſiſts not in that we having loved him firſt, hee hath enterchangeably loved us again with the like love; but in that he hath prevented us with his love, when we were his enemies.

V. 12. *No man*] though God be inviſible and incomprehenſible to man in this life, yet is he preſent and united with his beleevers by means of the Spirit of love which he granteth them, whereby he brings forth in them the Soveraigne effect of his love, which is to transform them to his own image, *verſ.* 17.

V. 14. *And we have*] this depends upon, *verſ.* 6. The meaning is, we Apoſtles are faithfull witneſſes of this fundamentall truth, for wee ſpeak as by ſight, namely, by an undoubted certainty of Gods Spirit in ſpirituall things: And by corporall ſight in ſuch things as could be apprehended by the ſenſes, having ſeen Chriſt in the fleſh, converſed with him, ſeen his works, and heard his doctrine, ſee 1 *Cor.* 15. 5. 2 *Pet.* 1. 16. 1 *John* 11.

V. 15. *Shall confeſſe*] with his mouth, beleeving it verily in his heart, *Romans* 10. 9. *That Ieſus*] under this head of Chriſtian faith, which was contrary to the hereſies of thoſe dayes, are comprehended all the reſt which are inſeparable in their own nature, for if he be the Son of God, all his Doctrine is everlaſting truth.

V. 16.

V. 16. *And we*] namely, we Apostles, have not onely been enlightned in the foresaid knowledge, but likewise have by faith received a lively feeling of Gods grace towards us: which is firme, and perpetuall, through the gift of love created in us, and therefore we exhort all beleevers to faith and love, *vers.* 6, 7.

V. 17. *Made perfect*] it is to come to its height of perfection: seeing we receive not onely the effects, but also a lively impression and likenesse of it. *That we may*] that is to say, which is a most certaine and sensible proofe unto us of Gods grace, and of the liuely application of it; whereby our consciences are emboldned against the terrors of the judgement to come, *Matth.* 25. 35. *As he is*] namely, in holinesse and righteousnesse, love, &c. *Luke* 6. 36. 2 *Cor.* 3. 18. *Eph.* 4. 24. *Col.* 3. 10. *Heb.* 12. 10. 2 *Pet.* 1. 4.

V. 18. *No feare*] namely, no terrible feare of an unavoydable evill, which causeth trouble of the mind and weakning of the strength. *Perfect love*] namely, true, lively, and sincere love, which hath all its essentiall parts towards God and men, 1 *Joh* 3. 18, 19. *Casteth out*] that is to say, it is towards God, not for feare of his terrible Majesty and judgement, but through a sweet, humble, and reverend apprehension of his grace and goodnesse, by which he hath made and declared himselfe most loving to the soule; whereby is ingendered hope and confidence. As likewise, love towards ones neighbour doth confirme the heart in the certainty of Gods love; it being the worke of the Holy Ghost, and the holy Ghost the Seale of Grace, see 2 *Tim.* 1. 7. *Hath torment*] and love contrariwise is nothing but joy, comfort and mildnesse:

V 19. *Because he*] because he by his love, hath not onely bound and induced us to love him (for love bringeth forth love) but hath also given us the power and facultie to doe it; enlighten our minds in the lively knowledge of him, and moving our hearts to love him.

V. 20. *He is a lyer*] because these two commandements are inseparable, *Matth.* 22. 38, 39. and the brother is the Sonne of God bearing the Fathers Image, 1 *Pet.* 5. 1. and the true love of God, consists in obeying him, *John* 14. 21. 1 *John* 5. 3. *Whom he hath*] he hath a relation to that love springeth from the sight and knowledge. The meaning is, if man by the sences which doe apprehend the communion and similitude of nature, and any thing that is good and comely in another man, is not moved to love him: it is impossible that he should be moved to love God who is invisible, and incomprehensible, seeing he hath no naturall love: and so long as he is such, he is not capable of supernaturall love, which the Holy Ghost inserts in the other, as in his owne subject and vessell, and by it sanctifies and sublimes it, see 1 *Tim.* 5. 8.

CHAP. V.

Vers. 1. *Beleeveth*] with a true and firme assent, and with a lively application to himselfe. *That Jesus*] under this is comprehended the whole substance of Christian Religion. *Every one that*] whosoever truely loves the father loves the children likewise for love of the father whose they are, and who is by them and in them represented.

V. 2. *That we love*] namely, that the love of our neighbour is true and holy in us, and that it is regulated as it ought to be. *When we*] namely, when our conscience witnesseth unto us that we love God above all things, and then our neighbours, under him, in him, and for the love of him.

V. 3. *Are not*] because that the Holy Ghost gives beleevers the power, and will, to execute them, and to overcome all oppositions of the flesh, *Rom* 8. 2, 4. *Phil.* 2. 12, 13.

V. 4. *The World*] namely, all the temptations, assaults, and deceipts of the divell, working in the world by his instruments. *The victory*] namely, the onely meanes by which we have already obtained the beginning, and chiefe part of the victory against the divell and his kingdome; and by which also we are assured to overcome the residue. *Our faith*] by which we apprehend and apply unto our selves the victory of Christ our head, *Iohn* 16. 33. 1 *Cor.* 15. 57. *Rev.* 12. 11. and by which also he works in us, and beats down the divell under our feet, *Rom.* 16. 20. 1 *Pet.* 5. 9.

V. 6. *That came*] who being true glorious God in Heaven, hath taken upon him humane nature on earth, to bring these two benefits to men, namely, satisfaction for sinne by his death, to disannull the guilt and curse of it, which is meant by the name of blood. And next, of purification from the inward corruption, by the spirit of sanctification, which is meant by water. *Not by water*] that is to say, it was convenient that before he sanctified man in himselfe, he should justifie him before God: for God doth not give his Spirit of grace, but onely to those whom he hath received into grace by meanes of the satisfaction and reconciliation made by Christ. *That beareth*] outwardly by the word, and inwardly in the heart of every beleever. *Because the*] the Holy Ghost alone doth this; because that he onely is able and sufficient to doe it, being he is the Spirit of truth and witnesse by sight, and who is of a most intimate communion in Gods secrets, *Iohn* 14. 17. & 15. 26. & 16. 13. 1 *Cor.* 2. 10, 11.

V. 7. *That beare witnesse*] of the same truth by glorious effects, proper to each of the three persons of the holy Trinity. See *Iohn* 5. 32. & 8. 18. *Are one*] namely, in essence, and most perfect

union of operation, especially in regard of this witnessing.

V. 8. *And there are three*] there are likewise three things which confirme this truth in the heart of beleevers in this world, spoken of *vers.* 6. namely, the presence and effects of the Holy Ghost in them, in life, strength, and light, &c. Secondly, the lively feeling of the continuall forgiveneſſe of their sins, see *Heb.* 11. 24. Thirdly, the worke of their sanctification which continueth and goeth forward in them: which benefits being all divine, not brought forth by any humane art or industry doe testifie that all proceeds from Christs benefit and vertue. Unleſſe the Apoſtle would applie theſe three witneſſings to the three perſons of the Trinity. The water, that is to say, the grace to the Father; the blood, that is to say, the redemption to the Sonne, the Spirit, that is to say, the light and spirituall vertue, to the Holy Ghoſt. *In one*] namely, to prove the same truth of, *v.* 6.

V. 9. *If we*] if in humane affaires we doe believe the uniforme and well agreeing testimony of divers witneſſes, much more ought we to beleeve Gods witneſſe, in which the three perſons doe concurre. *For this is*] I speake thus, becauſe the whole Trinity hath testified, and doth testifie this truth with is spoken of, *v.* 6.

V. 10. *In himſelfe*] that is to say, sounding, and imprinted in his heart, by the Holy Ghoſt, which dwelleth in him, and certifies, and puts him out of doubt, concerning this truth. *A lyer*] becauſe he doth implicitely reprove him of falſhood, judging him not fit to be believed, though he be convinced in his owne conſcience, that theſe proofes and arguments cannot proceed from any but God.

V. 11. *This life*] namely, the cauſes, foundation, and originall of it.

V. 12. *Hath the Sonne*] that is to say, doth apprehend and poſſeſſe him firmely by faith.

V. 13. *That ye have*] you have a right to it, a beginning and first fruit, an earneſt and aſſurance of the accompliſhment of it. *That ye may believe*] that ye may perſevere, increaſe, and grow ſtrong in faith.

V. 14. *And this is*] namely, if we doe truely believe.

V. 15. *If we know*] that is to say, Gods hearing ones prayer is not in vaine, but alwaies accompanied with its effect.

V. 16. *Which is not*] that is to say, which shall not by certaine proofes appeare to be a sinne againſt the Holy Ghoſt, by which man fals into everlaſting death, without pardon or remiſſion. *And he ſhall give*] that is to say, God ſhall pardon him, and ſo free him from everlaſting death.

V. 18. *That wicked one*] that is to say, he is in a manner defended againſt all his aſſaults, ſo that he cannot give him any deadly wounds.

V. 19. *Whole world*] namely, the multitude of thoſe that are out of Christs body and Kingdome. *Lieth*] as it were in a deepe puddle. Or, in a dead ſleepe. Or, under the power and command of the wicked one.

V. 20. *That is true*] the Italian, *that is the true*; namely, the true eternall God, *John* 17. 3. *We are*] that is to say, all true beleevers, are engraſted into Chriſt by faith, and are borne up, and live in the union of his body *Eternall life*] that is to say, the onely author, and fountaine of it, and alſo the onely meanes to obtaine it.

THE SECOND EPISTLE OF S^t. IOHN the Apoſtle.

ARGUMENT.

SAint John *writes this Epiſtle to a Chriſtian woman, of great account, and very vertuous: in which after he hath ſaluted her, and commended her, and her childrens piety, he exhorteth her to perſevere in love, and in the ſincere truth of the Goſpell, bewaring of Seducers, and hereticks, and avoyding all manner of communication with them.*

Verſ. 1. THe Elder] a common name to all degrees of Paſtours in the Church. *The Elect*] namely, a true and beleeving Chriſtian: Or, ſingular for vertue and piety.

V. 2. *For the*] that is to say, the foundation of which love of mine, is the common faith, lively planted and rooted in us by Gods Spirit.

V. 3. *In truth*] that is to say, producing in it two proper

proper and inſeparable effects, of faith and love, ſee 1 *Tim.*1.14. 2 *Tim.*1.13.

V.4. *Walking*] namely, who doe conſtantly follow the pure doctrine of faith, and doe lead a life befitting the profeſſion of truth, in all uprightneſſe and ſincerity.

V.5. *And now I*] the aime and end of this mine Epiſtle is, that you continually joyne true and ſpirituall love unto faith.

V.6 *In it*] namely, in truth, *v.*4.

V. 8. *That we looke not*] that our former workes, and whatſoever we have done and ſuffered for the Goſpel, be not debarred of its reward, which is onely promiſed to them which perſevere unto the end.

V.9. *Tranſgreſſeth*] the Italian, *revolteth*; the Greeke word is tranſgreſſeth, but this general terme ought in this place to be reſtrained to apoſtaſie from the Chriſtian faith. *Hath not*] hath no part in his grace and ſpirit, is not guided by him, God is not his God.

V. 10. *Receive him not*] abhorre, and refuſe to have any converſation with him, for feare of being infected by him. And to ſhew your zeale for the faith of Chriſt, and to reprove the wicked one, hold him for an excommunicate, and interdicted perſon.

V.11. *Is partaker*] becauſe he doth not condemne and reprove him openly, he doth in part, and by a collaterall way conſent unto him, and therein doth confirme the ſinner, *Eph.*5.11.

V.13. *Amen*] this word cloſeth and ſealeth up, not onely the ſalutation, but alſo all the exhortations of this Epiſtle.

THE THIRD EPISTLE of S^t. JOHN the Apoſtle.

ARGUMENT.

THe Apoſtle writes to a certaine man called Gaius, *whom he ſalutes, and commends his faith, and charity, exhorts him to perſevere, and recommends certaine beleevers unto him. And contrariwiſe blames the ambition, perverſeneſſe, ſlaunders, and inhumanity of* Diotrephes; *and commends* Demetrius.

VER.2. *Proſpereth*] that is to ſay, is in a proſperous ſpirituall ſtate, in faith, piety, and other gifts of the ſpirit.

V. 3. *That is in thee*] namely, of thine affection zeale, faith, and loyalty in the profeſſion of heavenly truth.

V.4. *My children*] namely, my ſpirituall children, begotten by my Goſpel, converted to the Chriſtian faith by my miniſtery, 1 *Cor.*4.15. 1 *Tim.*1.2. *Philem.* 10.

V.6. *Whom if*] he meanes ſome beleevers of other Chuches, who going to St. *John*, had been charitably entertained by *Gaius*, and now upon their returne he doth againe recommend them unto him. *Bring forward*] under the name of this duty, is contained all other kind of reliefe and aſſiſtance in their journey. *After a godly ſort*] the Italian, *according to God*] that is to ſay according to Gods command, or according as it ought to be done amongſt beleevers, and children of God.

V.7. *For his Names ſake*] to profeſſe his Goſpel freely, and for his ſervice. *Taking nothing*] forſaking all their goods and meanes.

V.8. *To the truth*] for the upholding and advancing of the Goſpel, yeelding all favour and aſſiſtance to ſuch as are converted.

V.9. *Unto the Church*] namely, to that Church whereof *Gaius* was a member, or one of the Paſtors. And it is likely, that Saint *John* had written to recommend the ſame brethren, or ſome other ſuch as theſe were; and that his recommendation tooke no effect, becauſe of *Diotrephes* his malice, who was one of the Paſtors of it.

V. 10. *Caſteth them out*] he excommunicates, and baniſheth them out of the company of beleevers, and out of their aſſemblies.

V. 12. *That our*] that the commendations which we give are not in the vaine way of flattering, but in truth of approbation.

V. 14. *By name*] the Italian, *one by one*; that is to ſay, not all in generall, but every one by name.

THE

THE GENERALL EPISTLE OF S^t. *JUDE* the Apoſtle.

ARGUMENT.



His Epiſtle is a ſummary of the ſecond of Saint Peter, *as there are many holy bookes, which ſeeme to be taken out of divers other Writers. The end of it is, to remove a ſcandall, and danger, of certaine heretickes, who were ever in thoſe daies ſprung up in the Churches, who falſified the true doctrine concerning Chriſts perſon, and did turne Gods grace, and the ſpirituall Evangelicall liberty into a certaine carnall liberty, and diſſoluteneſſe, free from all law and ſubjection to politicke government, making ſchiſmes, and diviſions in the Churches. The Apoſtle then, after he hath propounded examples of moſt ſevere judgemens of God, which had formerly fallen upon Apoſtataes, diſſolute, unchaſte, ſchiſmaticke and prophane people, he ſhewes that theſe were ſuch, and bids them looke for the like judgements: But comforts beleevers againſt that ſcandall, and exhorts them to perſevere, and increaſe in faith, and in their ſpirituall regeneration, and to ſeeke by all poſſible and convenient meanes the ſalvation of thoſe that were gone aſtray.*

Verſ. 1. BY *God*] the Italian, *in God*] namely, by vertue of his grace, by his Word and Spirit which he hath beſtowed upon them. *Preſerved*] that is to ſay, defended, protected, and ſafeguarded, out of danger of falling from the ſalvation which they had acquired. *In Jeſus Chriſt*] namely, to the communion of his body: Or by vertue of their ſpiritual union with him.

V. 3. *The common*] namely, to me, to you, and to all beleevers. *That ye ſhould*] that ye ſhould imitate the example of all other beleevers that have been before you, in maintaining and advancing the truth of the Goſpel, againſt all the aſſaults and endeavours of the divell, and his followers, and inſtruments. Or: to perſevere in fighting as they had already happily begun.

V. 4 *Of old*] that is to ſay, from everlaſting. *Ordained*] the Italian, *written*, or ſet downe by name, (by Gods decree, likened to a Regiſter) to be given over to their naturall corruption and malice, which alſo he hath determined to puniſh, letting them runne to that height of impiety, to falſifie his truth, and to make themſelves the divels inſtruments, and to reject Gods grace, ſmother up his Word and Spirit which ſhould be proffered unto them. *The grace*] eſpecially in regard of the Evangelicall and ſpirituall liberty which they wreſt to a moſt falſe ſenſe, of licentiouſneſſe to all manner of vices, under pretence of the eaſineſſe in obtaining pardon, *Rom.* 6. 1. and that by the ſpirit of liberty the conſcience is freed from all inward remorſe and condemnation, wherein the wicked ſaid the eſſence of ſinne conſiſted, and that without it there was no ſinne whatſoever a man did

V. 6. *Which kept not*] which did not perſevere in the ſtate of integrity and righteouſneſſe, in which they were created. *But left*] that is to ſay, were for their Rebellion driven out of Heaven, *Luke* 10. 18.

V. 7. *After ſtrange*] the Italian, *after other fleſh*; a covered circumſcription of the abominable luſt againſt nature, *Rom.* 1. 27. *Of eternall*] whereof the materiall fire wherewith they were conſumed was a ſigne.

V. 8. *Likewiſe alſo*] the Italian, *yet theſe*; though theſe

theſe judgements be ſet before them for an example. *Dreams*] that is to ſay, Men blinded and void of underſtanding through their damnable paſſions, like a man that dreams or raves:

V. 9. *The Archangel*] the ſacred Hiſtory makes no mention of all this, *Jude* might know it by ſome divine revelation, or by ſome ancient tradition which he hath authorized by his relation, or by ſome book which now is not to be had; and indeed there remains ſome tract of this in the Jewiſh books. *About the bodie*] which being ſecretly buried by the Lord, *Deut.* 34. 6. it is like that the Devill did ſeek to take it up again, either to ſatisfie his rage in abuſing of it, or to make it an object of idolatry for the people.

V. 10. *They corrupt*] they defile themſelves by exceſſes, and abuſe in thoſe things, wherein, nature and even the bruit beaſts ſhew them the Lawes and limited uſe of them, as of eating, drinking, and the uſe of woman.

V. 11. *They have gone*] they follow *Cains* wickedneſſe, who was the firſt head of them who departed from the true Church and the pure ſervice of God, as theſe men did. *Rangreedily after*] the Italian, *Suffered themſelves to be carried away*] that is to ſay, they have been ſhaken from the firmneſſe of faith, and have been carried into theſe errours by the bait of gain and of worldly pleaſures, as *Balaam* was. *And periſhed*] imitating *Core* and his followers in his rebellion againſt *Moſes*, being they riſe againſt the Apoſtles and true Paſtors of the Church, and do raiſe ſchiſmes and diviſions, and have entangled themſelves in the like unavoidable perdition as thoſe men did.

V. 12. *Your feaſts*] wherefore ſee 1 *Cor.* 11. 21. *Feeding*] prophaning thoſe ſacred feaſts with their gluttonie, without any reſpect to the communion of Saints for the maintaining of which, theſe feaſts were appointed, and for this cauſe were ended and ſealed up by the celebration of the holy Supper. *Whoſe fruit witheretb*] which have neither life nor ſap to bring forth any good fruit, even like trees after Autumne. *Twice dead*] he hath a relation to thoſe mens falling again into the ſtate of ſinne and death, after they had begun in ſome ſort to live by the light and grace of the Goſpell. *Plucked up*] quite cut off from the ſpirituall union with Chriſt, who is the true foundation of life and grace.

V. 13. *Raging waves*] unſetled, turbulent, and proud ſpirits, which boldly belch out their abominable opinions and doctrines. *Wandring ſtarres*] he ſeemes to meane thoſe falſe glancing or falling Starres which fall from Heaven, becauſe they were never fixed there, and are but meteors and tranſitory impreſſions in the air.

V. 14. *Propheſied*] the Scripture makes no mention of this Propheſie of *Enoch*, threatning the wickedneſſe of his times with the future deluge. Saint *Jude* may have had it by tradition, confirmed by revelation of the holy Ghoſt, as the Jews have yet at this time ſome reliques of it in their writings. *Commeth*] the Italian, *is come*; that is as much as to ſay, He ſhall certainly come. *With ten thouſands*] the Italian, *With his holy thouſands*; namely, of Angels.

V. 15. *Hard ſpeeches*] the Italian, *Cruell things*; ſee 1 *Sam.* 2. 3. *Pſal.* 31. 18. and 75. 5. and 94. 4. *Mal.* 3. 13.

V. 16. *Complainers*] which is a ſigne of an ill compoſed, impatient, contentious, and inſatiable ſpirit. *In admiration*] falſly and flatteringly for to reap profit by them.

V. 19. *Separate themſelves*] that is to ſay, They do willingly cut themſelves off from the true and ſpirituall communion of the Church, whereby they are deprived of life, grace, and Spirit, ſee *Iohn* 15. 6.

V. 20. *Building up*] confirming and advancing your ſelves in your ſpirituall ſtate of grace and regeneration (like a building) upon the onely foundation of faith in Chriſt. *In the*] the Italian, *by the*] that is to ſay, By his motion and inſpiration.

V. 21. *Keep your ſelves*] that is to ſay, Perſevere conſtantly to love God in truth, or take heed you fall not away from his love. Others, keep one another for the love of God, that is to ſay, help one another to preſerve your ſelves from theſe dangers by a true, chriſtian, and divine charity.

V. 22. *Of ſome*] that is to ſay, Of thoſe that are ſimple, weak, and ſeduced.

V. 23. *Others*] namely, thoſe that are hardned and perverſe, or the ſeducers themſelves. *Save*] be, as much as in you lieth, inſtruments of their ſalvation by a profitable ſeverity, *Rom.* 11. 14. 1 *Tim.* 4. 16. *With fear*] namely, of Gods judgements lively repreſented and darted into the conſcience by the ſevere exerciſe of eccleſiaſticall diſcipline. *Pulling them out*] doing what you can to draw them from perdition, without any vain reſpects or conſiderations, as they draw things out of the fire in any faſhion, or by what way they can. *Hating*] ſhewing that you extreamly deteſt the participation of ſuch mens uncleanneſſe: A phraſe taken from legall impurities of garments, by touching of which men were defiled.

THE APOCALYPSE, OR REVELATION of St IOHN the Divine.

ARGUMENT.

THis Book hath the title of Apocalypse, a Greek word, which signifieth Revelation, because the whole subject of it is of Propheticall Revelations, by which to Saint John, and by him to all the Church, have been revealed the chief events of it, after Christs first comming in the flesh to his last comming to judgement; wherein, this book is very like Daniels Prophecies, from which also, as well as from many other Prophets, many termes and figures have been taken. The writer hereof was Saint John the Apostle and Euangelist, though he is here set down under the name of Divine, which name was anciently attributed unto him for eminency, because he had more loftily and expresly then any other Apostle taught and established the truth concerning the person and eternall Godhead of Christ, against certain hereticks which were sprung up even in those dayes. Now the three first Chapters are spent in describing a vision, in which Christ appearing unto him, gives him commission to write to the seven principall Churches of the lesser Asia, amongst which Saint John had especially spent his Apostleship, to instruct, confirm, praise, and exhort, and likewise to reprove, threaten, and correct every one of them, as need did require. From thence he goeth on to represent other visions concerning the universall state of the Church untill the end of the world, wherein it seems one may observe this distinction, that from the beginning of the fourth Chapter unto the end of the eleventh, the said state is described as it were in the ideas of Gods heavenly decrees, and in visions altogether Enigmaticall. From the twelfth to the end of the Booke, the executions and principall singularities thereof are more distinctly marked out by visions and descriptions, which are more plain and neerer matched and fitted to the events. In the first, one may finde the description of Christs Kingdom in Heaven, and the glorious administration of it; Gods decrees concerning what should befall the Church in this world, whereof Christ onely is the revealer and interpreter, and the accomplishment whereof hath its limited times, and the end whereof is the destruction of Christs and his Churches enemies, and the present protection and everlasting salvation of the Church. In the second, is first represented the desolation of the Iewish nation by the Romans, after it had brought forth Christ in the flesh, and withall the miraculous preservation of it, for to have it converted in its due time. Then the Roman Empire is summarily touched, its tyranny and persecution against the Church, and afterward its declination and ruine. But the state of the Kingdome of Antichrist is yet more largely described, his beginning, his usurpation under a false vizard of Religion, his blasphemies, false doctrines, deceitfull miracles, persecutions, violences, frauds, pride, and enormities: the blinde consent of Nations and Princes to subject themselves unto him, and to contribute to his exaltation, the beginning of his fall by the

the pure preaching of the Goſpell miraculouſly re-eſtabliſhed in the world, the everlaſting happineſſe of beleevers that ſhall fight with him and overcome him by their faith and patience; and contrariwiſe, the everlaſting torments of his followers, amongſt whom at the laſt the Lord ſhould raiſe moſt grievous alterations to make them become enemies unto him, whereby it ſhould happen that he, and the triumphant City of his Kingdom and State, ſhould go to ruine and be deſtroyed by a ſudden, finall, and horrible judgement of God, eaſing the world of ſo great a plague, glorifying his righteouſneſſe, and giving thoſe who are his, cauſe of triumphant joy, and enfolding his enemies in everlaſting deſpair and ignominie. After this is deſcribed a ſtate of the Church upon earth, very peaceable, holy, and happy, Chriſt reigning in it, and the Devill being repreſſed in his endeavours, untill a certain time, when as by a new kinde of enemies he ſhould renew his aſſaults, but ſhould ſoon bee overcome; and immediately after the end of the world and the laſt judgement ſhould follow, by which the Devill and all the Churches enemies being abyſſed into hell, the Church ſhould be gathered up into heavenly glory, to live and reign everlaſtingly with Chriſt, and to enioy his preſence and his goods in all fulneſſe. Now as amongſt theſe Prophecies, there are ſome ſo cleer by the event, that one cannot be doubtfull nor ignorant of them, but onely through a wilfull blindneſſe; ſo there are other ſome that are yet under Gods ſecret ſeal, the explication whereof is as uncertain, as the undertaking to give it, is raſh; and therefore adoring that which as yet lieth hidden, and meditating upon that which is manifeſt, the Church hath large matter of inſtruction and comfort in this book, looking for the full accompliſhment which ſhall bring to light all the obſcurities.

CHAP. I.

Verſ. 1. WHich *God*] namely, the Father: See how this ought to be underſtood, *Iohn* 3. 32. and 8. 26. and 12. 49.

V. 2. *Bare record*] by his preaching as he was an Apoſtle, ſee *Luke* 24. 48. *Acts* 1. 8. and 26. 16. *Of the teſtimonie*] namely, of what Chriſt himſelf hath declared in the behalf of his Father, ſee 1 *Cor.* 1. 6.

V. 3. *And keep*] namely, in their minde and memory to compare the events therewith, and by this means be confirmed in the faith, and defended againſt all ſcandals and temptations. *The time*] namely, of the accompliſhment of theſe things.

V. 4. *Aſia*] namely, the leſſer, called in theſe dayes, Natolia. *From him*] namely, from God the Father, whoſe eternity is deſcribed by theſe three times, according to the capacity of humane apprehenſion. *From the ſeven*] namely, from the holy Ghoſt, whoſe power is moſt perfect (the number of ſeven in the Scripture intimating perfection) and whoſe operations are very divers, *Iſai.* 11. 2. and *Zech.* 3. 9. and 4. 10. *Rom.* 4. 5. and 5. 6.

V. 6. *Dominion*] or power, 1 *Tim.* 6. 16.

V. 7. *Even ſo, Amen*] that is to ſay, It ſhall certainly be ſo, or ſo be it.

V. 8. *Alpha*] names of the firſt and laſt letter of the Greek alphabet for to ſignifie the indeterminable eternity of the Sonne of God, equall with the Father in eſſence and glory, verſ. 4.

V. 9. *Patience*] the Italian, *ſufferance*; which he commands and brings forth in thoſe who are his, by his Spirit to his own likeneſſe, ſee 2 *Cor.* 15. Others, in the patient expecting of Chriſt. *Patmos*] an Iland in the *Archipelago*, in theſe dayes by ſome called *Palmoſa*, into which Saint *Iohn* was confined by *Domitian* the Emperour for the Goſpel and the preaching thereof.

V. 10. *In the Spirit*] that is to ſay, In an extaſie and rapture of minde, in which all the ſenſes were ſuſpended and bound up by a ſupernaturall power, and the underſtanding fixed and raiſed up to the contemplation of divine objects repreſented in the viſion, ſee *Ezech.* 11. 24. *On the Lords day*] the Italian; that is to ſay, The day of the Lord: So was the firſt day of the week called even from the Apoſtles time, becauſe that day the Lord was riſen; whereupon it was conſecrated to exerciſes of piety in ſtead of the Sabbath, ſee *Acts* 20. 7. 1 *Cor.* 16. 2.

V. 12. *I turned*] namely, in viſion. *The voyce*] namely, him from whom it proceeded.

V. 13. *Unto the Sonne*, the Italian, *unto a Sonne*] that is to ſay, unto a man, *Dan.* 7. 13. and 10. 16. *Revel.* 14. 14. and was Chriſt himſelf, *Revel.* 2. 18. who in viſion ſhewed to Saint *Iohn* a likeneſſe of his humanity which is reſident in Heaven.

V. 15. *His feet*] see the explication of this upon *Cant.* 5. 15. *Ezech.* 1. 7. *Dan.* 10. 6. *Fine brasse*] the Italian, *Calcolibano*; that is to say, a kinde of most fine and bright brasse, see *Ezech.* 1. 4.

V. 16. *Sword*] a figure of the most effectuall and penetrant power of Gods word in the destroying of his enemies, and overcomming the world.

V. 18. *Amen*] that is to say, This is an everlasting truth, which every one ought to acknowledge and worship. *The keyes*] namely, the absolute power over these things, to condemn unto them, and to free from them at my pleasure.

V. 20. *Are*] that is to say, do signifie and represent. *The Angels*] that is to say, the Bishops, or the chiefe ministers honoured sometimes in Scripture with this title, by reason of the resemblance of theirs and the Angels office concerning beleevers salvations, see *Eccles.* 5. 6. *Mal.* 3. 1. *The seven*] by which are meant the particular Churches, because the Lord hath set in them the gift of his Spirit which is in stead of oil, and faith, which is in stead of fire, to carry and hold up before all men the lamp of truth and knowledge of God, and make it to shine before the eyes of the world by works, see *Zech.* 4. 2. *Matth.* 5. 15. *Philip.* 2. 15.

CHAP. II.

Vers. 1. THe *Angel*] that is to say, The Pastor or Bishop, under whose person ought to be understood the whole Church. *That holdeth*] who is the soveraign Lord and master of all the Pastors, who have no authority but from him, who onely doth establish them, and likewise can depose them according to their works. *Who walketh*] that is alwayes present, and working in his Church in the power of his Spirit, to preserve the light of his power and the oil of his grace in it: as anciently the Priests had the charge of the great Candlestick, to make it clean, and keep the lamps lighted in it all the night, see *Exod.* 27. 20. and 30. 8. *Levit.* 24. 3.

V. 3. *Hast born*] the Italian, *hast born the burden*; namely, those sufferings, and that yoke which I have laid upon thee.

V. 5. *Will remove*] that is to say, I will deprive thee of every qualitie, title, and property of a Church, transporting my grace and truth elsewhere, *Matth.* 21. 31, 41, 43.

V. 6. *Nicolaitans*] most ancient hereticks, who permitted the community of women, and eating of idols sacrifices, it is thought the name came from *Nicolas* a Deacon, *Acts* 6. 5. and that the heresie was grounded upon an act and saying of his, misunderstood, if Histories be true.

V. 7. *That overcometh*] that is to say, that perseveres unto the end against all assaults and temptations by a lively faith in me. *Will I give*] that is to say, I will cause them to enjoy the everlasting goods of my glory. Figurative termes taken from the earthly Paradise, *Gen.* 2. 8, 9. see *Revel.* 22. 2, 14. *Paradice*] see *Luke* 23. 43.

V. 9. *Rich*] namely, in spirituall goods, see *Luke* 12. 21. *James* 2. 5. *The blasphemie*] or slanders and calumnies. *And are not*] are not the true people of God in Spirit and faith, *John* 8. 39. 44. *Rom.* 2. 28. and 9. 6.

V. 10. *Dayes*] some take these dayes for yeers, as *Dan.* 9. 24.

V. 11. *Second death*] which is the everlasting and totall separation of the whole man from God, and from his life, to be abysmed into everlasting torments after the corporall death.

V. 13. *Where Satans*] namely, where he reigns powerfully, be it by false religion, or by wickednesse of life, or by persecution of the Gospell. *My name*] namely, the pure profession of my Gospel, in which I have fully manifested my self.

V. 15. *Nicolaitans*] who by such deceits did lead Christians astray, 2 *Pet.* 2. 18.

V. 16. *Will fight*] that is to say, I will destroy them by my judgements pronounced by my mouth, and executed by my power, and withall imprinting the feeling of their condemnation in their hearts by my word.

V. 17. *Will I give*] that is to say, I will cause him to enjoy the everlasting goods of my heavenly kingdom; tearms taken from the Manna which was kept in the Sanctuary, *Exod.* 16. 32, 33. *Psal.* 65. 4. see *John* 6. 31, 35, 48, 51. *A white stone*] the figure of the new heart purified and made sound by faith, which God bestoweth upon those who are his, and whereon by his Spirit he engraves and seals the testimonie of their adoption, by which they obtain the new name and right of the children of God, *John* 1. 12. *Revel.* 3. 12. the certain judgement and knowledge whereof lieth in the closet of the beleevers conscience, and is not manifested but onely by the effects, *Rom.* 8. 16.

V. 19. *Service*] the Italian, *ministerie*; namely, in alms, assistances, and other duties of charitie.

V. 20. *Iezebel*] whether this were that womans proper name; or that for the resemblance of the old *Iezebel*, an impious, dishonest, and wicked Queene of Israel, here be meant some false Prophetesse of the Nicolaitans, or some such like hereticke sects.

V. 21. *Fornication*] namely, bodily fornication, and likewise the spirituall, of idolatry.

V. 22. *That commit adultery*] this may likewise bee understood spiritually of the communicating with that womans false doctrine.

V. 24. *As have not*] as have no way assented to that devilliish doctrine which those hereticks did qualifie with the name of great and deep mysteries of

of Gods Spirit, 1 *Cor.* 2. 10. though indeed it was nothing but a gulph of abominations, and hollow illusions of the divell. *Burthen*] or calamities, or threatnings.

V. 26. *My workes*] the faith, and obedience which I have commanded, and brought forth in them that are mine by my Spirit, *John* 6. 29. 1 *John* 3. 23. *Will I give*] I will make him partaker of my Kingdomes glory, and of the fruit of my victories over all mine enemies.

V. 28. *I will give him*] namely, when that great day of eternity shall appeare, 2 *Pet.* 1. 19. I will make him partaker of the light of glory, happinesse, and full knowledge which resides in me, and of which I am the distributer, *Rev.* 22. 16.

CHAP. III.

Vers. 1. *That hath*] that is to say, he that possesseth the fulnesse of the gifts and graces of the Holy Ghost, *John* 3. 34. to distribute them to the whole Church. *Thou livest*] the Italian, *Thou art sayd to live*; namely, a spirituall life, consisting in faith, and all manner of workes of piety.

V. 2. *Perfect*] that is to say, entire and correspondent to the duty of thine office, according to Gods order, and judgement, though they seem otherwise to men.

V. 4. *Which have not*] that have kept themselves pure from the contagion of sinners, see *Jude* 23. or that have kept the confession of faith in a pure conscience, by which they have put on Christ, *Gal.* 3. 27. *Ephes.* 4. 24. *Revel.* 16. 15. *Shall walke*] that is to say, shall live with me in my Kingdome, in perfect light, joy, glory, and innocency, all which things are signified by white garments. *Worthie*] that is to say, they are fittingly disposed thereunto according to Gods order, see *Matth.* 10, 11.

V. 5. *Blot out*] that is to say, I will keep and preserve him eternally in the number of my Fathers Elect, and will make it appeare in effect that he is of that blessed society, See *Exod.* 32, 32. *Psam.* 69. 28.

V. 7. *That hath the key*] namely, Christ the Soveraigne Lord, and Governour of his Church, anciently figured by *Eliachim* Steward under *Hezekiah*, *Isa* 22. 22. *That openeth*] that is to say, whose power is Soveraigne and absolute, not Subject to any contradiction, opposition, or prohibition, see *Job* 12. 14.

V. 8. *I have set*] I have maintained the preaching of the Gospel, and the gift of faith in thee, that thou mightest in it have accesse to the Throne of grace: and likewise all other meanes of salvation and hope, see *Matth.* 25. 10. *Thou hast*] that is to say, thou hast not altogether fainted, but dost yet beare up so, that thou maiest use some meanes; for unto him that hath nothing, nothing is given, *Matth.* 25. 29.

V. 9. *And worship*] that is to say, they shall humble themselves unto thee, and shall aske thee forgivenesse for the wrongs and outrages which they have committed against thee, and they shall yeeld thee that acknowledgement and honour which belongeth unto thee, *Isa.* 49. 23. & 60. 14.

V. 10. *The word*] namely, the Gospel, alwaies accompanied with afflictions, to the imitation of me. Or, my command to suffer for my name. *Will keepe thee*] either by delivering thee, or by strengthening thee that thou mayest not be overcome. *Of temptation*] of triall and exercise of great afflictions 2 *Pet.* 2. 9.

V. 11. *I come*] namely, in judgement. *Which thou hast*] namely, my grace, and truth, the gift of faith, and practise of these gifts with perseverance. *That no man*] that thou mayst not finde thy selfe frustrate of the reward of everlasting glory, and see it obtained by others, who shall have kept the faith unto the end of the race. A manner of speaking taken from races, and other games wherein men did strive for superiority, see 1 *Cor.* 9. 25. 2 *Tim.* 4. 8. *Jam.* 1, 12. 1 *Pet* 5. 4.

V. 12. *Will I make*] I will establish him eternall and glorious in the triumphant Church. *I will write*] that is to say, I will glorifie him to the full and make him clearely appeare what he is, namely, a true child of God, a Citizen of Heaven, and member of Christ made like unto him in glory, See *Isa.* 4. 3. & 44. 5. *Phil.* 3. 20. 1 *John* 3. 2. *Rev.* 14. 1. *My new*] namely, the lively impression of my glory, which I have obtained after I went up into Heaven, *Phil.* 2. 9. *Rev.* 19. 12.

V. 14. *The Amen*] namely, Christ, who is not onely truth it selfe, *John* 14. 6. but in whom also all Gods promises are yea and Amen, that is to say, are ratified and firme, 2 *Cor.* 1. 20. *The beginning*] namely, he from whom all creatures have their beginning, *John* 1. 3. *Col.* 1. 16. O, the beginning of the creation, that is to say he, that is as one may say the foundation of all this new fabricke of the Church, *Col.* 1. 18.

V. 15. *Neither cold*] that is to say, thou hast indeed some knowledge and feeling of piety, but without any fervencie of affection to the workes of it, and without zeale in abhorring and rejecting the contrary ones. *I would thou wert*] that is to say, it were better for thee that thou haddest never participated of my truth, and grace, then to use it thus carelessely; for thy knowledge makes thee inexcusable; and as by it thou art the more bound, so thy sin is the more aggravated by thy contempt and ingratitude, see *Luke* 12. 47, 48.

V. 16. *Spue thee out*] that is to say, I will cast thee

out

out of my ſpirituall communion and our of my love. A terme taken from lukewarme drinks, which doe provoke one to vomit.

V. 17. *I am rich*] namely, in temporall goods, or peradventure in ſpirituall gifts, but not accompanied, nor animated by the principall gift, which is that of the vigour and fervencie of Spirit.

V. 18. *To buy*] that is to ſay, to obtaine of me, by convenient meanes, which are humility, faith, repentance, zeale, and by meanes of renouncing all confidence in thy ſelfe, all thoſe gifts which are needfull for thee. See of this buying without any price, *Iſa.* 55. 1. *Matth.* 13. 44. & 25. 9. *Gold*] he ſeems to meane the gift of a pure and lively faith, by meanes of which all the reſt may be obtained, *Matth.* 21. 22. *White rayment*] this is the gift of free juſtification, by the application of Chriſts innocency, righteouſneſſe, and ſatisfaction, alwaies accompanied with the gift of the ſanctification of the Spirit, ſee 2 *Cor.* 5. 3. *Gal.* 3. 27. *Rev.* 7. 14. *Eye-ſalve*] a figure of the meditation and ſtudy of holy things; and of all other meanes which are apt to enlighten and ſtrengthen the underſtanding in the knowledge of divine truth.

V. 20. *I ſtand*] that is to ſay, I exhort, admoniſh, and ſolicite, ſee *Cant.* 5. 2. for it is not here ſpoken of the firſt act of converſion, but of the conſequences of it; in which, man, who being dead hath been made alive, ought to cooperate with Gods grace, *Rom.* 6. 13. *Gal.* 5. 25. *Open*] that is to ſay, gives way to my exhortations and word, and opens his heart thereunto, by docility, lively apprehenſion and obedience to faith. *Will come into him*] figurative termes to ſignifie an intimate communication in grace and comfort.

CHAP. IV.

Verſ. 1. *Looked*] the Italian, *I ſaw*; that is to ſay, a ſecond viſion was preſented unto me, and at the firſt appearing of it I was raviſhed into a Propheticall extaſie. Now untill the end of the eleventh Chapter, theſe viſions ſeeme to repreſent the heavenly archetypes of Gods counſels, concerning the ſtate and chances of the Chriſtian Church, and from the twelfth forward, the execution of them upon earth.

V. 2. *One ſate*] by that it is not here ſaid, that he had the likeneſſe of a ſonne of man, and by *Revel.* 5. 6, 7. & 7. 10. he ſheweth that in this place we muſt underſtand it to be God the Father.

V. 3. *A Jaſper*] to repreſent his majeſty and glory, but without any image or figure.

V. 4. *Foure and twenty*] an image or repreſentative of the Church, brought in here, as gathered up into Heaven, and made partaker of Chriſt her heads glory, *Revel.* 3. 21. and repreſented under the forme of the Rectors and heads of the earthly *Jeruſalem*, anciently compoſed as the Jewes relate it, of foure and twenty Elders, or heads of the foure and twenty quarters, or high ſtreets of the City, over which was the Governour for the King, who made the five and twentieth, whereof ſome tract is ſeene, *Ezek.* 11. 1 *In white*] a ſigne of glory, and moſt perfect heavenly pureneſſe, ſee *Rev.* 3. 4, 5.

V. 5. *Seven*] anſwerable to the ſeven Lampes, in the Golden Candleſticke in the Temple, ſee *Exod.* 25. 37. *Zech.* 4. 2.

V. 6. *A Sea*] a figure of the Heaven of glory, repreſented by a Sea for its greatneſſe and plaine extent, and of glaſſe for its purity, and ſplendor. *Foure*] a figure of the Angels, ſee *Ezech.* 1. 5. *Full of*] to ſignifie the perfect light of knowledge, and perpetuall vigilancy in ſervice in the holy Angels, ſee *Dan.* 4. 13. 17.

V. 8. *Within*] namely, under thoſe wings.

V. 10. *And caſt*] in token of acknowledgement that all the glory which they have, is Gods meere benefit, and that they enjoy it onely to exalt his for ever.

V. 11. *Thou art worthy*] that is to ſay, to thee it belongeth to ſet every thing under thine obedience, as every thing hath its being from thee; which is eſpecially verified in Chriſts ſpirituall Kingdome, *Rev.* 5. 12. and ſhall be accompliſhed in the Fathers everlaſting Kingdom, 1 *Cor.* 15. 24.

CHAP. V.

Verſ. 1. *A Booke*] a figure of Gods everlaſting, and ſecret decrees concerning the ſtate and condition of his Church; which decrees none knoweth but onely the Sonne, who hath the full knowledge of them, as true God with his Father. And likewiſe it belongeth to none to declare them but onely to him who alone hath charge from the Father to reveale them, as Mediator and great Prophet of the Church, ſee *Pſal.* 2. 7. *Iohn* 1. 18. & 3. 32. & 5. 19, 20.

V. 3. *In Heaven*] by this enumeration nothing is meant but all the creatures in generall, ſee *Exod.* 20. 4. *Phil.* 2. 10.

V. 5. *The Lyon*] namely, Jeſus Chriſt deſcended from *Judah* according to the fleſh, to whom in ſpirituall truth belongeth the title of Lyon attributed to *Judah*, *Geneſ.* 49. 9. by reaſon of his ſoveraigne ſtrength to overcome and deſtroy all his enemies. *Hath prevailed*] the Italian, *hath overcome*; that is to ſay, hath obtained, as in a triall, more then any other, hath overcome all difficulties, and brought it to paſſe: Or hath obtained, in regard of his humanity, this dignity of knowing all the fathers ſecrets, and to unfold them, by the combats which he hath undergone.

V. 6.

V. 6. *In the middeſt*] namely, betweene Gods Throne, and the beaſt, and the Elders. *A Lambe*] who repreſented Chriſt, who by his death hath gotten that foreſaid glorious title. *As it had been*] the Italian, *which ſeemed*; that is to ſay who bare in his glorious body the markes of his death and Sacrifice, See *Zech.*12.10. *John* 20,27. *Rev.*1.7. *Seven hornes*] a token of Soveraigne power in Chriſt, as King, as the ſeven eyes are ſymboles of perfect knowledge, in quality of Prophet.

V.8. *Harpes*] Inſtruments of praiſe, which ſeeme more properly to belong to ſoules already glorified, as the Vials full of odour, are better referred to beleevers upon earth, where the true place of prayer is, as in Heaven is the place of thankeſgiving. For the whole Church, as well Militant as Triumphant, is here repreſented, as yeelding her dutys to Chriſt. *Which are*] that is to ſay, which figure and ſignifie, according to the ancient ſymbole, *Exod.*30.1.

V.9. *A new*]ſee upon, *Pſal.*33.3.

V.12. *Riches*] namely, the glory, according to the uſe of the Hebrew tongue, or all the treaſures of wiſdome and underſtanding, *Col.*2.3.

CHAP. VI.

Verſ.1. A *White Horſe*] by *Rev.* 19. 11. it appeares that hereby is meant Chriſt carried upon the pure word of the Goſpell conquering and overcomming the Kingdome of the Word, and deſtroying his enemies, *Pſal.* 45. 4,5. *Conquering*] beginning his victories even at his firſt comming out, and proſecuting of them to the end.

V. 4. *Another Horſe*] by this may fittingly be meant the Roman Empire, ſorrell, or red by reaſon of its continuall exerciſe in warres, coveting the univerſall Empire of the world.

V. 5. *A blacke Horſe*] by this ſeemes to be meant the ſpirituall hunger after the bread of life, which is the pure Word of God, which after the ruine of the Roman Empire, did much afflict the world. *A paire of Ballances*] as it were to diſtribute the bread by weight and proportion, as they uſe to doe in great dearths, ſee *Lev.*26.26. *Ezech.*4.10,11.

V.6. *A meaſure*] the Italian, *A Chenice*; the name of a meaſure which contained about two and twenty Ounces, and the penny is the Drachme whereof eight make an ounce. And ſo is ſignified a great dearth. *See thou hurt not*] that is to ſay, this ſpirituall hunger ſhall notwithſtanding be accompanied with great fleſhly commodities, and delights repreſented by Wine and Oyle, which are not ſo abſolutely neceſſary for mans life as Bread.

V.8. *A pale Horſe*] by this may be meant Antichriſt, whoſe Kingdome is the death of the Church, cauſed by violences, privation of true practice, peſtilence of falſe doctrine, perſecutions of Potentates (ſignified by the foure bodily ſcourges) whence unavoydably followeth everlaſting death. Or ſimply are meant Gods judgements upon the World for the contempt of his word. *Over the fourth*] as indeed the kingdome of Antichriſt ſeems to have taken ſo much part of the world.

V. 9. *The Altar*] which in this viſion appeared in Heaven before the Throne, like the Altar of Incenſes, which was before the moſt holy place, where Gods glory reſided upon the Arke, *Exod.*30.6. And this repreſentation ſerves to ſhew, that the ſoules of beleevers doe not appeare before God, but onely by the interceſſion of Chriſt, figured by thoſe ancient perfumes. *Which they held*] having never forſaken it, nor renounced it, 1 *John* 5.10.

V. 10. *How long*] a prayer not for any particular vengeance, but of zeale to Gods juſtice, and of deſire of the full comming of his Kingdome, in the totall ruine of the wicked, and in the laſt and finall judgment.

V.11. *Were given*] that is to ſay, they were admoniſhed to content themſelves with the firſt and moſt excellent part of Gods juſtice, which is to reward thoſe with glory which have ſuffered for him, which is ſignified by theſe robes, *Rev.*3.4,5. expecting till in his appointed time he doth accompliſh the other, which is to cauſe vengeance to come upon the perſecuters, ſee *Heb.*12.13. *Should be fulfilled*] namely, untill all the elect of all mankind were gathered together, which muſt be before the laſt judgement, ſee 2 *Pet.*3.9.

V. 12. *There was*] a deſcription of the laſt judgement.

V. 15. *And the Kings*] namely, the enemies of Chriſt, and proſecuters of his Church.

CHAP. VII.

Verſ.1. S*Tanding*] ready to execute Gods great judgements upon the earth, which notwithſtanding are not ſpecified in this Chapter. *Holding*] peradventure to intimate the peace, and eaſe, in which God ſuffereth worldly men to live, and be overtaken, even upon the point of his great judgements, 1 *Theſſ.*5.3.

V. 4 *Of all the Tribes*] excepting *Dan* left out in this place for ſome unknowne cauſe, as alſo in other places of Scripture. Now by theſe who are marked among the Tribes of *Iſrael*, are meant the elect in all the externall Church, marked with Gods, and Chriſts Character, *Rev.*14.1.

V. 8. *Of Joſeph*] that is to ſay, of *Ephraim* the the Sonne of *Joſeph*: who having gotten the right of firſt borne above *Manaſſeth*, *Geneſ.* 48 13,19. the name of *Joſeph* is often attributed unto him for precedency.

V.9.

V.9. *Palmes*] in signe of victory, on the divell and his whole Kingdome, see *Rev.*13.5.

V.10. *To our God*] the Italian, *belongeth to our God*; that is to say, as it is his proper worke to save men, so all the honour therefore is due to him.

V.12. *Amen*] namely, to that which the multitude had said.

V.14. *Which came out*] namely, that are taken up into Heaven, after they had suffered great afflictions, and persecutions in the world. *Have washed*] that is to say, preserved themselves in innocencie of life, and in the purity of the profession of the Christian faith, by which having put on Christ with all his righteousnesse and merits, have likewise been adorned by him with the graces of his Spirit in this World, and of his glory in the everlasting life, 2 *Cor.*5.4.

V.15. *In his Temple*] namely, in Heaven, shadowed by the ancient materiall Temple, *Heb.*9.23,24. *Shall dwell among them*] the Italian, *Shall stretch forth his Tabernacle amongst them*; or shall overshadow them: that is to say, shall cover and defend them everlastingly from all evill. A manner of speech taken from the Pillar of Cloud in the Wildernesse.

CHAP. VIII.

Vers.1. *THe seven*] it is likely that here are meant the chiefe and neerest Ministers of God, as questionlesse there are distinctions in the degrees of Angels, see *Rev.*1.4. & 4.5.

V.3. *Angel*] the description of a kind of Heavenly service, correspondent to that which was in the Temple, namely, that the people being without at prayer, the Priest offered Incense within upon the Altar, *Luke* 1.10. to signifie that beleevers prayers have alwaies need to be helped, and sanctified by Christs Intercession, see *Heb.*9.24. and here the Angel holds the place of inferiour Priest, under Christ who is the high Priest. Now the end of all this is to shew, that beleevers doe avoid all the horrible evils of this World by faith, and prayer, *Luk.*21 36. *Should offer it*] that is to say, should present it in the behalfe of the Saints, or beleevers prayers, and make them to penetrate sweetly before God.

V.11. *Wormwood*] that is to say, most bitter and deadly, according to the meaning of the Hebrew tongue.

V.13. *An Angell*] some copies have it, an Eagle.

CHAP. IX.

Vers.1. *TO him*] according to some, we must understand it to be the Angel himself that had sounded. Others referre it to the starre which was fallen, which may signifie an evill Spirit, *Rev.* 12.29. *Of the bottomlesse pit*] namely of Hell. All this is very obscure, and hidden under the Key of Gods secrets.

V.11. *Abaddon*] both names signifie destroyer, which is the divels title, see *Exod.*12.23.

V.13. *Foure hornes*] as he had in vision seen the Altar of perfumes, *Rev.* 6.9. & 8.3. he saw also the foure hornes or pinnes at the foure corners of it, to the likenesse of *Moses* and *Salomons*, called the Golden Altar, because it was covered with golden plates, and was set before God: that is to say, before the Sanctuary, the great Curtaine being between, see *Exod.*30.13. 1 *King.*6.20. & 7.48.

CHAP. X.

Vers.1. *AN gell*] this was the Sonne of God himselfe, as it appeares by *Rev.* 1.15, 16. & 4.3. *Of fire*] that it to say, of that exceeding fine Brasse, *Revel.*1.15. bright and sparkling.

V.2. *A little Booke*] it seemes we must conceive and understand it to be the same booke which the Sonne of God had unsealed and opened, *Rev* 5.1.7.

V.3. *Seven thunders*] whereof hath not beene spoken untill now: peradventure he meanes the seven Angels, who strongly sounded with their Trumpets *Revel.* 8.2. And in all this there are many things known to God onely.

V.4. *And write them not*] other Copies have it, and thou shalt write them afterwards.

V.6. *That there should be*] namely, that the end of the world should come in its prefixed time, and that the succession, vicissitudes, and measure of times, and all temporall things should cease, and that all prophesies should be fulfilled.

V.7. *The mystery*] namely, these singular revelations, of Christs comming to judgement, of the resurrection, of the end of the world, and of Christs everlasting Kingdome with his Father, *Mat.*24 30. 1 *Cor.*15.24,51. 1 *Thess.*4.15. 2 *Pet.*3.10.

V.11. *Before many*] the Italian, *against many*; others, concerning many.

CHAP. XI.

Vers.1. *WAs given me*] this Chapter also contains many very obscure things not yet revealed.

V.3. *Will give*] commission and authority.

V.7. *Their testimony*] namely, the time of their preaching, and defending of the heavenly truth.

V.8. *Spiritually*] resembling in spirituall things the carnall and worldly qualities of *Sodom* and *Egypt*, which were the figure of it. *Sodom* in its abominable impurities, and abominations of Idolatry. *Egypt* in her tyranny and violence against the Church. *Crucified*] this also sheweth that it must be under-

understood in a spirituall sence: that is to say, he is there wronged persecuted, and slaine in his Members, Word, Spirit, and Worship, see *Heb.6.6.*

V.11. *Entred*] that is to say, that which is to come was shewed me in vision, as if it were present.

V.15. *The Kingdomes*] that is to say, now God raigneth with his Sonne, and that absolutely, having destroyed all his enemies, *1 Cor.15.24.*

V.18. *Of the dead*] namely, that they ought to rise againe to be judged, some to death and damnation, others to rewards, and everlasting Crownes.

CHAP. XII.

Vers.1. A *Appeared*] Here begins the second prophetick part of this Book, which containes the executions done upon earth, of those celestiall decrees which were described before. *A woman*] many circumstances induce us to understand this Vision of the Jewish Nation, and of that which hath befallen it since the Birth of Christ. *Clothed*] the Italian, *environed*; that is to say, A Nation honoured with the glorious Title of People of God, environed with his presence, light, and grace. *Under her feet*] that is to say, whose sight in the world was very variable, in increases, prosperities, decreases, failings, appearings again, &c. even as the Moon. *A crown*] this is clearly meant by the twelve Tribes, see *Gen.37.9.*

V.2. *With childe*] that is to say, having the promises of the Messias, whose comming she had long before conceived by faith, and the time of the accomplishment whereof drew neer. *Cried*] this may be referred to the dolorous state into which the people of God were brought about the time of Christs comming, being oppressed by the Roman Empire, and sighing after their deliverance by the Messias.

V.3. *A great*] A figure of the Prince of devils, working by the Roman Empire (described *Rev.13.1.* with the same heads and hornes) to suppresse Christ at his Birth, which having been first attempted by *Herod*, made a King by the Romans, was afterwards prosecuted by their Magistrates, induced thereunto by the Jewes, even to his death.

V.4. *His tail*] A figurative description of the apostasie of one part of the Angels, adhering to the head of it. *And did cast them*] that is to say, which part he drew after him in the societie of his rebellion, whereupon it was for ever banished out of Heaven, *Jude 6.*

V.5. *A man-childe*] namely, Christ Jesus, in respect of his humane nature, *Isai 9.6. Was caught up*] Though he died, yet was he not devoured by the devill, but did rise again, and was taken up into Heaven in glorie.

V.6. *The woman*] this seemes to point at the dispersion of the Jewish Nation without any forme of common-wealth of its own, or of any Church, without any grace or blessing of God, or food of the soul, in which miserable state, it is notwithstanding preserved untill the time of its last conversion. *A thousand*] that is to say, a certain space of limited and prefixed time, as the three yeares and an halfe of *Antiochus* his persecution were, *Dan.7.25.* and *12.7.*

V.7. *There was war*] A figurative description of the devils judgement, renewed by Christ glorified, who hath been made the true *Michael*, and Head of the Angels, see *Luke 10.18. John 12.31.*

V.8. *Their place*] that is to say, they were everlastingly banished from it.

V.9. *The devill*] that is to say, a slanderer of God to men, *Gen.3.5.* and slanderous, and malicious accuser of men to God, *verse 10. Satan*] that is to say, adversarie and accuser, *Zech.3.1.*

V.10. *Is come*] that is to say, God hath undertaken to save those who are his perfectly, and to reigne powerfully in the person of his Son, having beaten down the tyrannicall usurpation of the devill.

V.11. *By the bloud*] that is to say, opposing against his accusations, Christs most perfect satisfaction for their expiation, *Rom.8.33,34.* and persevering untill death in the faith and confession of Christ.

V.12. *To the inhabitants of*] the Italian hath it, *to thee O earth*; other Texts have it, To ye that inhabit the earth and the sea. *That he hath but*] namely, to execute the rest of his rage against Christs Kingdom, before he be eternaly shut up in hell.

V.13. *He persecuted*] this seemes should be wholly understood of the desolations of the Jewish people, after Christs Ascension into Heaven.

V.14. *Two wings*] A figurative description of the miraculous meanes by which the remainder of the Jewish Nation was saved from the Romans rage, see *Matth.24.22. Of a great*] it being a very certain thing, that there is a kinde of Eagles of an unmeasurable and prodigious greatnesse. *Nourished*] that is to say, maintained in her being. *A time*] that is to say, A year, two yeeres, and halfe a year, which are the thousand two hundred and sixty dayes of *vers.6.*

V.15. *Cast out of*] that is to say, did raise up great persecutions against the Jewes on every side.

V.16. *The earth*] the meaning seemes to be, that the great commotions in the Roman Empire, did cause them to let the Jewes alone in rest, and that they did not utterly destroy them.

V.17. *With the remnant*] namely, with those few Jewes which were converted to the Christian faith, upon whom began the first persecution against the Church.

CHAP. XIII.

Verſ.1. *Saw*] This Viſion hath a plain relation to the Roman, heatheniſh Empire, to which may be applied many qualities of that of *Antiochus*, *Dan.*7.8,20,21. *Out of the ſea*] figure of the world, for its vaſtneſſe, confuſion, and continuall agitation. *A beaſt*] namely, an Empire and ſtate, according to the propheticke ſtile, *Dan.*7.3. and 8. 3,4,20,21. *Ten hornes*] This is attributed to heathen Rome, conformable to that which is ſaid of the kingdom of the Seleucides and *Antiochus*, *Dan.*7.7. and is expounded, *Revel.* 17.9,12. *The name*] he ſeemes to have a relation to that, there was a Godhead attributed to the Citie of Rome, and it was called, The everlaſting Citie, head of the world, &c.

V.2. *A leopard*] The three ſeverall figures of the Beaſts which repreſented the Monarchies of the Chaldeans, Perſians, and Grecians, *Dan* 7.4,5,6, are all put together to deſcribe Rome, as if it were a gathering together, of the tyrannie, crueltie, and ravenouſneſſe of all the former Empires. *Gave him*] in as much as by Gods permiſſion the devill is prince of the world, and of the adverſe part to God and to his Kingdom, he made this Empire as it were his great Lieutenant, and gave it all the meanes as he himſelfe had, to obtain, maintain, encreaſe, and exerciſe his tyrannie, ſee *Luke* 4.6.

V.3. *One of*] it is likely that here is meant one of the ſeven formes of Government of the Roman Empire; namely, that of the People and Senate which was ſubverted by the Emperours, ſee *Rev.* 17.9. *And his*] the Italian, *but his*; that is to ſay, this ſo dangerous alteration, did not for all that overthrow the ſtate of Rome, yea the Monarchie confirmed it, and made it flouriſh, and powerfull as before.

V.4. *Worſhipped*] that is to ſay, the Roman Empire did greatly confirme and amplifie the worſhip of idols, in which the devill is alwayes worſhipped, *Rev.*9.20.

V.5. *There was given*] that is to ſay, God by his ſecret Providence ſuffered it to riſe to a great height of commanding and threatning, even to oppoſing it ſelfe, againſt God and his kingdom, and to maintain and eſtabliſh the devils kingdom, *Dan.*7.20,25. *To continue*] other Texts have it, To war, namely, with the Church, which ſeemes to agree beſt with the figure of *Antiochus*. *Fourty and two*] according to the letter, they are the three yeares and an halfe of *Antiochus* his perſecution, *Dan.*7.25. and 12. 7,11. but being referred to Rome, this terme ſeemes to be indefinite, to ſignifie the whole time of Gods patience in ſuffering of heathen Romes perſecution,

V.6. *His Tabernacle*] that is to ſay, his Church. *And them that*] namely, Chriſt, and all his, who were gathered up in glorie.

V.7. *Given unto him*] that is to ſay, he was permitted. *To overcome them*] namely, in the world, and corporally for a time.

V.8. *Of the Lambe*] the Italian, *whoſe names are not written from the foundation of the world, in the Book of life of the Lambe, who was ſlain, ſhall worſhip him*; namely, of Chriſt, 1 *Pet.*1.19,20. to whom this Booke of life is attributed, whether it be becauſe that in Chriſt all Gods children are choſen, *Epheſ.*1.4. or whether it be becauſe that he is prince and authour of everlaſting life, whereunto they are choſen. Others ſet down the words of the Text in this manner, Whoſe names are not written in the Book of life of the Lambe, who was ſlain from the foundation of the world, that is to ſay, in Gods decree and foreſight, and in the efficacie of his death, which hath been preſent to God from all eternitie.

V.10. *He that*] A ſummarie and obſcure deſcription of the Roman Empire, through Gods juſt judgement. *Is the*] that is to ſay, one ought to ſhew and exerciſe it, in perſevering conſtantly in the faith, and in bearing all manner of aſſaults, expecting the time which God hath appointed.

V.11. *Another*] this can apparently belong to no other but to a power uſed under the Name of Chriſt, which hath brought in and eſtabliſhed it ſelfe, by meanes of and after the ruine of the Roman Empire. *Two hornes*] that is to ſay, uſurping two powers, Secular and Eccleſiaſticall, even as Chriſt is both King and High-prieſt; or counterfeiting the mildneſſe of Chriſts Kingdom, which proceedeth not with outward force, nor violence of armes, even as the hornes of a lambe are not good to butte with, or to do any harme. *He ſpake*] that is to ſay, he uſed an abſolute command over the conſciences, raiſed himſelfe through deviliſh pride, and execrable boaſting, *Rev.*18.7.

V.12. *Before him*] The Roman Empire ſubſiſting yet a long time after the being of this ſecond Beaſt, eſpecially in theſe Eaſterne parts. *To worſhip*] that is to ſay, to have religious conceits of the place where Rome ſtood, as being conſecrated to a perpetuall preſence of God, and to yield divine honours, and religious obedience to it. *Whoſe deadly wound*] This ſeemes to be another wound then that of *verſe* 3. and to have a relation to the deſolations of Rome by the Northerne Nations.

V.13. *Fire come*] this ſeemes to be meant by thunders darted out, as it were, in God and Chriſt his Name, whereby the world hath oftentimes been ſet on fire with warres, and troubled with terrible confuſions.

V.14. *That they ſhould make*] namely, that they ſhould

ſhould eſtabliſh a new forme of Roman politicke Empire, which ſhould have ſome name and reſemblance of the ancient Empire which was ruined. *And did live*] namely, by the eſtabliſhment of the univerſall Empire, pretended to be ſpirituall.

V.15. *To give life*] the Italian, *to give ſpirit*; that is to ſay, force and vigour to command. *Speak*] that is to ſay, make Lawes and ſtatutes, with penalties to the diſobedient, and to the contemners of the majeſtie of this new Empire, ſtiled ſacred by its adherents.

V.17. *That no man*] that is to ſay, forbidding all manner of commerce and communication with thoſe that did not acknowledge this power.

V.18. *Count the*] This is very obſcure and doubtfull. A Chriſtian Authour of the ancienteſt hath left in writing, or peradventure by tradition, that this was the name *Latine*, as the Grecians write it; for the Grecians uſing letters in ſtead of cyphers of numbers do out of the foreſaid name make up the number which is here ſet down, and indeed this number can have no relation to yeares, for that as hath been ſaid, *Rev.*15.2.

CHAP. XIV.

Verſ.1. *I Looked*] It ſeemes that by this Viſion the heavenly glorie is repreſented, wherewith the ancient Martyrs were crowned, who ſuffered death under heathen Rome, or they, who by vertue of their election have not adhered to the falſe dominion of the ſoules, whileſt it reigned in the world without any contradiction, and they are brought in giving God thankes therefore.

V.3. *Redeemed*] that is to ſay, acquired to God by the price of Chriſts bloud, 1 *Cor.*7.23. 2 *Pet.* 2,1.

V.4. *Which were not*] that is to ſay, who have kept themſelves pure from all idolatrie, which is ſpirituall fornication, and have loyally adhered to Chriſt the onely Bridegroom of the Church, ſee 2 *Cor.*11.2. *Epheſ.*5.27.

V.6. *Having the*] The ſequele of theſe Viſions ſheweth, that this cannot be underſtood of the firſt preaching of the Goſpel by the Apoſtles, and that it muſt be referred to a miraculous renewing of it.

V.8. *Is fallen*] This firſt crie is the proclamation of Gods ſentence againſt the ſpirituall Babylon, and of the beginnings of the execution thereof, by the ſpirituall ruine of her plots: the other proclamation, *Rev* 18.2. will be that of the final execution. *Made all nations drinke*] by her frauds and falſe perſwaſions, ſhe hath in ſuch ſort beſoted mens ſpirits, as with a compounded drinke, that they have thereby loſt their right judgement, and have ſuffered themſelves to be induced to ſpirituall fornication of idolatries and ſuperſtitions, which deceit is nevertheleſſe an effect of Gods juſt judgement upon the world, which hath not entertained the love of Truth, 2 *Theſſ.*2.10,11,12.

V.10. *Without mixture*] without any temperament of grace and of mercie, with which God moderates the cup of believers afflictions.

V.12. *Here are they*] that is to ſay, in theſe occaſions they ſhall make themſelves to be known by moſt certain proofes.

V.13. *From henceforth*] namely, after the doctrine of the Goſpell and faith ſhall be re-eſtabliſhed in the world in its own puritie and vertue by which alone man can die happily, in preſent comfort, and confidence of eternall ſalvation. *Their workes*] that is to ſay, the reward of them cannot fail them, after their labours and combates.

V.15. *Out of the Temple*] repreſented oftentimes in this Book in Viſion to be in Heaven; now from this place to the end of the *Chapter* ſeem to be foretold, the warres and deſolations which were to happen in the world, by reaſon of the Goſpels reeſtabliſhment, as if that after this laſt effect of Gods grace, there were no more any mercie or patience to be expected, but onely a finall deſtruction, as a harveſt or a vintage, when the fruits of the earth are come to full maturitie.

CHAP. XV.

Verſ.1. *THe ſeven*] namely, the commiſſion of putting them in execution.

V.2. *Of God*] that is to ſay, divine harpes reſounding the praiſes of God, in a manner altogether heavenly.

V.3. *The ſong*] that which he ſung after the utter diſcomfiture of *Pharaoh* in the red ſea, *Exod.*15.1. A figure of the triumphal ſong for Chriſts victories over all his enemies. *Of Saints*] the Italian, *Of nations*; other Texts have it, Of ages.

V.6. *The ſeven*] A more particular deſcription of the plagues of the world, for the refuſing of the Goſpell, touched in general, *Rev.*14.15.

CHAP. XVI.

Verſ.1. *TO the ſeven*] There is great likelihood, that theſe ſeven Angels with their vials, which repreſent the reiterated executions of Gods judgements upon great Babylon, are correſpondent to thoſe ſeven, *Rev.*8.6. who had with their trumpets pronounced the ſentence thereof: in all theſe plagues there is a great deal of obſcuritie, impenetrable to any humane underſtanding; clear it is, that part of them are expreſſed under the figure of the ancient plagues of Ægypt by *Moſes*.

V.5. *Of the waters*] namely, that had commiſ-

ſion to change the water of the rivers into bloud.

V.12. *The water*] it ſeemes that to deſcribe the preparations for the laſt ruine of the ſpirituall Babylon, he takes this circumſtance from the taking of the ancient Babylon by *Cyrus*, who turned away the waters of the river Euphrates, and came into the City through the drie channell of it, ſee *Jer.*50.38. and 51.32.

V.13. *Of the falſe Prophet*] according to ſome, this may have a relation to *Mahomet*, but moſt likely it is to be underſtood of that particular perſon that ſhall poſſeſſe the throne of the Empire, intimated, *Rev.*13.11.

V.15. *Keepeth*] that is to ſay, conſtantly, and in a pure conſcience retaineth the gift of faith, by which he is clothed with my righteouſneſſe, and covered with my Spirit.

V.16. *Armageddon*] the meaning of this word is very doubtfull, peradventure he meanes that God will ſuffer his enemies to aſſemble themſelves to make war againſt him, to the end that it might befall them, as it befell the Canaaneans, who were miraculouſly deſtroyed neer the waters of *Megghiddo*, *Judges* 4.15. and 5.19,20. by meanes of which accident peradventure that place was anciently called *Armageddon*, that is to ſay, the diſcomfiture of *Megghiddo*. Or this name was newly framed by the Holy Ghoſt, for the ſame correſpondencie.

V.17. *Saying*] that is to ſay, the final ſentence is given againſt the Beaſt, preſently ſhall follow the execution of it.

V.21. *Of a talent*] which was the weight of one hundred five and twenty pounds and twelve ounces, ſee upon *Exod.*38.25.

CHAP. XVII.

Verſ.1. [*The great whore*] ſo is the ſpiritual Babylon and all her ſtate called, not onely for her idolatries and ſuperſtitions, but alſo for her arts and practices with the Kings and Nations of the earth, onely to ſatisfie her unſatiable covetouſneſſe of goods and honours, ſee *Iſai* 23.15,17. *That ſitteth*] that is to ſay, as the ancient Babylon was ſituated upon the great river Euphrates, *Jer.* 51.13. ſo the ſpiritual Babylon hath dominion over many People and Nations, *verſe* 15.

V.3. *Into the Wilderneſſe*.] the Italian, *into a Wilderneſſe*] ſo ſeemes to be meant, the ſtate of the Church, deſolated by the foreſaid damnable Dominion. *A Scarlet coloured beaſt*] which ſignifies the great City or ſtate, which is the ſeat of that great whore. *Of blaſphemy*.] that is to ſay, uſurping the titles, which belong onely to God, and to Chriſt ſee 2 *Theſſ.*2.4. *Seven heads*] ſee *v.*9. & 12.

V.4. *Filthineſſe*] namely, of the ſpirituall pollutions of Idolatry, and adherence to her ſelfe, to which ſhe induceth the world, ſtupifying it as by Witchcraft, or by a love-drinke, ſuch as ſtrumpets uſe to compound of abominable ingredients.

V.5. *Myſtery*] it may be, his ſheweth, that the following names ought to be underſtood myſtically, that is to ſay, not in a litterall, but in a figurative and ſpirituall ſence, ſee *Rev.*11.8. or that her whole ſtate is a myſtery of iniquity, 2 *Theſſ.* 2.7. that is to ſay, A form of religious ſtate, which hath outward ſeemings, clean contrary to her inward ſtate. As Gods myſteries have weake and corporall appearances in their ſignes; but inwardly have their power and being altogether divine, ſpirituall, and heavenly: this contrariwiſe hath a religious outſide, but the inward being and end is altogether wicked and worldly. *Babylon*] named ſo figuratively, for the oppreſſion of the Church, for its pride, and for its pretence to the univerſall empire over all the world. *The mother*] that is to ſay, The great miſtreſſe of idolatries, and arts, to captivate and enſnare mens ſpirits into her love.

V.8. *Was*] for the Angel ſhewed that great City to Saint *John* in a viſion, no more as a heathen City, but as the head of Apoſtaſie. *And yet is*] becauſe that the Roman Empire is in a manner revived by this ſecond beaſt, *Revel.* 13.11,12.

V.9. *Here is*] that is to ſay, in theſe things it is neceſſary to be enlightned by the Spirit of divine wiſdom, to underſtand them, and to gather the fruit of inſtruction out of the revelation that is given of them. *Seven mountains*] this particular doth ſufficiently declare of what place he notoriouſly ſpeaks.

V.10. *Kings*] that is to ſay, Divers forms of government, which may be gathered out of Hiſtories. *One is*] namely, now at this preſent that I ſpeak unto thee, which was the Monarchieall form of government. *And the other*] namely, that other form, pointed at *Revel.* 13,11,12.

V.11. *The eighth*] the Italian, *an eighth King*; that is to ſay, an eighth form, in as much that though it be grounded upon the ſeventh, yet it is by reaſon of its new, abſolute, and infinite uſurpation, ſo far different, that it is become, as it were, a new beaſt. *And goeth into*] that is to ſay, I will in this viſion readily ſhew thee her future deſtruction.

V.12. *Ten Kings*] he ſeems to mean the Kingdoms which are framed in the weſtern parts out of the ruines of the Roman Empire, whether he take the number of ten for a certain and definite number: or whether he meane it for an indefinite number, according to that which is ſaid, *Dan.* 7.7,24.

V.13. *Theſe have*] that is to ſay, all theſe kingdoms ſhall voluntarily ſubmit themſelves to the foreſaid domination.

V.14. *Shall*

V. 14. *Shall make warre*] namely, by perſecutions and oppreſſions of the truth, and of the Church of Chriſt, untill the time prefixed for their converſion, verſ. 16, 17. *Shall overcome*] namely, in the end, the obſtinate by deſtruction, and others by a ſweet ſpirituall ſubjection. *And they that*] namely, his true Church, which is as it were his armie, by which and with which Chriſt ſpiritually fighteth againſt the powers of the world.

V. 16. *Theſe ſhall hate*] the Italian, *are they that ſhall hate*; that is to ſay, Doe alſo ſignifie thoſe ſame Kings, who either through converſion to Chriſt, or for ſome offences received, or for ſome other reaſons, ſhall turn againſt the whore, and ſhall deſtroy her. *And ſhall eat*] a figurative terme taken from wilde beaſts which are taken in hunting.

V. 17. *And give*] that is to ſay, as he had for a time ſuffered them to ſubmit themſelves to the beaſt, ſo when the terme of the accompliſhment of Gods counſels, and of the prophecies ſhall be come, he ſhall ſtir them up to war againſt it.

V. 18. *That great*] namely, the ſtate and empire that hath its ſeat there: becauſe otherwiſe the city is the beaſt, and the woman is the ſtate, verſ. 3.

CHAP. XVIII.

Verſ. 2. *Saying*] ſee upon *Rev.* 14. 8.

V. 9. *The kings*] whether we muſt take them to be ſome other Kings beſide the ten, *Revel.* 17. 16. or ſome of thoſe ſame ten.

V. 12. *Thine*] the Italian, *all kinde of cedar*; the Greek word ſignifieth, a wilde kinde of cedar, very ſweet, and which doth not rot, and hath a grained and curled root, of which anciently they made works of great value.

V. 13. *Souls of men*] that is to ſay, Perſons which ſeem to be added beſides ſlaves, becauſe that anciently they made merchandize of perſons, not onely for ſlavery, but alſo for pleaſures or abominable delights.

V. 14. *The fruits*] that is to ſay, the delights of the earths yeelding, which thou diddſt ſeek after, with ſo much care and delight.

V. 22. *Of a milſtone*] for in ancient times they commonly uſed hand-mils, which did make a great noiſe in the cities.

V. 23. *Of a candle*] a great number of which were lighted at night-feaſts and merry meetings. *For thy merchants*] for thou haſt made uſe of Kings and Princes to doe thy buſineſſe, and to ſeek thy profit, and haſt bewitched the nations with falſe perſwaſions and ſeducements.

V. 24. *In her*] that is to ſay, ſhe hath been found guilty of it, becauſe that all the counſels, inſtructions, and inducements to perſecutions, have proceeded from her. *Prophets*] that is to ſay, faithfull Doctors of the Church. *That were ſlain*] namely, for the pure profeſſion of the faith, and for witneſſing the truth of the Goſpel.

CHAP. XIX.

Verſ. 1. *Alleluia*] an Hebrew word, frequent in the Pſalms, which together with many more, hath paſſed to be uſed in other Languages in the ſervice of God, and ſignifieth, Praiſe the Lord, ſee *Pſal.* 104. 35.

V. 8. *Was granted*] to ſhew that the ſanctification of the Church, which is all its ornament, *Pſal.* 45. 13. and 93. 5. is a meer gift of Chriſt her bridegroom, *Epheſ.* 5. 26, 27. *Rev.* 3. 18.

V. 10. *At his feet*] the Italian addeth, *before him at his feet*; namely, before the Angel which uttered this voyce. *For the teſtimony*] that is to ſay, To me, who am but a created Angel and Miniſter of Chriſt, doth not belong the honour of theſe Propheticke Revelations, but to Chriſt alone, who is true God, who hath witneſſed, that is to ſay, revealed theſe ſecrets and counſels of his Fathers, and who by his Spirit inſpireth the light and certain knowledge thereof into his ſervants, ſee *Pſal.* 2. 7. 1 *Pet.* 1. 11. *Revel.* 1. 1. 2. 5. and 22. 6.

V. 11. *He that*] namely, Chriſt.

V. 12. *A name*] thus is his Godhead ſignified, incomprehenſible to any creature, *Judges* 13. 18. *Matth.* 11. 27. Or the dignity of head of the Church, which no man knoweth, that is to ſay, Poſſeſſeth not beſides himſelfe, and is incommunicable to any other, *Phil.* 2. 9.

V. 13. *In blood*] for a ſigne as well of his victories over his enemies, as of his perfect righteouſneſſe and redemption, acquired by the merit, and in vertue of his death and paſſion.

V. 14. *The armies*] that is to ſay, the Angels.

V. 15. *Treadeth*] the Italian, *ſhall tread*; that is to ſay, Shall execute Gods vengeances upon his enemies, gathered together as it were in a wine-preſſe.

V. 17. *Unto the ſupper of the great God*] the Italian, *unto Gods great banquet*; that is to ſay, Unto the great ſlaughter which he will make.

CHAP. XX.

Verſ. 4. *And they*] the Italian, *perſons*; namely, the glorified Saints. *Iudgement*] namely, power to judge the world, as Chriſts aſſeſſors and aſſiſtants, who is the ſupreme judge, ſee upon 1 *Cor.* 6. 2, 3. *That were*] that had in any manner ſuffered martyrdom. In all this Propheeie it is better and more ſure to expect and ſtay for the explication by the event, then to give it without any certain ground.

V. 9. *The camp*] namely, the Church militant in the world, by a figure taken from the children of Israel, which encamped in the wildernesse.

V. 11. *Him that*] namely, Jesus Christ, everlasting King of his Church, and supreame judge of the world. *From whose face*] that is to say, at the appearing of whose new Kingdom, all this forme and state of the world was changed in an instant, and vanished away.

V. 12. *The books*] termes taken from the publike judgements here amongst men, wherein are produced all the writings of the processe, informations, depositions of witnesses, &c. to shew that all actions, even the most secret ones, shall then be rehearsed and made manifest, 1 *Cor.* 4. 5. *Another book*] which represents the everlasting election to life and glory in Christ.

V. 13. *And hell*] namely, the places under ground where the bodies are laid after they are dead.

V. 14. *Death*] that is to say, There was no more neither death nor sepulchre for Gods Elect, the command of death over them was quite annihilated, and remained upon the damned, in whom death and the grave were changed into everlasting imprisonment and torments of hell.

CHAP. XXI.

Vers. 1. *Were passed*] that is to say, Were changed in forme and state, see upon *Rom.* 8. 21.

V. 2. *Holy city*] that is to say, The Church in glory.

V. 3. *The tabernacle*] that is to say, God shall be present with them for ever, a terme taken from the Tabernacle where the Arke was, and the other signes of Gods presence in the midst of the people of Israel.

V. 6. *It is done*] that is to say, the end of the world is come, all Gods words are accomplished.

V. 8. *Fearfull*] that is to say, cowardly in their spirituall combats, who through carnall fear shall not dare to make profession of my truth, or shall deny it. *Sorcerers*] or poisoners.

V. 10. *In the Spirit*] namely, in extasie and vision, not corporally.

V. 11. *Her light*] that is to say, her sunne which enlightneth her.

V. 12. *Angels*] namely, of grace, and peace: contrary to the Cherubin, set at the entrance of earthly paradice with a Sword to drive *Adam* out of it, *Gen.* 3. 24.

V. 16. *The length and*] a figure of the perfect and everlasting stability of the Church in Heaven, the cube or solid square, being the most stable and equal figure of all.

V. 17. *An hundred and forty and foure*] namely, in thicknesse. *That is of*] that is, according to the proportion of the resemblance of the body, in which Angels ordinarily appeared, which was questionles bigger and higher then that of ordinary men.

V. 22. *No Temple*] the meaning is, that in stead of eternall signes of Gods presence which were ancientely in the Temple. God shall manifest himself face to face, to his elect in Christ, and they shall be all gathered in him, to serve him for ever.

V. 23. *The Lamb*] thus it is shewed, that in the heavenly glory also, Christ shall be the onely means of all the communication that the elect shall have in the glory and light of God.

V. 24. *Shall walke*] figurative terms, taken from the Prophets speaking of the Church here in the world: to signifie the perfect glory, happinesse, and fulnesse, which shall be in the heavenly life. Or the everlasting glory is represented, not onely in regard of the whole body of the Church, when it shall be gathered into it, but also in regard of beleevers in this world who aspire unto it, as to the end of their race, and harbour of their Sea-voyage: whither all spirituall vertues, wherewith they are endowed as true Kings in spirit, are carried, to be there made perfect, and to beautifie that Temple of God, and to that the following verse seemes to have a relation.

V. 25. *For there shall be*] the meaning is, I doe not adde, nor by night, as *Isa.* 60. 11. Speaking of the Church in this world, because indeed there shall be neither night nor vicissitude.

CHAP. XXII.

Vers. 2. *In the middest*] this is spoken as by a relation to the earthly Paradice, in the midst of which stood the tree of life, *Gen.* 2. 9. *Either side of the River*] the Italian, *the River which ranne on each side*; that is to say, which went about this divine Garden on two sides. *The Tree*] all these things are spoken by figure, for as man lives by the fruites of the Earth, the Fruits are brought forth by the Plants, the Plants subsist by the watering. So in Heaven the Church shall enjoy everlasting life, by the perfect communion, and conjunction which it shall have with Christ, figured by the Tree of life, in whom all the fathers love is spread forth, as a lively spring. *Which bare*] this is also said, onely to shew the eternall lastingnesse, and the abundance of this fruit of life. *The leaves*] this is taken out of *Ezech.* 47. 12. and may be referred to the perpetuall application of Christs righteousnesse and innocencie, which is, as it were, his faire and alwaies fresh verdure, by which the wound and disease of the soule, which is sinne, is healed, by remission and absolution, *Mal.* 4. 2. finally by this meanes signified, that in Christ we have all things necessary for salvation, com-

comprehended in two parts, which are the furnishing with all good things, and the freeing from all evill.

V. 3. *Curse*] that is to say, no evill thing, person, nor action. Or anathema, that is to say, curse or destruction.

V. 4. *His name*] that is to say, his image shall be perfectly imprinted in them, and that which at this time lieth hidden in the secret of their heart, where the said name is imprinted, *Revel.* 2. 17. shall then be fully manifested, 1 *John.* 3. 2.

V. 5 *No night*] neither of proper and naturall darkenesse, nor of any figurative darkenesse figured by afflictions, ignorance, confusion, &c. *No candle*] as if it were night. Now the Candle or light of the soules in this world is Gods word, *Psalm.* 119. 105. 2 *Pet.* 1. 19. the use and preaching whereof shall then cease, 1 *Cor.* 13. 8.

V. 6. *Of the holy Prophets*] the Italian, *of the Prophets spirits*] that is to say, the author and director of all the Prophets inspirations.

V. 7. *Behold*] a created Angell speakes here, as it appeares by the following verses, yet this is spoken in Christ, the everlasting Gods person.

V. 10. *Seale not*] that is to say, doe not hide them from the Church; publish them, that they may be meditated upon by all beleevers, for their necessity, because the accomplishment of these things will begin to be very shortly: and it is fitting they should be forewarned in time, against all chances, see *Isa.* 8. 16. *Dan.* 12. 4.

V. 11. *Let him be*] that is to say, in these latter daies, those that shall remaine hardened in their sins, shall by Gods judgement be abandoned to the divel, and their own wicked lusts, and be deprived of all safeguard, light, and guide of the holy Ghost, see *Ezech.* 3. 27. & 20. 39. *Dan.* 12. 10. *Amos* 4. 4. *Let him be righteous*] the Italian, *Let him be justified*; that is to say, let him increase, and be confirmed in faith more and more, whereby his sinnes may alwaies be forgiven him, and he may have a continuall and confirmed feeling of it; and may more and more abound in fruits of grace, and in all manner of good workes.

V. 14. *May have right*] that is to say, they may be partakers of Gods everlasting goods, as his children, and so may enter into the everlasting Country and inheritance.

V. 15. *Dogges*] namely, uncleane, prophane, and abominable persons. *Sorcerers*] or poysoners.

V. 16. *Morning-Star*] I am he that bring the light of knowledge and of Gods grace into the World, after the night of ignorance and sin. And the great day of glory, after the darkenesse of the state of this lower world.

V. 17. *The Spirit*] namely, the holy Ghost which breeds these sighes, and holy desires in the hearts of beleevers; and generally, in all the Church, which is Christs bride, who also of her own free will answereth his motions, See *Rom.* 8. 23, 26. 2 *Cor.* 5. 2, 4.

V. 18. *I testifie*], the Italian, *I professe*; some discourses of S. *Johns* making up the close, not onely of this booke, but also, as it is likely, of the whole body of the bookes of the new testament, see *Deut.* 4. 2. & 12. 32. *Prov.* 30 6.

V. 19. *Out of the Booke*] other texts or copies have it, out of the tree of life.

V. 20. *He which*] namely, Christ, the onely revealer of these mysteries. *Amen*] S. *Johns* answer.

V. 21. *With you all*] other copies have it, with all the Saints.

FINIS.